

MANIFESTATIONS OF TRUTH

Translation And Detailed Explanation of

MISHKAAT AL-MASAABIH

مطالعہ شرح مشکوٰۃ المصابیح

ARABIC ENGLISH

Shaykh Waliuddin Abu Abdullah Al-Khateeb Al-Tabrezi

Translation and Commentary
Shaykh Nawab Qutbuddin Khan Dehlavi

DARUL-ISHAAT
Karachi-Pakistan.

MANIFESTATIONS OF TRUTH

Translation And Detail Explanation of

MISHKAAT AL-MASAABIH

مَطَاهِرُ الْحَوَائِدِ شَرْحُ مَشْكُوٰةِ الْاَبْتِصَاحِ

Sheikh Waliuddin Abu Abdullah Al-Khateeb Al-Tabrezi

Vol. 2

Hadith No. 1523 to 2758

Urdu Translation & Commentary
Sheikh Nawab Qutbuddin Khan Dehlavi

English Translation
Rafiq Abdur Rahman

By Editing of
Abdullah Javed Ghazipuri

DARUL ISHA'AT
Urdu Bazar, M. A. Jinnah Rd. Karachi-1, Pakistan

Copyright Regd. No.
Univeresal ownership Rights of Translation are Reserved with DARUL - ISHAAT KARACHI
Copyright delegated to
Mohammad Asif 310-New Meena Bazar Jama Masjid Dehli India

Universal Ownership rights of this translation are reserved by "DARUL ISHAAT Karachi, Pakistan" No part of this translation may be reproduced distributed in any form or by any means or stored in data base or retrieval system, without the prior written permission of the publisher.

FIRST EDITION
2013

PRINTED AT
MAQSOOD PRINTING PRESS

PUBLISHER
DARUL - ISHAAT URDU BAZAR KARACHI-1 PAKISTAN.
E-mail : info@darulishaat.com.pk, ishaat@cyber.net.pk

www.darulishaat.com.pk

AVAILABLE AT
MAKTABA MA'ARIFUL QURAN, DARUL ULOOM, KORANGI, KARACHI
IDARA E ISLAMIAT 190, ANAR KALI LAHORE, PAKISTAN

AVAILABLE IN U.K.

AZHAR ACADEMY LTD.
54-68 LITTLE ILFORD LANE
MANOR PARK, LONDON E12 5QA

ISLAMIC BOOK CENTRE
119-121, HALLIWELL ROAD
BOLTON , BL1-3NE

AVAILABLE IN U.S.A

DARUL-ULOOM AL-MADANIA
182 SOBIESKI STREET,
BUFFALO, NY 14212, U.S.A

MADRASAH ISLAMIAH BOOK STORE
6665 BINTLIFF, HOUSTON,
TX-77074, U.S.A.

AVAILABLE IN SOUTH AFRICA

AL-HUDA PUBLICATIONS
35 CENTRAL AVE. MAYFAIR 2092
JOHANENSBURG, S. AFRICA

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

TABLE OF CONTENTS

1.	Al Jana'iz	23	34.	Prayer During Sick Visit	38
2.	Chapter I	23	35.	Expiation Of Sins	38
3.	Sick Visit And Reward For Sickness	23	36.	During Incapability Piety Continues To Be Credited	39
4.	Section I	23	37.	Kind Of Martyrdom	40
5.	Must Visit The Sick	23	38.	Involved In Distress Most Of All	40
6.	Mutual Rights Of Muslims	23	39.	Seventy Of Death Spells Ease Hereafter	41
7.	Reward For Sick Visit	25	40.	The Prophet Through Pangs Of Death	41
8.	Importance Of Sick Visit	26	41.	Better To Be Punished In This World	41
9.	Sick Visit To Junior	26	42.	Suffer Affliction Gladly	42
10.	Prophet's Prayer For The Sick	27	43.	Faithful Always In Trouble	42
11.	Reciting Verses And Blowing On Patient	27	44.	Poison Or Freedom	43
12.	Prayer For Relief From Pain	28	45.	Longing Of The Comfortable	43
13.	Jibril's Prayer On Prophet Illness	28	46.	Cheer Up The Sick	44
14.	Refuge In Allah From Evil And Calamity	29	47.	Safe From Punishment In The Grave	44
15.	Hardship Is Allah's Mercy	29	48.	Section III	44
16.	Sorrow Removes Sins	30	49.	Better To Walk To Pay Sick Visit	45
17.	Prophet's Difficulty And Illness	30	50.	Reporting Condition Of Sick	45
18.	Pangs Of Death Are Symbol Of Exalted Ranks	30	51.	Treatment Not Contrary To Tawakkal	45
19.	Example Of Believer Of Hypocrite	31	52.	Better To Die After Sickness	46
20.	Do Not Curse Illness	31	53.	Patience During Illness	46
21.	Reward Accrues For Piety Missed During Sickness	32	54.	Sorrow Atone For Sins	47
22.	Death During Plague	32	55.	Greatness Of Visitor To Sick	47
23.	Reward Of Martyrs	32	56.	Fever & Cure	47
24.	When Plague Strikes	34	57.	Do Not Revile Fever	48
25.	Clear Guidance Concerning Plague-Hit Area	35	58.	Why Fever	48
26.	Coping With Blindness	35	59.	Poverty & Illness Secure Forgiveness	49
27.	Section II	36	60.	An Incident In The Life Of Ibn Mas'ud	49
28.	Sick Visit & Reward For It	36	61.	When Must One Pay The Sick Visit	50
29.	Sick Visit To One With Eye Trouble	36	62.	Request Patient To Pray For You	50
30.	Sunnah Of Make Ablution Before Paying Sick Visit	36	63.	Be Not Noisy Before The Sick	50
31.	Prayer For Sick	37	64.	Short Visit	51
32.	Prayer For Fever And Pain	37	65.	Feed The Sick What The Wishes To Eat	52
33.	Prayer In Illness	37	66.	Death While On A Journey	52
			67.	Death In Plague	53
			68.	Do Not Flee From Plague Infested Area	54
			69.	Chapter II	54
			70.	Wishing For Death & Remembering It	54

71.	Section I	54	112.	The Prophet's Shroud	76
72.	Do Not Wish For Death	54	113.	Shroud Should Be Of Good Quality	77
73.	Meeting The Greater	55	114.	The Shroud Of The Muhrim	77
74.	To Believer Death Is Relief But A Sinner's Death Is Relief To Others	56	115.	Section II	78
75.	Live Like A Traveler	57	116.	White Shroud	78
76.	Place Good Hope In Allah	58	117.	Not Expensive Shroud	78
77.	Section II	58	118.	How Will The Dead Be Resurrected	79
78.	The First Question, On The Day Of Resurrection	58	119.	The Best Shroud	79
79.	Remember Death Often	59	120.	Shroud Of The Martyrs	79
80.	Modesty Before Allah	59	121.	Section III	80
81.	Death Is The Gift Of A Believer	60	122.	The Shroud Of Musab & Hamzah	80
82.	Death With Perspiration On Forehead	60	123.	Prophet's Treatment Of The Chief Of Hypocrites	81
83.	Sudden Death	60	124.	Conclusion Of Chapter Some Rules About Bath & Shrouding Of The Dead & The Last Moments	82
84.	Section III	61	125.	Method Of Bath	82
85.	Long Life Ideal To Perform More Pious Deeds	61	126.	The Masnun Shroud	83
86.	The Example Of Khabbab	62	127.	The Method Of Shrouding	84
87.	Chapter III	63	128.	Chapter V	84
88.	That Which Is Recited Before One Who Is Dying	63	129.	Going Alongwith The Funeral & The Funeral Salah (Prayer)	84
89.	Section I	63	130.	Better To Walk	84
90.	Prompt To The Dying	63	131.	Funeral Salah Is Fard Kifayah (Adequate Obligation)	84
91.	Only Pious Words	63	132.	Prerequisite Of Soundness Of Funeral Salah (Prayer)	84
92.	Patience & Submission	64	133.	Section I	85
93.	The Prophet's Prayer For The Dead	64	134.	Walking Quickly	85
94.	Shroud Of The Prophet	65	135.	Funeral Of Pious & Of Wicked	85
95.	Section II	65	136.	Stand Up On Seeing A Funeral	85
96.	Kalimah As Last Words	65	137.	Reward For Participation	86
97.	Reciting Surah Yasin	65	138.	Funeral Salah (Prayer) Of The Negus In Absentia	87
98.	Allowed To Kiss A Muslim's Corpse	66	139.	Funeral Salah (Prayer) In The Mosque	87
99.	Burial Should Be Hastened	66	140.	Deduction Of The Shafi'is	87
100.	Section III	67	141.	The Question Of Reciting Surah Al-Fatihah	88
101.	Recite Before The Dying	67	142.	Prayer For The Dead	88
102.	Souls Of Believers & Infidels	67	143.	Imam's Place	90
103.	Believer In Barzakh	74	144.	Funeral	90
104.	Chapter IV	75	145.	Forty Men In Funeral Salah (Prayer)	91
105.	Washing And Shrouding The Dead	75	146.	One Hundred Men	92
106.	Section I	75	147.	Witnesses On Earth	92
107.	Washing The Dead	75	148.	Do Not Revile The Dead	93
108.	Lotus Leaves And Camphor	76			
109.	Water Or Perfume	76			
110.	Properties Of Lotus Leaves And Camphor	76			
111.	Garment Of A Righteous Person	76			

149.	Burial Of Martyrs Of	93	189.	Re-Digging After Burial	107
150.	Returning On Conveyance	93	190.	Lowering The Body In The Grave	108
151.	Section II	94	191.	Recitation While Lowering The Body	109
152.	How To Walk With The Funeral	94	192.	Dust & Water	109
153.	About Walking In Front	94	193.	A Didactic Example	110
154.	Better To Walk Behind	94	194.	No Inscription On Graves & No Trampling	110
155.	Carrying The Funeral Is To Give It Its Right	94	195.	Water Was Sprinkled On Prophet's Grave	110
156.	Rider Accompanying Funeral	95	196.	Slab On Grave	110
	· Admonished		197.	Grave Of The Prophet Sayyiduna Abn Bakr <small>رضي الله عنه</small> And Umar <small>رضي الله عنه</small>	111
157.	Reciting Surah Al-Fatihah	95	198.	Mutilating The Dead	112
158.	Supplicate Sincerely	95	199.	Section III	112
159.	Supplication In The Funeral Salah	95	200.	Tears On Death Of Prophet's Daughter	112
160.	Prophet's Prayer For A Dead Person	96	201.	Men Will Lower Women	112
161.	Do Not Recall Bad Things Of The Dead	97	202.	The Will Of Sayyiduna Amr Ibn Al-Aas <small>رضي الله عنه</small>	113
162.	Imam's Place In The Funeral Salah	97	203.	Hasten With Burial Preparations	113
163.	Section III	98	204.	Merit Of Consigning Reward	114
164.	About Stand Up On Seeing The Funeral	98	205.	Imam Shaff'i's	114
165.	Prophet's Practice & Its Abrogation	98	206.	Sayyidah Ayshah <small>رضي الله عنها</small> At Her Brother's Grave	114
166.	Do Not Stand Up	99	207.	Lowering From Side Of Head	115
167.	Why Had The Prophet Stood For The Jew's Funeral	99	208.	Cost Dust From The Side Of Head	116
168.	Three Rows Necessary For The Funeral Salah (Prayer)	100	209.	Leaning On Graves	116
169.	The Prophet's Prayer In The Funeral Salah (Prayer)	101	210.	Chapter VII	116
170.	Abu Hurayrah's Prayer Over A Child	101	211.	Weeping For The Dead	116
171.	Will Children Be Questioned	102	212.	Commands & Rulings	116
172.	Prayer Over A Child	102	213.	Words Of Condolence	117
173.	No Funeral Salah (Prayer) Over Infant	102	214.	Section I	118
174.	Imam Should Not Stand On A Raised Place	102	215.	The Prophet's Sorrow On Son's Death	118
175.	Chapter VI	103	216.	Death Of Grandson	119
176.	Burying The Dead	103	217.	Crying Loudly	119
177.	Section I	103	218.	Wailing Is Bad	120
178.	Placing Cloth In The Grave	103	219.	Forbidden To Wail	121
179.	Like Camel's Hump	104	220.	Death Of Three Children Of Muslim	122
180.	Grave Should Not Be Raised	104	221.	Reward For Patience	123
181.	Forbidden Things	104	222.	Section II	123
182.	Some Rules About Graves	105	223.	Curse On One Who Wails & Who Listen To It	123
183.	Section II	106	224.	Believer Is Patient And Grateful At All Times	123
184.	Split Grave Too	106	225.	Earth & Heaven Weep When A Believer Dies	124
185.	Excellence Of Niche In The Grave	106	226.	Treasure Of The Hereafter	124
186.	Wide, Deep & Beautiful Graves	106	227.	Reward For Patience On Loss Of Children	125
187.	One Funeral Salah (Prayer) For More Than One Dead Person	107			
188.	Shifting The Dead To Another Place	107			

228.	Comforting The Distressed	125	264.	Is Zakah (Annual Due Charity) Payable	154
229.	Arranging Meal For The Bereaved	126		On Horses	
230.	May Other People Eat	126	265.	Let The Collector Be Pleased	156
231.	Section III	126	266.	Prophet's Prayer For The Payers	156
232.	The Dead Is Punished If Anyone Wails	126	267.	Collector Should Accept No Gifts.	157
	Over Him		268.	Collector Should Not Act Treacherously	159
233.	Do Not Weep Over The Dead	129	269.	Section II	159
234.	Wailing Not Allowed	131	270.	Quran's Warning To Deniers Of Zakah	159
235.	Weeping Without Shrieking	132		(Annual Due Charity(
236.	One Year's Vigil Over Grave	133	271.	Keep The Collectors Happy	161
237.	A Custom Of Jahiliyah (Ignorance	133	272.	Concealing Or Withholding Something	162
	Period(273.	The Collector's Reward	162
238.	When Shari'ah (Divine Law) Is Violated	134	274.	A Guideline	162
	Do Not Accompany The Funeral		275.	The Earned Property	162
239.	New Born Will Take Parents To	134	276.	Zakah (Annual Due Charity) Before	163
	Paradise			Year Is Out	
240.	Reward When Children Die	135	277.	Zakah (Annual Due Charity) On Wealth	163
241.	Abortion Will Take Its Parents To	136		Of A Minor	
	Paradise		278.	Section III	164
242.	Patience Is Rewarded With Paradise	137	279.	Abu Bakar's <small>رضي الله عنه</small> Step Against	164
243.	Merit Of Istirja	137		Rejecters Of Zakah	
244.	Great Distinction Of This	138	280.	Treasure On Which Zakah (Annual Due	166
245.	Chapter VIII	138		Charity) Is Not Paid	
246.	Visiting Graves	138	281.	The Forbidden Will Destroy The Lawful	166
247.	Section I	138	282.	Connected With Property Itself Or	167
248.	Women Visiting Graves	139		Responsibility	
249.	Kinds Of Visits	139	283.	Chapter II	167
250.	Manner And Command	139	284.	Property On Which Zakah (Annual Due	167
251.	Prophet At His Mother's Grave	140		Charity) Is Wajib (Obligatory(
252.	The Prophet's Parents	141	285.	Section I	168
253.	What To Say At Graveyard	141	286.	Nisab	168
254.	Section II	141	287.	Zakah (Annual Due Charit) On Slaves &	169
255.	Section III	142		Horses	
256.	The Prophet	142	288.	Details About Nisab	170
257.	Visiting Graves Of Parents	143	289.	Ushr On Produce Of Land	175
258.	Permission To Visit Graves & The	143	290.	Zakah (Annual Due Charity) On Buried	175
	Reason For It			Treasure	
259.	Women Disallowed To Visit Graves	144	291.	Section II	176
260.	Treatment After Death Like Before	144	292.	Zakah (Annual Due Charity) On Cows	176
	Death			& Oxen	
261.	Section I	151	293.	Sinful To Collect More Zakah (Annual	178
262.	The Prophet's Commands About	151		Due Charity) Than Due	
	Zakah (Annual Due Charity(294.	Grain & Dates	178
263.	Punishment To Them Who Refuse To	152	295.	Zakah (Annual Due Charity) On Grapes	179
	Pay Zakah (Annual Due Charity(296.	Estimate Of Date	180

297.	Zakah (Annual Due Charity) On Honey	180	329.	Section III	196
298.	Zakah (Annual Due Charity) On Jewellery	180	330.	Umar's رضي الله عنه Experience	196
299.	Zakah (Annual Due Charity) On Trade Merchandise	182	331.	Chapter - V	196
300.	Zakah (Annual Due Charity) On Mines	182	332.	Those To Whom It Is Allowed To Beg And Those To Whom It Is Not Allowed	196
301.	Section III	183	333.	Section I	197
302.	No Zakah (Annual Due Charity) On Vegetables & Trees Loaned	183	334.	Who Are Allowed To Beg	197
303.	About Zakah (Annual Due Charity) On Wiqs Animals	183	335.	Begging Only To Enhance One's Wealth	198
304.	Chapter III	184	336.	Plight Of Beggars On The Day Of Resurrection	198
305.	Sadaqat-Ul-Fitr	184	337.	Overemphasising While Asking From Others	199
306.	Section I	184	338.	Better To Work	199
307.	Is Sadaqat Ul Fitr Wajib Or Fard (Compulsory)	184	339.	Upper Hand Is Better Than The Lower	199
308.	The Amount Of Sadaqatul-Fitr	185	340.	Excellence Of One Who Does Not Beg	200
309.	Section II	186	341.	Take What You Get Without Coveting For It	200
310.	Why Pay It	186	342.	Section II	201
311.	Section III	186	343.	Warning To Beggars	201
312.	Chapter VI	187	344.	Warning To Well To Do Beggar	201
313.	Those To Whom Taking Zakah (Annual Due Charity) Is Not Lawful	187	345.	Begging When Driven To Limits Of Hardship	203
314.	Section I	189	346.	Speak Of Your Need To Allah Only	204
315.	Prophet Muhammad Was Disallowed	189	347.	Section III	204
316.	Banu Hashim Are Disallowed Sadaqah (Charity) And Zakah (Annual Due Charity)	189	348.	For A Pressing Need Ask Only The Pious	204
317.	Zakah (Annual Due Charity) Is A Person's Dirt	190	349.	Remuneration From State Treasury	205
318.	The Prophet's Caution	190	350.	Where Is It Unreasonable To Beg	205
319.	Assigning Ownership	191	351.	Greed & Poverty	206
320.	Prophet Muhammad Accepted Gift & Reciprocated With One	192	352.	Prophet's Guarantee To One Who Will Not Beg	206
321.	Accept Even A Small Gift	192	353.	Command Not To Beg	206
322.	Who Is A Miskin (Poor)	192	354.	Chapter - VI	207
323.	Section II	193	355.	Spending & Dislike Of Withholding	207
324.	Not Even Spies Of Banu Hashim	193	356.	Prophet's View About Wealth	207
325.	Who Are Disallowed To Receive Zakah (Annual Due Charity)	193	357.	The Prayer Of The Angels And Their Curse	208
326.	Not Proper For The Strong To Receive Zakah (Annual Due Charity)	194	358.	Be Generous	208
327.	Exemptions For The Rich	195	359.	Spend The Surplus	209
328.	Only Those Deserve Who Are Mentioned In The Quran	195	360.	The Parable Of The Philanthropist On The Miserly	209
			361.	Stinginess Condemned	209
			362.	No One Willing To Accept Sadaqah (Charity) Will Be Found	210
			363.	The Best Sadaqah (Charity)	210

364.	At A Loss	211	403.	Putting Away Obstacles	228
365.	Section II	211	404.	Section II	228
366.	Generous Ignorant Better Than Niggardly Worshipper	211	405.	Kindness To Kins	228
367.	Sadaqah (Charity) When Active	212	406.	Feed The Poor	229
368.	Parable Of One Who Gives When Dying	212	407.	Sadaqah (Charity) Ensures A Peaceful Death	229
369.	Faith & Niggardliness Are Opposites	212	408.	Digging A Well	230
370.	Warning To Miser	212	409.	Clothing The Poor	230
371.	The Worst Traits	213	410.	Optional Charity Too	231
372.	Section III	213	411.	Not Proper To Deny Water & Salt	231
373.	Excellence Of Spending In Allah's Path	213	412.	Cultivating Barren Land	232
374.	Charity Of One Of Banu Isra'il To A Thief	213	413.	Merit Of Loaning Something	232
375.	Spending In Allah's Path	214	414.	The Prophet Muhammad's Guidance	232
376.	Gratitude & Ingratitude	215	415.	Only What Is Given In Allah's Path Remains	233
377.	Give Something To The Beggar	217	416.	Concealing Faults Of Other People	234
378.	A Lesson Bearing Event	217	417.	Sadaqah (Charity) In Secret	234
379.	Reprove For Turning Away Beggar	218	418.	Section III	236
380.	Abu Dharr's <small>رضي الله عنه</small> Abstinence	218	419.	Pairs Of Everything In Charity	236
381.	Turning To Others Is An Impediment	219	420.	Shade Will Be Sadaqah (Charity)	237
382.	A Prophet Leaves No Wealth Behind Him	219	421.	Spend More On The Day Of Aashurah	237
383.	Reliance On Allah Instead Of Hoarding	220	422.	Reward Of Sadaqah (Charity) Is Manifold	237
384.	Excellence Of Liberality	220	423.	Chapter - VIII	238
385.	Charity Puts Off Trials	220	424.	The Superior Most Sadaqah (Charity)	238
386.	Chapter - VII	221	425.	Section I	238
387.	The Excellence Of Sadaqah (Charity)	221	426.	The Best Sadaqah (Charity)	238
388.	Section I	221	427.	Spending On Family	239
389.	Unlawful Property Is Not Accepted As Charity	221	428.	Sadaqah (Charity) To One's Spouse	239
390.	Sadaqah (Charity) Does Not Reduce Wealth	222	429.	Sadaqah (Charity) To Relatives	241
391.	Gates Of Paradise Ascribed To Pious Deeds	222	430.	Be Considerate To Neighbour	241
392.	Abu Bakr's <small>رضي الله عنه</small> Servitude	223	431.	Section II	241
393.	Do Not Look Down On A Small Gift	223	432.	Sadaqah (Charity) Of The Poor	241
394.	Every Pious Deed Is Sadaqah (Charity)	224	433.	To Relatives	242
395.	Earn & Give Charity	224	434.	Some Of The Best & The Worst Of People	242
396.	Sadaqah (Charity) For Each Joint	225	435.	Kind Treatment	243
397.	Number Of Joints	225	436.	Do Not Ask In Allah's Name	243
398.	Symbolic Sadaqah (Charity)	226	437.	Section III	244
399.	The Best Sadaqah (Charity)	226	438.	Abu Taha's <small>رضي الله عنه</small> Generosity	244
400.	Loss Is Sadaqah (Charity)	227	439.	Satiating Hungry Stomach	244
401.	Kindness To Animals	227	440.	Chapter - IX	245
402.	Cruelty To Animals	228	441.	Sadaqah (Charity) Given By A Woman From Her Husband's Property	245
			442.	Section I	245

443.	A Woman May Spend From Her Husband's Property	245	481.	Fasting When In Doubt	260
444.	Reward For Servant	245	482.	Testimony Of New Moon	261
445.	Consigning Reward To The Deed	246	483.	Section III	262
446.	Section II	246	484.	Prophet Muhammad Counted The Days Of Shaban Carefully	262
447.	Wife Needs Husband's Permission	246	485.	Fasting After Seeing The Moon	262
448.	Section III	247	486.	Chapter - III	264
449.	Without Master's Permission	247	487.	Various Issues Concerning Fasting	264
450.	Chapter - X	248	488.	Section I	264
451.	He Who Does Not Take Back The Sadaqah (Charity)	248	489.	Suhur Distinguishes The Faithful From The People Of The Book	264
452.	Section I	248	490.	Hastening To Break Fast At Its Lawful Time	264
453.	Disallowed To Take Back Or Re-Purchase Sadaqah (Charity)	248	491.	The Time Of Iftar	265
454.	An Exception	248	492.	Fasting Without Break	265
455.	As Sawm	250	493.	Section II	266
456.	Chapter - I	250	494.	When To Form An Intention To Fast	266
457.	Section I	251	495.	The Last Time For Meal Before Dawn (Suhur)	266
458.	Devil Are Locked In Ramadan	251	496.	When The Time Is Up Be Quick To Break Fast	267
459.	Exclusive Gate	252	497.	Iftar With Date & Water	267
460.	Reward For Fasting	252	498.	The Prophet Muhammad's Iftar	267
461.	Section II	253	499.	Serving Meal To One Who Fasts	268
462.	Merit & Blessings Of Ramadan	253	500.	Merit Of Iftar	268
463.	Section III	254	501.	Prayer At Iftar	268
464.	Fast Will Intercede	255	502.	Section III	269
465.	Being Deprived Of Laylatul Qadr	255	503.	Reward For Having Iftar Early	269
466.	Month Of Blessings	255	504.	Predawn Meal Is A Blessing	270
467.	Captive Released	257	505.	Chapter - IV	270
468.	Paradise Adorned	257	506.	Keeping The Fast Perfect	270
469.	Pardoned On The Last Night	257	507.	What Does Not Invalidate Fast	270
470.	Chapter - II	258	508.	Those Things That Nullify A Fast & Make Expiation & Redeeming Necessary	273
471.	Sighting The New Moon	258	509.	When Expiation Is Waived	275
472.	Section I	258	510.	Rulings About Expiation	275
473.	Begin & End Fasting With The New Moon	258	511.	When Only Redeeming Is Enough & Expiation Is Not Called For	276
474.	Do Not Predict Appearance Of Moon Through Astronomy	259	512.	When Is It Permitted Not To Fast	280
475.	Month Of Ramadan & Dhul Hijjah	259	513.	Section I	284
476.	Do Not Fast Before Ramadan By A Couple Of Days	259	514.	Falsehood, Vain Talk, Etc Are Contrary To Fasting	284
477.	Section II	260	515.	Kissing & Touching While Fasting	284
478.	Prohibition To Fast During Last Half Of Sha'ban	260	516.	Fasting Intention When Sexually Defiled	284
479.	Remember Days Of Shaban	260			
480.	The Prophet Muhammad Fasted In Sha'ban	260			

517.	Cupping While Fasting	285	556.	Fasting On Last Days Of Sha'ban	299
518.	Eating Forgetfully Is Forgiven	285	557.	Excellence Of Optional Fasts In Muharrum	300
519.	Giving Expiation To Family Members	286	558.	Excellence Of Aashura	300
520.	Section II	287	559.	The Fast Of The Day Of Aashura	300
521.	Sucking Wife's Tongue While Fasting	287	560.	Fast On Day Of Arafah	301
522.	Embracing	287	561.	Fasting In First Ten Days Of Dhul Hijjah	301
523.	Vomiting Involuntarily	287	562.	Optional Fasts	302
524.	Siwak May Be Used	288	563.	Fasting On Monday	303
525.	Applying Collyrium	288	564.	Three Fasts Every Month	303
526.	May Pour Water Over Head	289	565.	Sittah Shawwal	304
527.	Cupping While Fasting	289	566.	Disallowed Fast	304
528.	Omitting To Fast Unnecessarily	290	567.	Fasting On Friday	305
529.	Soulless Worship	290	568.	Reward For A Fast For Allah's Sake	306
530.	Section III	291	569.	Moderation In Worship	306
531.	Swallowing Moistness After Rinsing Mouth	292	570.	Section II	307
532.	Chapter - V	292	571.	Fasting On Monday & Thursday	307
533.	The Traveller's Fast	292	572.	Fasting Three Days In A Month	307
534.	Section I	292	573.	Allowed To Fast On Friday	307
535.	When Weak, Traveller Should Not Fast	293	574.	Fasting On Every Day Of The Week	308
536.	During Journey Fast May Be Given Up	293	575.	Optional Fasts From Monday Or Thursday	308
537.	Section II	294	576.	Perpetual Fasts Disallowed	308
538.	Fast Forgiven During Journey	294	577.	Makruh (Disapproved) To Fast At Arafat	308
539.	If It Is Convenient Then Mustahab (Desirable) To Fast	294	578.	Disallowed To Fast Only On Saturday	309
540.	Section III	294	579.	Excellence Of Fast For Allah's Sake	309
541.	Prophet Muhammad's Displeasure At Those Who Continued To Fast In The Journey	294	580.	Fasting In Winter Gets Reward Without Toil	309
542.	Fasting During Journey Is Like Not Fasting While At Home	295	581.	Section III	310
543.	Better Not To Fast In Journey	295	582.	Why Fast Of Aashura	310
544.	Chapter - IV	296	583.	Fasts On Saturday & Sunday	310
545.	Al-Qada (Or, Redeeming The Missed)	296	584.	Fasting On Aashura Was Emphasized Before Ramadan's Fasts Were Prescribed	310
546.	Section I	296	585.	Sunnah Muwakkadah (Emphasized Practice Of Holy Prophet) Fasts	311
547.	Redeemed Fasts Of Sayyidah Ayshah رضي الله عنها	296	586.	Fasting In The Middle Of The Month	311
548.	Redeem Fasts But Not Salah	297	587.	Fasting Is Zakah (Annual Due Charity) Of Body	312
549.	Pending Fasts Of The Deed	297	588.	Excellence Of Monday & Thursday	312
550.	Section II	298	589.	Fasting For Allah's Pleasure	312
551.	Section III	298	590.	Chapter - VIII	313
552.	Chapter - VII	298	591.	Supererogatory Fasts & Iftar	313
553.	Supererogatory Fasts	298	592.	Section I	313
554.	Section I	298			
555.	The Prophet Muhammad's Practice	298			

593.	Intention To Fast The Optional During Daytime	313	628.	Section I	337
594.	Can Invitation Be An Excuse	314	629.	One Who Learns & One Who Teaches The Quran	337
595.	Section II	314	630.	Excellence Of Reciting The Quran	337
596.	Eating In The Presence Of One Who Is Fasting	316	631.	One Who Is Adept In The Quran	338
597.	Section III	316	632.	He Who Recites The Quran & He Who Does Not	339
598.	Chapter - IX	316	633.	Their Ranks Also Differ	340
599.	Laylat Ul Qadr (The Night Of Power)	316	634.	Angels Eager To Listen To The Quran & Crowd Around	340
600.	Section I	318	635.	Recitation Brings Mercy	341
601.	Pointation Of Laylat Ul Qadr	318	636.	Merit Of Surah Al-Fatihah (Chapter)	341
602.	Another Sign	320	637.	Excellence Of Surah Al-Baqarah	342
603.	Extra Exertion During Last Ten Days Of Ramadan	321	638.	The Quran As Intercessor	342
604.	Section II	321	639.	Aayat Ul Kursi Is The Greatest Verse.	343
605.	Supplication On The Laylat Ul Qadr	321	640.	Merit Of Al-Fatihah (Chapter) & Last Verses Of Al-Baqarah	345
606.	Nights That Could Be Laylat Ul Qadr But Only In Ramadan	322	641.	Memorizing First Ten Verses Of Al-Kahf	346
607.	But Only In Ramadan	322	642.	Merit Of Surah Al-Ikhlash	346
608.	Twenty Third Is Laylat Ul Qadr	322	643.	Merit Of Mu'awwatayn	347
609.	Section III	323	644.	Al-Ikhlash To The Mu'awwatayn Before Retiring	347
610.	Knowledge Of Laylat Ul Qadr Taken Away From Prophet	323	645.	Section II	348
611.	Merit Of Laylat Ul Qadr	323	646.	Three Things Under The Throne On The Day Of Resurrection	348
612.	Chapter - X	324	647.	Reciting The Quran With Pauses	349
613.	I'tikaf (Remaining In The Mosque For Some Period Of Time To Worship Almighty)	324	648.	Heart Without Quran Is A Desolate Place	349
614.	Section I	325	649.	Being Occupied With The Quran	349
615.	Here Generous In Ramadan	325	650.	Ten Pieties Against Each Letter	350
616.	Repetition Of The Quran	325	651.	Quran Is A Source Of Guidance	350
617.	Manner & Etiquette Of I'tikaf (Seclusion)	326	652.	Parents Of Scholars Of The Quran Will Be Crowned	352
618.	Vow Made During Pre-Islamic Period	327	653.	A Miracle Of The Quran	352
619.	Fasting Is Pre-Requisite For Wajib I'tikaf (Seclusion)	327	654.	Will Intercede For Ten Relatives	352
620.	Section I	328	655.	Surah Al-Fatihah (Chapter) Is Incomparable	353
621.	Redeeming Sunnah Muwakkadah (Emphasized Practice Of Holy Prophet)	328	656.	Learning & Acting On Quran	353
622.	The Commencement Of I'tikaf (Seclusion)	329	657.	Blessing Of Aayatul Kursi & Surah Al-Mumin	354
623.	Sick Visit During I'tikaf (Seclusion)	329	658.	Inscribed On The Preserved Tablet	354
624.	Manners Of I'tikaf (Seclusion)	329	659.	First Three Verses Of Al-Kahf	354
625.	Section III	330	660.	Surah Yasin Is The Heart Of The Quran	355
626.	The Prophet Muhammad's Place Of I'tikaf (Seclusion)	330	661.	Surah Taha & Yasin	355
627.	Reward For One Who Observes I'tikaf (Seclusion)	331			

662.	Blessing Of Ha Meem Dukhan	355	701.	Marits Of Surah Al-Mulk, Yasin & Other Surahs	372
663.	Merit Of The Musabbihat	356	702.	Chapter - II	377
664.	Excellence Of Ourah Al Mulk	357	703.	More On The Previous	377
665.	The Prophet Muhammad's Practice Before Going To Sleep	357	704.	SECTION I	377
666.	Merit Of The Surahs Az-Zilzal, Al-Ikhlās & Al-Kafirun	358	705.	Refresh Your Knowledge Of The Quran	377
667.	Test Three Verses Of Al-Hashr	358	706.	Go On Reciting Till You Are Weary	378
668.	Al-Ikhlās Two Hundred Times	358	707.	The Prophet Muhammad's Recitation	378
669.	Al-Ikhlās Before Going To Sleep	359	708.	The Voice Best In Allah's Sight	379
670.	More About Al-Ikhlās	359	709.	The Quran In A Sweet Voice	379
671.	Merit Of Al-Kafirun	359	710.	Listening To The Quran	379
672.	Merit Of Mu'awwadhatayn	359	711.	Good Fortune Of Ubayy Ibn Ka'b رضى الله عنه	380
673.	Section III	360	712.	Prohibition To Carry Quran To Enemy Territory	381
674.	Obey The Quran	360	713.	Section II	381
675.	Reciting The Quran	361	714.	Glad Tidings To The Poor Muhajirs	381
676.	Recitation From The Book Better Than From Memory	361	715.	Tajweed & Tarteel	382
677.	Remembering Death & Recitation Keep Heart Alive	362	716.	Warning To Those Who Forget The Quran	383
678.	The Most Glorious Surah	362	717.	Completing Recitation In Less Than Three Days	383
679.	Surah Al-Fatihah Is A Cure	363	718.	Khatm Ul Ahzab	384
680.	Excellence Of Last Verses Of Aal Imran	363	719.	Loud Audible Or Soft Inaudible Recitation	385
681.	Aal Imran On Friday	363	720.	Abide By The Quran Completely	385
682.	Teach Women The Last Verses Of Al-Baqarah	363	721.	The Prophet Muhammad's Recital	385
683.	Surah Hud On Friday	364	722.	Section III	386
684.	Surah Al-Kahf On Friday	364	723.	Recite With Sweet Voice	387
685.	Merit Of Surah Alif Laam Tanzil (# 32)	364	724.	Standard Of Good Recital	387
686.	Merit Of Surah Yasin.	365	725.	A Few Commands	388
687.	Recite Yasin Before The Dying	365	726.	Chapter - III	388
688.	Hump Of The Quran	365	727.	Variations In Readings & Collection Of The Quran	389
689.	The Adornment Of The Quran Is Surah Ar-Rahman	366	728.	Section I	389
690.	The Effect Of Al-Waqiah	366	729.	Variations In Reading	389
691.	Surah Al A'la	366	730.	Each Reading Is Correct	390
692.	Comprehensive Surah	367	731.	Commands Are Not Altered By Readings	391
693.	Merit Of At-Takathur	368	732.	Section II	392
694.	Effect Of Surah Al-Ikhlās	368	733.	Prophet Muhammad's Desire To Make Recitation Easy	392
695.	Recitation In The Night	369	734.	Make Not Quran A Means To Beg	392
696.	Merits Of Some Surahs	369	735.	Section III	393
697.	Bismillah	369	736.	Warning Against Using The Quran For Worldly Ends	393
698.	Merits Of Al-Fatihah (Chapter)	370			
699.	Merits Of Surah Al-Baqarah	371			
700.	Merits Of Verses Of Surah Al-Kahf	372			

737.	Bismillah Is A Verse	393	773.	Present To Allah Your Least Significant	411
738.	An Incident With Ibn Masud رضى الله عنه	393		Need Too	
739.	Collection Of The Quran	394	774.	How High May Hands Be Raised	411
740.	The Form Of The Quran In The Times	396	775.	Manners Of Supplication	412
	Of The Prophet Muhammad		776.	It Is Bid'ah To Raise Hands For Every	412
741.	The Arrangement & Collection Of The	397		Supplication	
	Quran By Uthman رضى الله عنه		777.	Pray For Yourself Before You Pray For	413
742.	The Worn Out Pages Of The Mashaf	399		Others	
	(Quran)		778.	Supplication Gets One Of Three Things	413
743.	Sayyiduna Uthman's رضى الله عنه Action	399	779.	Five Supplications Are Never Rejected	413
744.	First Compiling	399	780.	Chapter – II	414
745.	Why No Bismillah To Begin Surah	399	781.	Remembrance Of Allah, Mighty And	414
	Baraah			Glorious, And Drawing Near To Allah	
746.	About Dua	401	782.	Section I	415
747.	Section I	401	783.	Merit Of Those Who Make Dhikr	415
748.	The Prophet Muhammad's Splendid	401		(Hallowing Of Allah)	
	Merciful Character		784.	Parable Of Those Who Make Dhikr	416
749.	Make Supplication With Determination	402		(Hallowing Of Allah) And Who Do Not	
750.	Do Not Be Fed Up & Stop Praying	403	785.	Means Of Nearness To Allah	416
751.	Prayer For The Absent Is Granted	403	786.	A Little Thought Of Allah Brings More	417
752.	Disallowance To Pray Against Anyone	404		Favour Of Allah	
753.	Section II	404	787.	Advantage Of Drawing Near To Allah	417
754.	Supplication Is Worship	404	788.	Angels Search For Those Who Make	418
755.	Supplication Is Essence Of Worship	405		Dhikr (Hallowing Of Allah)	
756.	Merit Of Supplication	405	789.	Section-II	421
757.	Supplication Alters Destiny	405	790.	Merit Of Dhikr (Hallowing Of Allah)	421
758.	What Is 'Piety Increases Life'	406	791.	Gardens Of Paradise	422
759.	Supplication Wards Off Trial	406	792.	Refraining From Dhikr (Hallowing Of	423
760.	Ask Allah For, The Best	406		Allah) Will Cause Regret	
761.	Allah Is Displeased When Supplication	407	793.	Meetings Where Allah Is Not	423
	Is Not Made To Him			Remembered	
762.	Pray To Allah For Security	407	794.	Beneficial Speech	423
763.	Much Supplication During Pleasant Times	407	795.	Too Much Conversation Without Dhikr	424
764.	Be Confident Of Receiving An Answer	407		(Hallowing Of Allah) Is Cause Of	
765.	Palms Upwards	408		Hardheartedness	
766.	Preserves Honour Of Hands	408	796.	The Best Asset	424
767.	Wipe Hands On Face	408	797.	Section III	425
768.	The Prophet Preferred Comprehensive	409	798.	Allah Takes Pride Before Angels In	425
	Prayers			Those Who Make Dhikr (Hallowing Of	
769.	Prayer For The Absent	409		Allah)	
770.	Request The Good People For Their	409	799.	Dhikr (Hallowing Of Allah) Easy But	425
	Prayers			More Rewarding	
771.	The Fortunate Ones Whose Prayers Are	410	800.	Dhikr (Hallowing Of Allah) Preserves	426
	Not Rejected			From The Devil	
772.	Section III	411	801.	Example Of Dhikr (Hallowing Of Allah)	426

802.	Dhikr (Hallowing Of Allah) Delivers From Punishment Most	427	836.	Tasbih And The Like Prevent Sins	474
803.	One Who Makes Dhikr (Hallowing Of Allah) Is Greatly Fortunate	427	837.	Merit Of Lahawla Wa La Quwah	474
804.	Dhikr (Hallowing Of Allah) Cleanses Heart	427	838.	Chapter – III	476
805.	The Names Of Allah The Exalted	428	839.	Al-Istighfar Wa At-Tawbah Seeking Forgiveness And Repenting	476
806.	Section I	428	840.	Prescription To Preserve From Sin	478
807.	Memorizing Allah's Names	428	841.	Section I	479
808.	Section II	429	842.	The Prophet's Istighfar	479
809.	Ninety-Nine Names Of Allah & Their Explanation	429	843.	Command To Turn To Allah	480
810.	The Great Name	456	844.	Allah's All-Encompassing Mercy	481
811.	Section III	458	845.	Allah Accepts Repentance	483
812.	Research On The Greatest Name	458	846.	Allah Is Pleased With Anyone's Repentance	483
813.	Chapter – II	460	847.	Allah Accepts Repentance Again And Again	483
814.	Reward For Tasbih, Tahimid, Tahlil And Takbir	460	848.	Do Not Condemn A Sinner To Hell	484
815.	Section I	460	849.	Prayer Seeking Forgiveness	484
816.	The Best Speech	460	850.	Section II	485
817.	The Merit Of Those Things	461	851.	Allah's Forgiveness Knows No Bounds	485
818.	Tasbih & Tamhid Are Best Expressions	463	852.	Be Confident Of Being Forgiven	486
819.	Kind Of Dhikr (Hallowing Of Allah), Not How Much	463	853.	Merit Of Istighfar & Its Influence	486
820.	Seeking Refuge From The Devil	464	854.	Merit Of One Who Repents	487
821.	La Hawla Wa La Quwatah	464	855.	Excess Of Sins Causes Hearts To Rust	487
822.	Section II	465	856.	When Repentance Ceases To Be Accepted	488
823.	Reward For Tasbih & Tamhid	465	857.	Vastness Of Allah's Forgiveness	489
824.	An Angels Call Every Morning For Tasbih	466	858.	Tawbah	489
825.	Best Dhikr (Hallowing Of Allah) Is La Ilaha Illallah	466	859.	Do Not Despair Of Allah's Mercy	490
826.	Praise Of Allah Is Gratitude	467	860.	Sinner Should Not Despair Of Allah's Mercy	490
827.	Praise Of Allah Both In Happiness & Distress	467	861.	No Me Can Add Or Deduct From Allah's Divinity	491
828.	Greatness Of La Ilaha Illallah	467	862.	Glad Tidings To One Who Abstains From Polytheism	492
829.	Excellence Of Tasbih & Tahmid	469	863.	Prophet Muhammad Words Of Istighfar	492
830.	Validity Of The Prevalent Rosary	470	864.	Make Istighfar Sincerely	493
831.	Reward For Tasbih Tahmid, Tahlil, Takbir	470	865.	Section III	493
832.	Tree Of Paradise	472	866.	istighfar For Those Who Love Died	493
833.	Better To Count Petitions And Dhikr (Hallowing Of Allah) On Fingers	472	867.	Best Gift For The Dead Is Istighfar	493
834.	Section III	473	868.	Merit Of Istighfar	494
835.	The Best Petition & The Best Supplication	473	869.	A Supplication Of The Prophet Muhammad	494
			870.	Allah Is Pleased With The Tawbah Of His Creatures	494

871.	Do Not Despair Of Allah's Mercy	496	907.	Prayer While Going To Sleep	519
872.	Polytheism Obstructs Allah's Mercy	496	908.	Cure Of Insomnia	521
873.	Allah Forgive All Sins Other Than Polytheism	497	909.	Section III	522
874.	To Repent Is Like Not To Commit Sin	497	910.	Specific Prayers Of Morning & Evening	522
875.	Chapter - VI	497	911.	Prayer In The Morning.	522
876.	The Vastness Of Allah's Mercy	497	912.	Chapter - VI	524
877.	Section I	497	913.	Supplication Made At Different Times	524
878.	Allah's Mercy Overshadows His Anger	497	914.	Section I	524
879.	All Embracing Mercy Of Allah	498	915.	Protecting Children From The Devil	524
880.	Between Fear & Hope	499	916.	At The Time Of Severe Anxiety Or Grief	524
881.	Paradise & Hell Are Very Near To Everyone	499	917.	Fighting Off Anger	525
882.	Allah's Grant	499	918.	Crowing Cocks & Braying Donkey	525
883.	Allah's Mercy Exceeds A Mother's	500	919.	Prayer While Embarking On A Journey	526
884.	A Restrained Course	501	920.	Things From Which The Prophet Muhammad Sought Refuge During A Journey	526
885.	Not Deeds Alone	501	921.	When Halting Somewhere	527
886.	Reward & Punishment According To Allah's Mercy	501	922.	Supplication For Protection In The Night	527
887.	Section II	502	923.	Prayer In Morning During A Journey	527
888.	Who Repents & Does Good Deeds	502	924.	Prophet's	528
889.	Good News For One Who Feels Allah	503	925.	Prophet's Prayer Against The Idolaters During The Battle Of Ahzab (Confederates)	528
890.	Allah Is More Merciful Than A Mother	503	926.	The Sunnah(Practice Of Holy Prophet Muhammad) For The Host & The Guest	529
891.	Section III	504	927.	Section II	529
892.	Allah Is Merciful To Those Who Seek His Pleasure	504	928.	On Beholding The New Moon	529
893.	Believer Will Go To Paradise In Any Case	505	929.	On Seeing Anyone In Distress	530
894.	Chapter - V	506	930.	Prayer To Be Made In The Market	530
895.	What Is Said In The Morning In The Evening And While Retiring To Bed	506	931.	Worldly Blessing Is Incomplete	531
896.	Section I	506	932.	Atonement For An Assembly	531
897.	The Prophet's	506	933.	Prayer When Mounting A Riding Beast	532
898.	While Going To Sleep & Awakening	507	934.	Prayer When Bidding Farewell	533
899.	Must Dust The Bed Before Sleeping	507	935.	Prayer In The Night During Journey	534
900.	Section II	510	936.	Prophet's Prayer During Jihad	534
901.	Supplication Morning & Evening	510	937.	When Afraid Of The Enemy	535
902.	Supplication After Maghrib And Fajr	514	938.	Prophet's Prayer On Emerging From Home	535
903.	The Prophet's Prayer Morning & Evening	515	939.	On Entering Home	537
904.	Another Prayer For Morning Or Evening	515	940.	Prayer For The Newly Weds	537
905.	Any Surah Of The Qur'an Before Sleeping	518	941.	The Groom's Prayer	537
906.	Gratitude For Blessing During Day & Night	519	942.	Prayer Of The Sorrowful	538
			943.	Repayment Of Debt	538
			944.	Section III	539

16	Translation & Commentary of <i>MISHKATUL ASAABIH</i>	Vol.2	
945. On Arising From A Gathering	539	985. A Comprehensive Prayer	560
946. On Beholding The New Moon	540	986. Prayer For Profitable Knowledge, Approved Deeds & Lawful Sustenance	562
947. To Remove Anxiety	540	987. Prayer For Health	562
948. Takbir & Tasbih On Acclivity & Declivity	541	988. Prayer To Keep Away From Sin	563
949. Removing Grief	541	989. Prayer For Blessing In Both Worlds	563
950. Prayer In The Market	542	990. Pray Not For The Unendurable	563
951. Section I	542	991. A Better Inner Nature	564
952. Refuge From Different Things	542	992. About The Actions Of Hajj	565
953. That From Which The Prophet Muhammad Sought Refuge	543	993. When Was Hajj Made Fard	565
954. Section II	545	994. Command Of Hajj	565
955. A Comprehensive Prayer For Refuge	547	995. Conditions That Make Hajj As Fard	566
956. Protection From Sudden Accidents	548	996. Number Of Fard In The Hajj	567
957. Refuge From Covetousness	548	997. Number Of Wajib Of Hajj	567
958. Darkness Of The Moon	549	998. Section I	567
959. Refuge From Inner Evil	549	999. Hajj Is Fard Once In A Life Time	567
960. Nightmare	550	1000. The Best Deed	568
961. Intercession Of Paradise & Hell For Supplicants	550	1001. Honour Of One Who Performs Hajj Only For Allah's Sake	568
962. Section III	551	1002. Reward For Hajj Is Paradise	569
963. Protection From A Spell	551	1003. Umrah In Ramadan	569
964. Refuge From Disbelief	551	1004. Minor Also Gets A Reward	569
965. Chapter - VIII	553	1005. Perform Hajj For Someone Else	570
966. Comprehensive Supplication	553	1006. Ruling	571
967. (Succinct All-Embracing Prayers)	553	1007. Woman Cannot Travel Without Husband Or Mahram	571
968. Section I	553	1008. The Jihad Of Women Is Hajj	571
969. Prophet's	553	1009. Limit Of A Woman's Journey	572
970. Good Of The Two Worlds	553	1010. The Mawaqit Of Hajj	572
971. Prayer For Guidance	554	1011. Dhul Hulayfah	573
972. Prayer Of A New Muslim	554	1012. Juhfah	573
973. Prayer Covering All Demands Of Both Worlds	555	1013. Najd	573
974. Section II	555	1014. Qarn Ul Manazi	573
975. An All Embracing Supplication	555	1015. Commentary	574
976. After Faith Security Is Greatest Asset	556	1016. Number Of Umrah & Hajj Performed By The Prophet Muhammad	575
977. Best Supplication Is For Security & Health	556	1017. Difference Between Hajj And Umrah	576
978. Pray For Love Of Allah	557	1018. Prophet Muhammad Umrah Before His Hajj	576
979. An Excellent Supplication	557	1019. Section II	576
980. Prayer For Knowledge & Deeds	558	1020. Hajj Is Fard Only Once	576
981. Prayer For Blessing & Honour	558	1021. Not Performing Hajj In Spite Of Ability	577
982. Section III	559	1022. Obligation To Perform Hajj Must Not Be Deferred	578
983. Prayer For Eye-Sight	559	1023. Performing Hajj & Umrah Together	578
984. Prayer Of Prophet Dawud عليه السلام	560		

1024. Conditions Of Hajj	579	1059. Talbiyah Of The Polytheists	593
1025. Pilgrim Described	579	1060. Chapter - III	594
1026. Performing Hajj For Father	580	1061. The Narrative Of The Farewell Pilgrimage (Hajj At Ul Wida)	594
1027. Reference	580	1062. Section I	594
1028. Own Hajj Before Performing For Another	580	1063. A Complete Account Of The Farewell Pilgrimage	594
1029. Miqat Of Those From The East	580	1064. Kinds Of Hajj	604
1030. Preferable To Assume The Ihram (Pilgrim-Robe) Before The Miqat	581	1065. Umrah Allowed In Months Of Hajj	607
1031. Section III	582	1066. Section III	607
1032. Avoid Begging During Hajj	582	1067. Sahabah's <small>رضي الله عنه</small> Hesitation To Alter Nature Of Ihram (Pilgrim-Robe)	607
1033. Women's Jihad Is Hajj (Pilgrimage) & Umrah	582	1068. Prophet Muhammad's Displeasure At Sahabah's <small>رضي الله عنه</small> Hesitation	609
1034. Warning To Those Who Fail To Perform Hajj For No Reason	582	1069. Chapter - IV	609
1035. Pilgrims Are Allah's Guests	583	1070. Entry Into Makkah & Circumambulating The Ka'bah	609
1036. Salaam & Handshake With Returning Pilgrims	583	1071. Section I	610
1037. A Pilgrim Who Dies Gets Full Reward	584	1072. Entry Into & Exit From Makkah	610
1038. Makkah & Madinah	584	1073. Tawaf Only In A State Of Purity	611
1039. Makkah	584	1074. Ramal	611
1040. Madinah	585	1075. Sa'i Is Wajib - Between As Safa & Al-Marwah	612
1041. Chapter - II	586	1076. Kissing The Hajr Aswad	612
1042. The Ihram (Pilgrim-Robe) And The Talbiyah (Assuming The Ihram (Pilgrim-Robe) And Calling He Labayk)	586	1077. Istilam Of Rukn Yamani	612
1043. Section I	586	1078. Circuits Of Ka'bah Riding A Camel	613
1044. Applying Perfume While In The State Of Ihram (Pilgrim-Robe)	586	1079. Method Of Istilam Of Hajr Aswad	613
1045. Talbid & Talbiyah (Matted Hair & Labbayk)	587	1080. Menstruating Women Need Make No Tawaf Or Sa'i	614
1046. When To Call The Talbiyah	588	1081. Idolaters Disallowed To Perform Tawaf	615
1047. About Talbiyah & Kinds Of Hajj	589	1082. Section II	615
1048. The Prophet Muhammad's Ihram (Pilgrim-Robe)	590	1083. My Hand Be Raised When Making Supplication On Seeing The Ka'bah	615
1049. The Prophet Muhammad's Hajj	591	1084. Looking At The Ka'bah During Sa'i And Supplicating With Hands Raised	616
1050. Section II	591	1085. Resemblance In Salah & Tawaf	616
1051. Clothing Of The Ihram (Pilgrim-Robe)	591	1086. Origin Of The Black Stone	617
1052. Talbid	591	1087. Testimony Of The Black Stone On The Day Of Resurrection	617
1053. Raising The Voice In The Talbiyah	592	1088. Black Stone & Maqam Ibrahim Rubies Of Paradise	617
1054. Merit Of One Who Calls The Labayk	592	1089. Excellence Of Istilaam & Of Tawaf	618
1055. Two Raka'at For The Ihram (Pilgrim-Robe)	592	1090. Prophet Muhammad's Supplication Between Two Rukn	618
1056. Durood & Supplication After Talbiyah	593	1091. Command To Observe Sa'i	619
1057. Section III	593		
1058. Intention To Perform Farewell Pilgrimage Proclaimed	593		

1092. Tawaf With Idtiba	620	1123. Schedule Of Rami Jimar	631
1093. Idtiba Is A Sunnah In Tawaf	620	1124. Collecting Pebbles At Muzdalifah Or On The Way	632
1094. Section III	620	1125. Prophet Muhammad Sounded His Impending Death	632
1095. Significance Of Istilam	620	1126. Section II	633
1096. In Case Of Excuse Tawaf May Be Made On Conveyance	621	1127. When To Return From Arafat & To Depart From Muzdalifah	633
1097. Umar's رضي الله عنه Remarks While Kissing The Stone	621	1128. Rami Not Allowed At Night	633
1098. Prayer At Rukn Yamani & The Angels Aameen	622	1129. Hadith In Support Of Imam Shafi'i رحمه الله Explained	634
1099. Tasbih, Tahil, Etc During Tawaf	622	1130. When To Stop Talbiyah In Umrah	634
1100. Chapter - V	623	1131. Section III	635
1101. Al-Wuquf The Standing At Arafah	623	1132. The Prophet Muhammad Used A Rising Beast From Arafat To Muzdalifah	635
1102. Section I	623	1133. Two Salah (Prayer) Combined At Arafat	635
1103. Takbir & Talbiyah On Day Of Arafah	623	1134. Chapter - VII	636
1104. Sacrifice In Mina & Wuquf In Arafat & Muzdalifah	624	1135. Rami Al-Jimar (Casting Pebbles At The Pillar)	636
1105. Excellence Of The Day Of Arafah	624	1136. Section I	636
1106. Section II	625	1137. Rami Of Jamrah Aqabah While Riding Beast	636
1107. May Stand Far From The Imam (Leader)	625	1138. Number Of Pebbles & How To Throw Them	637
1108. Sacrifice Anywhere Within Limitys Of Haram	625	1139. Time Of Making Rami Jimar	637
1109. Delivery Of Prophet Muhammad's Sermon	626	1140. Takbir At The Time Of Rami Jimar	637
1110. Supplication On The Day Of Arafah	626	1141. Wajib (Obligatory) To Cast Seven Pebbles At The Jamrat	638
1111. Day Of Arafah Causes Disgrace To Devil More Than Other Days	626	1142. Section II	638
1112. Greatness Of The Day Of Arafah	627	1143. Rami Jimar On A Riding Beast	638
1113. Section III	627	1144. Sa'i & Rami Jimar Are Forms Of Dhikr	639
1114. Command To Observe Standing At Arafat	627	1145. No One Has A Place Reserved For Him In Mina	639
1115. Prophet Muhammad's Prayer In Muzdalifah Granted & Iblis Distress	628	1146. Section III	639
1116. Chapter - VI	629	1147. Chapter - VIII	640
1117. The Return From Arafah & Al-Muzdalfah	629	1148. Al-Hadyi (Or Al-Hadi) The Sacrificial Animal	640
1118. Section I	629	1149. Section I	640
1119. The Prophet Muhammad's Return From Arafah	629	1150. Marking & Garlanding	640
1120. Talbiyah Recited Till Rami Jamrah Alaqabah	630	1151. Ruling An Ash'ar	641
1121. Two Salah (Prayer) Together In Al-Muzdalifah	630	1152. Making Sacrifice For Another	642
1122. Permitted To Send Women & Children From Muzdalifah Beforehand	631	1153. Sending Hadyi Without Proceeding For Hajj (Pilgrimage)	642
		1154. Riding The Hadyi	643
		1155. When Hadyi Is On Point Of Death	643

1156. Shares In Hadyi	644	1189. Sequence Of Rami Jamarat	658
1157. Method Of Slaughtering Camels	645	1190. Is It Wajib Or Sunnah(Practice Of Holy Prophet Muhammad (To Stop Overnight In Mina	659
1158. About Hadyi	645		
1159. Owner May Eat Flesh Of Hadyi	646	1191. The Prophet Muhammad At The Place Of Distribution Of Zamzam	660
1160. Section II	646		
1161. Mustahab (Desirable) To Grieve Enemies Of Islam	646	1192. The Prophet Muhammad's Farewell Tawaf	661
1162. The Hadyi That Is Dying	647		
1163. Virtue Of The Day Of Sacrifice	647	1193. Prophet Muhammad's Salah On The Days Of At-Tarwiyah & An-Nafr	661
1164. Section III	648		
1165. Flesh Of The Sacrifice	648	1194. Is It Sunnah To Stay In Abtah?	661
1166. Chapter - IX	649	1195. Prophet Muhammad's Departure After The Farewell Tawaf	663
1167. Al-Halq (Shaving)	649		
1168. Section I	649	1196. Farewell Tawaf Is Wajib	663
1169. Better To Shave Head	649	1197. Tawaf Wada Waived If There Is An Excuse	663
1170. Prophet Muhammad Had His Hair Clipped	650	1198. Section I	664
		1199. Prophet's Advice On The Day Of Sacrifice	664
1171. Prophet's Prayer For Those Who Shave Head	650		
		1200. Schedule Of Tawaf Ziyarah	665
1172. Sunnah(Practice Of Holy Prophet Muhammad) To Begin Shaving At The Right Side	651	1201. No Rami In Tawaf Ziyarah	666
		1202. When Does One Is Sacred State Find The Prohibited Become Lawful	666
1173. Using Perfume	651		
1174. The Salah (Prayer) Of Zuhr Of The Prophet Muhammad On The Day Of Sacrifice	652	1203. The Prophet Muhammad's Rami Of Jamarat	667
1175. Section II	652	1204. Sequence Of Rami On Days Of Tashriq	667
1176. Women Not Allowed To Shave Head	652	1205. Chapter - XII	668
1177. Only Clip Hair	652	1206. That From Which One Who Is In Ihram (Pilgrim-Robe) Must Refrain	668
1178. The Limit	653		
1179. Chapter - X	653	1207. Section I	668
1180. About What Is Permitted (Different Deeds)	653	1208. That Which He Is Disallowed To Wear	668
		1209. Ruling	670
1181. SECTION I	653	1210. Contracting Marriage While In A State Of Ihram (Pilgrim-Robe)	670
1182. Out Of Sequence Deeds Of Hajj (Pilgrimage)	653		
		1211. Hair May Be Washed	671
1183. Section II	655	1212. Allowed To Cup Oneself	671
1184. Section III	655	1213. About Collyrium	672
1185. Chapter - XI	656	1214. Putting Shade Over Head	672
1186. The Sermon On The Day Of Sacrifice Casting Pebbles On The Day Of Tashriq And Biading Farewell	656	1215. Making Up For Shaving Head	672
		1216. Section II	673
1187. Sermon On The Day Of Sacrifice	656	1217. What Is Forbidden To Women Who Are In Ihram (Pilgrim-Robe)	673
1188. Schedule Of Rami On Eleventh & Twelfth	658	1218. How To Draw The Veil In Ihram (Pilgrim-Robe)	674
		1219. Perfumed Oil Disallowed In Ihram (Pilgrim-Robe)	674

20	Translation & Commentary of <i>MISHKATUL ASAABIH</i>	Vol.2	
1220. Section III	675	1257. Hadiy Of Muhsir Slaughtered Only In The Haram	689
1221. Thawing Stitched Garments Over A Muhrim	675	1258. Illness Amounts To Ihsar	689
1222. The Prophet Muhammad Had Himself Cupped	675	1259. Standing At Arafat Is Main Part Of Hajj	690
1223. Ruling	676	1260. Chapter - XV	690
1224. Prophet Muhammad's Marriage With Sayyidah Maymunah رضي الله عنها	676	1261. The Haram (Or The Sacred Territory) Of Makkah - May Allah, The Exalted, Preserve Its Sanctity!	690
1225. Chapter - XIII	677	1262. Section I	691
1226. That Muhrim Must Abstain From Hunting	677	1263. Merit Of The Haram Of Makkah	691
1227. The Jaza Or Expiation For Hunting	677	1264. Not Proper To Carry Weapons In Makkah Unnecessarily	692
1228. Eating The Game	677	1265. Question Of Retaliation & Prescribed Punishment In Makkah	692
1229. The Game Defined	678	1266. Entering Makkah Without Ihram (Pilgrim-Robe)	693
1230. Section I	678	1267. For Warning About Mischief At The Ka'bah	693
1231. Prophet Muhammad Abstained From Hunting When He Was A Muhrim	678	1268. He Who Would Defile The Ka'bah	694
1232. Hadith On Which The Hanafis Rely	679	1269. Section II	694
1233. Animals That May Be Killed By The Muhrim & In The Haram	680	1270. Hoarding In The Haram To Make Money	694
1234. Section II	681	1271. Excellence Of Makkah	695
1235. Hadith On Which Imam Maalik رحمه الله & Imam Shafi'i رحمه الله Rely	681	1272. Section III	696
1236. Hunting Locusts	681	1273. Chapter - XVI	697
1237. Kill The Beast That Attacks	681	1274. The Haram Of Madinah - May Allah The Exalted Preserve Its Sanctity	697
1238. Hyenna Is Not Lawful	682	1275. Section I	697
1239. Section III	683	1276. The Limit Of The Haram Of Madinah	697
1240. A Muhrim May Eat Meat Of Game	683	1277. Sayings Of Shi'ah Rejected	699
1241. Commentary	683	1278. Residence In Madinah Spells Prosperity In Both Worlds	699
1242. Chapter - XIV	683	1279. One Who Endures Difficulty & Anxiety In Madinah	699
1243. Being Detained And Missing Hajj	683	1280. Prophet's Prayer For Madinah	700
1244. Ihsar	683	1281. Sacredness Of Madinah	700
1245. Kinds Of Ihsar (Detention)	683	1282. Sa'd's Spoils	701
1246. Ruling On Ihsar	684	1283. Prophet Muhammad's Prayer For Madinah's Climate	702
1247. Meaning & Ruling Of Missing The Hajj	684	1284. Prophet Muhammad's Dream Interpreted	702
1248. A Very Complex Question	684	1285. Some People Of Madinah	703
1249. Section I	685	1286. Madinah Casts Out The Evil	703
1250. The Prophet Muhammad's Detention	685	1287. Name Given To Madinah By Allah	704
1251. Where To Slaughter Hadiy Of Ihsar	685	1288. Peculiarity Of Madinah	704
1252. It Is Wajib On The Muhsir To Redeem	686	1289. Plague & The Dajjal Will Not Enter Madinah	705
1253. The Question Of Shaving Or Clipping For The Muhsir	686		
1254. Ihsar And Missing The Hajj	687		
1255. Umrah Is Never Missed	688		
1256. Section II	689		

1290.	Punishment To One Who Cheats The Madinahs	705	1305.	Salah In Wadi Al-Aqiq	711
1291.	Prophet Muhammad's Love For Madinah	706	1306.	Commentary	711
1292.	Merit Of Mount Uhud	706	1307.	More Merits Of Madinah	711
1293.	Section II	707	1308.	Give Respect	712
1294.	The Haram Of Madinah	707	1309.	Some Rulings Of Hajj & Method Of Performing It	712
1295.	Prohibition Extends To Wajj	707	1310.	Optional	713
1296.	Privilege Of Dying In Madinah	708	1311.	Sins	713
1297.	Madinah Is Last Place To Be Desolate	708	1312.	Cover Of Ka'bah	713
1298.	Madinah Chosen For Prophet Muhammad's Emigration	709	1313.	Qisas	713
1299.	Section III	709	1314.	Zamzam	713
1300.	Madinah Protected From The Dajjal	709	1315.	Prophet Muhammad's Grave Most Excellent	713
1301.	Prophet Muhammad's Prayer For Blessing Over Madinah	709	1316.	Method Of Performing Hajj	713
1302.	Residence In The Two Haram Is An Honour	710	1317.	Commands Of Umrah	715
1303.	Visiting The Rawdah	710	1318.	Jinayat Ruings For	716
1304.	Prophet's Love For Madinah	710	1319.	Rulings & Conduct At Prophet Muhammad's Grave	716
			1320.	The Homeward Journey	717
			1321.	Glossary	719

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL JANA'IZ الجنازات

FUNERALS

The word *jana'iz* is the plural of *janazah* (funeral). It is also spelt *jinazah* which is more eloquent. It means the corpse on the bier.

Some people say that *janazah* (funeral) is the corps while *jinazah* is the bier or the stretcher (on which the corpse is placed before burial). However, some other people say the opposite of this *janazah* (funeral) is the bier and *jinazah* the corpse.

CHAPTER - I

SICK VISIT AND REWARD FOR SICKNESS

بَابُ عِيَادَةِ الْمَرِيضِ وَتَوَابِ الْمَرِيضِ
أَفْضَلُ الْأَزْلِ

SECTION I

MUST VISIT THE SICK

(١٥٢٣) وَعَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَطْعَمُوا الْجَائِعَ وَعَوَّدُوا الْمَرِيضَ وَفُكُّوا

الْعَائِي - (رواه البخاري)

1523. Sayyiduna Abu Musa رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "Feed the (compelled) hungry, visit the sick and emancipate the captives (from prison)."¹

COMMENTARY: These three things are *wajib Kifayah* (adequate expedient) which means that if any single person fulfils a duty then the rest are exonerated from doing it. Nevertheless, it is a *sunnah* (Practice of Holy Prophet) for all people and fetches reward. If none of them fulfils the duty then all are guilty of the sin of disobedience.

Shaykh Abdul Haq Dahlawi رحمه الله wrote that if a hungry person is not distressed than it is *sunnah* (Practice of Holy Prophet) to feed him, for he is not likely to die because of hunger. But, if he is in distress and liable to die of hunger then it is *fard* (compulsory) to feed him. All the people who are rich are bound to feed him and if one of them does it then the rest are absolved of the *fard* (compulsory).

If anyone is sick and there are people to look after him then to visit the sick is a *sunnah* (Practice of Holy Prophet). If a sick person has no one to look after him, then it is *wajib* (expedient) to visit him.

MUTUAL RIGHTS OF MUSLIMS

(١٥٢٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ رَدُّ السَّلَامِ

وَعِيَادَةُ الْمَرِيضِ وَإِتْبَاءُ الْجُنَائِزِ وَإِجَابَةُ الدَّعْوَةِ وَتَشْمِيطُ الْعَاطِسِ (متفق عليه)

1524. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The right of a Muslim on another Muslim are five. He must respond to the

¹ Bukhari # 5649, Darimi # 2465, Musnad Ahmad 4.394.

salaam, visit the sick follow funerals, accept an invitation and pray for the sneezer (when he say al-hamdulillah)."¹

COMMENTARY: These five things are *fard* (compulsory) *Kifayah*. To give salutation is a *sunnah* (Practice of Holy Prophet) and among the duties imposed by Islam, but it is a better *sunnah* (Practice of Holy Prophet) than *fard* (compulsory) it grows a sense of humility and is a reason for a *wajib* (expedient).

Visiting a sick and following funerals are duties that a Muslim may not give to innovators, like the *rawafid*.

To accept an invitation is to respond to another's appeal for help. Some authorities say that it means an invitation to a meal a function (like wedding, etc.) provided it does not involve a sinful activity. Imam Ghazali رحمه الله said that if someone invites out of boast or show off then his invitation must not be accepted.

If the sneezer says al hamdu lillah on sneezing then the response must be (برحمك الله) (may Allah have mercy on you).

It is stated in Sharh us -*Sunnah* (Practice of Holy Prophet) that these duties are towards all Muslims whether pious of evil, but not the bid'ati (innovators). However, it is necessary to observe that meeting cheerfully and shaking hands applies only to pious Muslims. If a Muslim is a hardened sinner who commits sin brazen facedly, then it is not necessary to meet him cheerfully and to shake hands with him.

(١٥٢٥) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ قِيلَ مَا هُنَّ يَا رَسُولَ

اللَّهِ قَالَ إِذَا لَقَيْتَهُ فَسَلِّمْ عَلَيْهِ وَإِذَا دَعَاكَ فَأَجِبْهُ وَإِذَا اسْتَنْصَحَكَ فَأَنْصَحْ لَهُ وَإِذَا عَطَسَ فَحَمِدِ اللَّهَ وَشَمِّتْهُ

وَإِذَا مَرِضَ فَعُدُّهُ وَإِذَا مَاتَ فَأَتْبِعْهُ (رواه مسلم)

1525. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A Muslim has six obligations towards another Muslim." He was asked, "And what are they, O Messenger of Allah?" He said, "When you meet him, offer the salaam. When he invites you, accept his invitation. When he expects your advice and good wishes, offer him sincere advice. When he sneezes and says al-humdulillah, say yarhamakAllah (may Allah have mercy on you). When he is sick, pay him a sick visit. And, when he dies, follow him (for the funeral *salah* (prayer) and burial)."²

COMMENTARY: When anyone is ill, he must be visited and his condition should be asked, at least once. There is no truth in what some people say that in some cases a sick person should not be visited. This idea is absolutely wrong.

As for the number of rights, the ahadith do not limit them to five or six. They are very many and the ahadith enumerate them gradually, one by one perhaps, the Prophet صلى الله عليه وسلم was told of them little by little.

(١٥٢٦) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ أَمَرَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعٍ وَهَاتَا عَنْ سَبْعٍ أَمَرَنَا بِبِعَادَةِ

الْمَرْيُوسِ وَإِيبَاءِ الْجَنَائِزِ وَتَشْوِيطِ الْعَاطِسِ وَرَدِّ السَّلَامِ وَإِجَابَةِ الدَّاعِي وَإِزْرَارِ الْمُقْسِمِ وَنَصْرِ الْمُظْلُومِ

¹ Bukhari # 1240, Muslim # 4-2162, Abu Dawud # 5030, Ibn Majah # 1435.

² Muslim # 5.2162, Nasa'i # 1938, Ibn Majah # 1433.

وَهَمَانَا عَنْ خَاتِمِ الذَّهَبِ وَعَنِ الحُرَيْرِ وَالْإِسْتَبْرَقِ وَالذِّيْبَاجِ وَالْمَيْتْرَةَ الحُمْرَاءَ وَالْقَمِيصَ وَالنِّبَةَ الْفُصَّةَ وَفِي
رِوَايَةٍ وَعَنِ الشُّرْبِ فِي الْفُصَّةِ فَإِنَّهُ مَنْ شَرِبَ فِيهَا فِي الدُّنْيَا لَمْ يَشْرَبْ فِيهَا فِي الْآخِرَةِ (متفق عليه)

1526. Sayyiduna al-Bara ibn Aazib رضى الله عنه narrated that the Prophet صلى الله عليه وسلم commanded them to observe seven things and abstain from seven things. Thus, he commanded them to visit the sick, to follow the funerals to pray for the sneezer, to respond to the salaam to accept the invitation, to help one who swears fulfil his oath, to support the wronged one. And he prohibited them to use gold rings, silk, thick brocade, embroidered silk, red padding on saddle, garment of qassyi, vessels of silver.

According to one version: (he forbade) drinking from silk vessels, for, if anyone drinks from silk vessels in this world he will not get to drink from silk vessels in the hereafter. ¹

COMMENTARY: If anyone swears about something and you are able to help him fulfil his promise and that is not sinful then you must fulfil his promise.

It is *wajib* (*expedient*) to help the wronged one both a Muslim and a dhimimi. This help can be verbal or by action.

The padded saddle is used out of arrogance. If it is silken then it is forbidden whatever its colour. Other than silk, a red saddle is *makruh* (*unbecoming*). If it is not red, then it is allowed.

Qassyi is a garment made of silk and flax. It is ascribed to Qass in Egypt.

Like silver vessels, golden vessels are forbidden too. In fact, it is more sinful to use golden vessels than silver.

The things forbidden in this hadith are disallowed to men, not to women, except vessels of gold and silver that are forbidden to both men and women.

Anyone who uses vessels of silver in this world will not be given these vessels in the next world till his punishment is served by him. Or, he will not be allowed these vessels during the standing and the reckoning. Or, even after admittance to paradise, he will not be allowed to use them for some time. The same logic applies to men who wear silk in this world and, according to a hadith, will not be allowed silk in the next world. Again, the hadith about wine being disallowed in the next world may be interpreted to mean for a length of time.

REWARD FOR SICK VISIT

(١٥٢٧) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ
فِي حُرْقَةِ الْجَنَّةِ حَتَّى يَرْجِعَ (رواه مسلم)

1527. Sayyiduna Thawban رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A Muslim who pays a sick visit to his (sick) brother Muslim continues to draw from (Allah's mercy) the fruit of paradise till he returns (from the sick visit).²

COMMENTARY: As long as a Muslim stays with his sick brother, he is covered with Allah's mercy and blessings, Thus he becomes eligible for paradise and its fruit.

¹ Bukhari # 1239, Muslim 3-2266, Tirmidhi # 2818, Nasa'i # 1939.

² Muslim # 41-256S, Tirmidhi # 969, Ibn Majah # 1442, Musnad Ahmad 5-279.

IMPORTANCE OF SICK VISIT

(١٥٢٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ يَا بَنَ آدَمَ مَرِضْتُ فَلَمْ تَهْدِنِي قَالَ يَا رَبِّ كَيْفَ أَغْوَيْتَنِي وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضٌ فَلَمْ تَعُدَّهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ يَا ابْنَ آدَمَ اسْتَطَعْتُكَ فَلَمْ تُطْعِمْنِي قَالَ يَا رَبِّ كَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فُلَانٌ فَلَمْ تُطْعِمْهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَهُ ذَلِكَ عِنْدِي يَا ابْنَ آدَمَ اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي قَالَ يَا رَبِّ كَيْفَ اسْقَيْتَكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ اسْتَسْقَاكَ عَبْدِي فُلَانٌ فَلَمْ تَسْقِهِ أَمَا عَلِمْتَ أَنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَهُ ذَلِكَ عِنْدِي (رواه مسلم)

1528. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Allah, the exalted will say on the day of resurrection. "O son of Aadam, I was ill but you did not visit me." He will ask, "O my Lord, how could I visit you when you are the Lord of the worlds?" Allah will say, "Where you not aware that My certain slave was ill but you did not visit him? Were you not aware that had you visit him you would surely have found Me with him? O son of Aadam, I asked you for food, but you did not feed Me." He will say "O my Lord, how could I feed you when you are the Lord of the worlds?" Allah will say, "Were you not aware that My certain slave asked you for food but you did not feed him? Were you not aware that had you fed him, you would have found that with Me? O son of Aadam, I asked you for drink, but you did not give me to drink." He will ask, O my Lord, how could I give you to drink when you are the Lord of the worlds?" Allah will say, "My certain slave asked you for drink but you did not give him to drink. Were you not aware that had you given him to drink, you would have found that with me?"¹

COMMENTARY: Allah will say about a sick visit 'you would have found me with him.' But about the other two things. 'you would have found the reward with me.' This shows that a sick-visit is better than feeding and giving drink to the hungry and thirsty.

SICK VISIT TO JUNIOR

(١٥٢٩) وَعَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى أَحْمَرَائِيٍّ يَعْوُدُهُ وَكَانَ إِذَا دَخَلَ عَلَى مَرِيضٍ يَعْوُدُهُ قَالَ لَا بَأْسَ ظَهَوْرُ إِنْ شَاءَ اللَّهُ فَقَالَ لَهُ لَا بَأْسَ ظَهَوْرُ إِنْ شَاءَ اللَّهُ قَالَ كَلَّا بَلْ حُمِي تَفْوَرُ عَلَى سَيْخٍ كَبِيرٍ تَرَبَّرُهُ الْقُبُورُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَعَفَّرَ إِذَا (رواه البخارى)

1529. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم paid a sick visit to a villager. It was his habit that when he visited a sick man, he would say, "Do not fear. It will purify you (of sins) if Allah will." So he said to the villager too, "Do not fear, It will purify you, if Allah will." But, the villager said, "Rather, no! It is a fever that boils in an old man. It will take him to the grave." The Prophet صلى الله عليه وسلم said, "In that case, yes!"²

¹ Muslim # 43-5569.

² Bukhari # 5662, Musnad Ahmad # 3-350.

COMMENTARY: The Prophet صلى الله عليه وسلم taught the ummah that they should visit a sick junior too. The villager was foolish and found his condition unbearable.

PROPHET'S صلى الله عليه وسلم PRAYER FOR THE SICK

(١٥٣٠) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَكَى مِنَّا إِنْسَانٌ مَسَحَهُ بِيَمِينِهِ ثُمَّ

قَالَ أَذْهِبِ الْبَأْسَ رَبِّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقَمًا (متفق عليه)

1530. Sayyidah Ayshah رضى الله عنها narrated that when anyone of them had an illness, Allah's Messenger صلى الله عليه وسلم stroked him with his right hand and prayed:

أَذْهِبِ الْبَأْسَ رَبِّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقَمًا

"Take away the harm, O Lord of mankind and heal. You are the Healer. There is no cure but from you - a cure that will leave no sickness."¹

(١٥٣١) وَعَنْ عَائِشَةَ قَالَتْ كَانَ إِذَا اشْتَكَى الْإِنْسَانُ الشَّيْءَ مِنْهُ أَوْ كَانَتْ بِهِ فُرْجَةٌ أَوْ جُرْحٌ قَالَ النَّبِيُّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَصْبَعِهِ بِسْمِ اللَّهِ تَرَبُّهُ أَرْضَنَا بِرَيْقَةٍ بَعْضَنَا لِيُشْفَى سَقَمًا مِنَّا بِأَذْنِ رَبِّنَا - (متفق عليه)

1531. Sayyiduna Ayshah narrated that if anyone complained of a pain or if he had a sore or a wound, the prophet صلى الله عليه وسلم pointed his finger (at it) and prayed, 'In the name of Allah, the dust of our earth with the saliva of one of us so that our sick one may cured by the permission of our Lord.'²

COMMENTARY: It is said that the prophet صلى الله عليه وسلم used to put his spittle on his finger and put the finger on dust. Then he placed the dusty finger on the affected or painful portion of the body and stroked it while making the supplication (بِسْمِ اللَّهِ) (In the name of Allah..... to the end).

While curing sores and wounds, this method and supplication were a sign of the Divine signs that only the Prophet صلى الله عليه وسلم knew. Our intelligence is not capable of grasping it. However, Qadi Baydawi رحمه الله said that saliva and dust of the native land are very effective in retaining one's temperament to normal. Also, when one travel, one must carry with him dust of one's native land and some water in which a little dust must be put. During the journey, he must drink from it. This will preserve him from change in his temperament.

Other explanation are given but the correct is that our intelligence is unable to fathom it. Ashrarf رحمه الله has said that the validity of *ruqyah* (charm, talisman) is established through this hadith provided works of disbelief are not incorporated in the incantation, like sorcery, expression of disbelief and polytheism. The correct verdict is whatever the language of the incantation, even Arabic, it is not correct to read it until its meaning is known. However, a hadith gives an incantation (بِسْمِ اللَّهِ شِعْرُ قَرْنِيَّةٍ) for the sting of a scorpion though its meaning is unknown. It is allowed to recite these words of the hadith never these.

RECITING VERSES AND BLOWING ON PATIENT

(١٥٣٢) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَكَى نَفَسَتْ عَلَى نَفْسِهِ بِالْمَعْوَذَاتِ وَمَسَحَ عَنْهُ يَدَيْهِ

¹ Bukhari # 5675, Muslim # 46-2191, Abu Dawud # 3890, Tirmidhi # 973, Ibn Majah # 1619, Musnad Ahmad 1-76.

² Bukhari # 5745, Muslim # 54-2194m Abu Dawud # 3895, Ibn Majah # 3521, Musnad Ahmad 6/93

فَلَمَّا اسْتَشَى وَجَعَهُ الَّذِي تُوْفِّي فِيهِ كُنْتُ أَنْفُتُ عَلَيْهِ بِالْمَعْوَذَاتِ الَّتِي كَانَ يَنْفُتُ وَ أَمْسَحُ بِيَدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةِ لِمُسْلِمٍ قَالَتْ كَانَ إِذَا مَرِضَ أَحَدٌ مِنْ أَهْلِ بَيْتِهِ نَفَثَ عَلَيْهِ بِالْمَعْوَذَاتِ -

1532. Sayyidah Ayshah رضي الله عنها narrated that when the Prophet صلى الله عليه وسلم was unwell, he blow on himself after reciting the mu'awwidhat (last two surahs of the Quran) and stroked himself with his hand when he was sick with the illness before his death, she would recite the mu'awwidhat and blow on him as he had been accustomed to do. She would take the Prophet's صلى الله عليه وسلم hand and stroke him lightly with it.

Another version says: 'Whenever anyone of his family fell ill, he recited the mu'awwidhat and blow on him.'¹

COMMENTARY: The mu'awwidhat are the surah al-falaq and an-Naas. The plural is used (instead of the dual) because of the verses. Or, they mean three surahs including surah al-Ikhlās. Some people include the surah al-Kafirun too.

The second version does not mention the stroking with the hand, but blowing on someone (or on oneself) includes wiping over with the hand. Or, sometimes the Prophet صلى الله عليه وسلم merely blew on the patient without wiping over with the hand, though the correct position is that blowing is inclusive of stroking with the hand.

It is *sunnah* (Practice of Holy Prophet), according to this hadith, that verses of the Quran may be recited and blown over the patient.

PRAYER FOR RELIEF FROM PAIN

(١٥٣٣) وَعَنْ عُمَرَ بْنِ أَبِي الْعَاصِ أَنَّهُ شَكَى إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعًا يَجِدُهُ فِي جَسَدِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعْرَ يَدِكَ عَلَى الَّذِي يَأَلُمُ مِنْ جَسَدِكَ وَقُلْ بِسْمِ اللَّهِ ثَلَاثًا وَقُلْ سَبْعَ مَرَّاتٍ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجْدُ وَأُحَازِرُ قَالَ فَفَعَلْتُ فَأَذْهَبَ اللَّهُ مَا كَانَ - (رواه مسلم)

1533. Sayyiduna Uthman ibn Abu al-Aas رضي الله عنه narrated that when he complained to the Prophet صلى الله عليه وسلم of a pain he experienced in his body, he instructed him to put his hand where it ached on his body and recite (بِسْمِ اللَّهِ) (In the name of Allah) three times, and:

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجْدُ وَأُحَازِرُ

"I seek refuge in the might of Allah and His power from the evil of what I am going through and fear (last it increase)."

He said that he followed the instructions and Allah removed what he was experiencing.²

JIBRIL'S PRAYER ON PROPHET صلى الله عليه وسلم عَلَيْهِ السَّلَام

(١٥٣٤) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ جِبْرِيْلَ أَمَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ اسْتَكَيْتَ فَقَالَ نَعَمْ قَالَ بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْزِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْعَيْنَ حَاسِدٍ أَلَّهُ

¹ Bukhari # 5735, Muslim # 54-2194, Abu Dawud # 3895, Ibn Majah # 3521, Musnad Ahmad 6/93

² Muslim # 67-2202, Abu Dawud # 3891, Tirmidhi # 2887, Ibn Majah # 3522, Musnad Ahmad 6-390

يُشْفِيكَ بِسْمِ اللَّهِ أَرْقِيكَ (رواه مسلم)

1534. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that (Sayyiduna) Jibril عليه السلام came to the Prophet صلى الله عليه وسلم and asked, "O Muhammad, do you have a complaint?" He said, "Yes!" He said, "In the name of Allah, I apply a charm to you from whatever harms you, from the evil of every soul, and the eye of the envious one. May Allah cure you. In the name of Allah I apply a charm to you."¹

REFUGE IN ALLAH FROM EVIL AND CALAMITY

(١٥٣٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ الثَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَّامَةٍ وَيَقُولُ ابْنُ أَبِي كُثَيْبٍ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ رَوَاهُ الْبُخَارِيُّ وَفِي أَكْثَرِ نُسَخِ الْمَصَابِيحِ بِهِمَا عَلَى لَفْظِ التَّثْنِيَّةِ

1535. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم prayed to Allah for protection of (Sayyidunas) Hasan and Husayn (in these words):

أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ الثَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَّامَةٍ

"I seek refuge for you both in the perfect words of Allah from every devil and reptile and from every evil eye."

And he would say, "Your father, Ibrahim عليه السلام, prayed from Allah's protection of Isma'il عليه السلام and Ishaq عليه السلام, with them."²

Most texts of al-Masabih have with them (meaning these words) in the dual.

COMMENTARY: The words of Allah could be His knowledge, or His pure attribute, or His Books. The evil of every devil is the evil of every transgressing one whether of mankind or jinn, or of animals.

The reptile is every poisonous creature whose sting causes death, Sometimes insects of the earth are also called hummah (هامة) while sammah (سامة) are those whose sting does not cause death.

The word (بهما) (with them) towards the conclusion of the hadith are (بهما) (with both) in most texts of al-Masabih referring to 'the evil of every devil' and 'every evil eye.' But, Allamah Teebi رحمه الله blames it to the scribes error.

HARDSHIP IS ALLAH'S MERCY

(١٥٣٦) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصَبِّحْ مِنْهُ (رواه البخارى)

1536. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'If Allah decided good for anyone then he is involved in some hardship.'³

COMMENTARY: Hardship is every such thing that the heart does not accept. It can be a difficulty, an illness, a tragedy or sorrow. It does not imply Allah's wrath but even if Allah decides to show favour and mercy to a person then He afflicts him with trial so that his sins are erased and, having endured the severity, his heart and mind become receptive to good

¹ Muslim # 40.2186, Ibn Majah # 3527, Musnad Ahmad 6-120.

² Bukhari # 3371, Tirmidhi # 2067, Ibn Majah # 3525, Musnad Ahmad 1-270.

³ Bukhari # 5645.

and its radiance if anyone bears patiently hardship and remains pleased then it shows that the hardship will bring him Allah's pleasure and mercy.

However, if anyone does not show patience but displays violent emotion and restlessness then the hardship is punishment to him from Allah.

SORROW REMOVES SINS

(١٥٣٧) وَعَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصْبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا آدَى وَلَا غَمٍّ حَتَّى الشُّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ (متفق عليه)

1537. Sayyiduna Abu Hurayrah رضى الله عنه and Sayyiduna Abu Sa'eed narrated that the Prophet صلى الله عليه وسلم said, "when a Muslim faces a difficulty, pain, anxiety, sorrow hardship or worry, or is pierced by a thorn, Allah makes that an atonement for his sins."¹

COMMENTARY: The words used in the hadith are nearly synonymous, except that (هم) applies to an anxiety that might strike. On the other hand (غم) (gumm) is a sorrow that has struck already.

So any kind of sorrow or harm that a Muslim endures erases his minor sins.

PROPHET'S DIFFICULTY AND ILLNESS

(١٥٣٨) وَعَنْ عَبْدِ اللَّهِ ابْنِ مَعْمُودٍ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُوعَكُ فَمَسَسْتُهُ بِيَدِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ لَتُوعَكُ وَعَمَّا شَدِيدًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجَلُ إِيَّيْ أُوْعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ قَالَ فَقُلْتُ ذَلِكَ لِأَنَّ لَكَ أَجْرَيْنِ فَقَالَ أَجَلُ تُرٌّ قَالَ مَا مِنْ مُسْلِمٍ يُصِيبُهُ آدَى مِنْ مَرِيضٍ فَمَا سِوَاهُ إِلَّا حَطَّ اللَّهُ بِهِ سَيِّئَاتِهِ كَمَا تَحْطُّ الشَّجَرَةُ وَرَقَهَا (متفق عليه)

1538. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that he visited the Prophet صلى الله عليه وسلم when he had fever. He touched him with his hand and said, "O Messenger of Allah, you have high fever." He said, "Yes, I get fever twice as much as any of you." Ibn Mas'ud رضى الله عنه said, "That is because you will get reward twice over." He said, "Yes!" and added, "If a Muslim is afflicted by difficulty through illness or otherwise then Allah causes his sins to be cast away because of that just as a tree casts down its leaves."²

(١٥٣٩) وَعَنْ عَائِشَةَ قَالَتْ مَا رَأَيْتُ أَحَدًا أَلْوَجَعُ عَلَيْهِ أَشَدُّ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (متفق عليه)

1539. Sayyidah Ayshah رضى الله عنها narrated that she never found anyone suffering a pain more severe than Allah's Messenger صلى الله عليه وسلم

PANGS OF DEATH ARE SYMBOL OF EXALTED RANKS

(١٥٤٠) وَعَنْهَا قَالَتْ مَاتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ حَاقِنَتَيْ وَذَا قِنَتَيْ فَلَا أَكْرَهُ شِدَّةَ الصَّوْتِ لِأَحَدٍ

¹ Bukhari # 5641, Muslim # 52-2573, Tirmidhi # 968.

² Bukhari # 5648, Muslim # 45-2571, Darimi # 2771, Musnad Ahmad 1-381.

³ Bukhari # 5646, Muslim # 44-2570, Ibn Majah # 1622, Musnad Ahmad 6-173.

أَبَدًا بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (رواه البخارى)

1540. Sayyidah Ayshah رضى الله عنها narrated that the Prophet صلى الله عليه وسلم died between her breast and her collar bone. She said, "I shall never feel repulsed about anyone experiencing terrible pangs of death after I saw the prophet صلى الله عليه وسلم suffer."¹

COMMENTARY: The pangs of death are not against sins and not a sign of evil death. Rather, they are symbols of exalted ranks.

Also, an easy death and soft pangs of death do not mean higher merits or excellence of rank, for, if that was so then the Prophet صلى الله عليه وسلم was the most excellent of all.

EXAMPLE OF BELIEVER OF HYPOCRITE

(١٥٤١) وَعَنْ كَعْبِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْحَقَامَةِ مِنَ الزَّرْعِ تُؤْفِقُهَا الرِّياحُ تَضْرَعُهَا مَرَّةً وَتَعْدُهَا أُخْرَى حَتَّى يَأْتِيَهُ أَجَلُهُ وَ مَثَلُ الْمُنَافِقِ كَمَثَلِ الْأُرْزَةِ الْمَجْذِيَةِ الَّتِي لَا يُصِيبُهَا شَيْءٌ حَتَّى يَكُونَ انْجَحًا فُهَا مَرَّةً وَاحِدَةً (متفق عليه)

1541. Sayyiduna Ka'b ibn Maalik narrated that Allah's Messenger صلى الله عليه وسلم said, "The example of the believer is like the soft plant stirred by the winds - now banding down, now standing erect. And, thus his time comes. And, the example of the hypocrite is like the cedar tree that stands unmoved. It is not influenced by anything (not even the winds) till it is uprooted once for all (suddenly)."²

COMMENTARY: The believer is like a soft tree. He endures difficulties but remains steadfast on his place till he dies, like the soft tree that away with the wind but keeps its place.

The hypocrite is like a cedar tree, stiff and unyielding. But, it is uprooted suddenly for no apparent reason.

Both the believer and the hypocrite go through the ups and downs of life. The former shows patience and is rewarded in the hereafter with paradise. The latter seems to be happy but, when beset with problems, he cannot endure. He is failure in the hereafter.

(١٥٤٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ كَمَثَلِ الزَّرْعِ لَا تَزَالُ الرِّيحُ تُؤْيَلُهُ وَلَا يَزَالُ الْمُؤْمِنُ يُصِيبُهُ الْبَلَاءُ وَ مَثَلُ الْمُنَافِقِ كَمَثَلِ شَجَرَةِ الْأُرْزَةِ لَا تَهْتَرُ حَتَّى تُسْحَسَ (منفق عليه)

1542. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The believer is like a field with which the wind continues to play, so he too is ceaselessly faced with trials. The hypocrite is like a pine tree that is motionless till it is uprooted."³

COMMENTARY: The hypocrite lives an easy life in this world but will face punishment in the next. The believer's life is hard in this world but he will find it comfortable in the next.

DO NOT CURSE ILLNESS

(١٥٤٣) وَعَنْ جَابِرٍ قَالَ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أُمِّ السَّائِبِ فَقَالَ مَا لَكَ تَرْفَرِينَ قَالَتْ

¹ Bukhari # 5643, Muslim # 59-2810, Darimi # 2749, Musnad Ahmad 3-454.

² Bukhari # 5643, Muslim # 59-2810.

³ Bukhari # 5644, Muslim # 58-2819, Tirmidhi # 2875, Musnad Ahmad # 7195.

الْحُمَّى لَا بَارَكَ اللَّهُ فِيهَا فَقَالَ لَا تُسَبِّحِي الْحُمَّى فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِي آدَمَ كَمَا يُذْهِبُ الْكَبِيرُ خَبَثَ الْحَدِيدِ

(رواه مسلم)

1543. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم visited Sayyidah Umm Sa'ib رضى الله عنه and asked, "What is wrong? Why do you tremble?" She complained, I have fever. May Allah not bless it!" He said, "Do not curse it. It erases sins of the sons(offspring) of Aadam in the same way as bellows get rid of the dross of iron."¹

COMMENTARY: According to one tradition: Allah, the Exalted, removes the sins of a believer because of the sickness of one night. Another tradition of Abu Dawud says that the sickness of one night removes sins of one year.

REWARD ACCRUES FOR PIETY MISSED DURING SICKNESS

(١٥٤٤) وَعَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَرَضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ بِمِثْلِ مَا

كَانَ يَعْمَلُ مُؤَيَّمًا صَحِيحًا - (رواه البخارى)

1544. Sayyiduna Abu Musa رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "when a person is ill or on a journey (and misses his optional pious actions), that which he used to do during residence and sound health is recorded for him (in his record of deeds)."²

DEATH DURING PLAGUE

(١٥٤٥) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطَّاعُونَ شَهَادَةٌ كُلُّ مُسْلِمٍ (متفق عليه)

1545. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "plague is martyrdom of every Muslim (who dies of it)."³

COMMENTARY: When plague spreads in a place, the Muslim who endure the hardship and do not flee from that place but stay put relying on Allah and die there of plague, they get the reward of martyrs.

REWARD OF MARTYRS

(١٥٤٦) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشُّهَدَاءُ خَمْسَةٌ الْمَطْعُونَ

وَالْمَبْرُؤُونَ وَالْعَرِيْقُ وَصَاحِبُ الْأَهْدَمِ وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ (متفق عليه)

1546. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "Martyrs are of five kinds: who dies of plague, who dies of stomach trouble, who drowns, who is crushed under falling structure and who is martyred in Allah's path."⁴

COMMENTARY: One who drown gets the reward of the martyrs provided he does not drown intentionally.

The martyr in the real sense of the word is he who gives his life in Allah's path. The other

¹ Muslim # 53-4575.

² Bukhari # 2996.

³ Bukhari # 5732, Muslim # 166-1916.

⁴ Bukhari # 5734.

three kinds of martyrs are hypothetical. In fact, there are many more kinds of hypothetical martyrs mentioned in some other well-known ahadith. Some of the ulama (Scholars) like Suyuti رحمه الله have put them together and some of them are they who die: of dhat ul janb (pleurisy), of burning, during pregnancy. During virginity, before her child is weaned, of tuberculosis, during a journey, on falling down from riding beast during a journey, while guarding the Islamic frontiers, after falling into a pit, being devoured by wild beasts, while defending or protecting own property, family, religion, life or right; through natural death during jihad; and of natural death after longing for a martyr's death without getting an opportunity for it.

Sayyiduna Ali رضي الله عنه said that if a person is oppressed and imprisoned by the ruler and dies of torture then he is a martyr. If any one is cruelly beaten and dies of it then he is a martyr. If anyone dies while upholding tawhid (unity of Allah) then he is a martyr.

Sayyiduna Anas رضي الله عنه narrated that (death from) fever is martyrdom.

Sayyiduna Abu Ubayday ibn Al-Jarrah رضي الله عنه narrated that he asked, "O Messenger of Allah, which kind of martyr is the most excellent in Allah's eyes?" He said, "He who confronts a tyrant and enjoins him with piety and forbids evil but the tyrant kills him."

Sayyiduna Abu Musa رضي الله عنه narrated (the tradition) that the person on whom a horse or camel treads and crushes and he dies, or whom a poisonous animal stings and he dies, is a martyr.

Sayyiduna Ibn Abbas رضي الله عنه narrated that if a man is in love (with a woman) and he remains chaste and righteous and keeps his love undisclosed till he dies then he is a martyr.

The Prophet صلى الله عليه وسلم said that while anyone who is sailing in a boat becomes sick and vomits, he will earn the rank of a shahid (martyrs).

Sayyidah Ayshah رضي الله عنها narrated in a marfu from that if anyone makes this supplication twenty-five times a day:

اللَّهُمَّ بَارِكْ لِي فِي الْمَوْتِ وَفِي مَا بَعْدَ الْمَوْتِ

(O Allah, bless me in death and in what will follow after death),

and dies a natural death, then Allah will grant him reward of the death of a martyr.

Sayyiduna Ibn Umar رضي الله عنه narrated in a marfu form, "If anyone offers the *salah* (prayer) of duha (which is ishraaq and chaast) and fasts for three days in a month and never misses the *salah* (prayer) of witr, neither at home nor during a journey, then he will get the reward of a martyr."

Similarly, when there is a general straying of the masses in belief and deeds and someone sticks to *sunnah* (Practice of Holy Prophet) and seeks knowledge and dies in that condition then he is a martyr. One who seeks to learn is he who is occupied in acquiring knowledge and teaching and learning or writing and editing books, or he simply joins a circle of learning. He who spends his life in hospitality to people and serving them is a martyr.

Anyone who is wounded on the battlefield but dies after acquiring some benefit from something of the world (he) is martyr.

If anyone consigns cereal or grain to the Muslims and if anyone earns a living for his family and slaves, then they both are martyrs.

The sexually defiled man who is slain by an infidel on the battlefield is a martyr. So is he who dies when water chokes his throat.

According to a hadith if a sick Muslim makes the supplication of prophet Yunus عليه السلام forty times:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

“and dies of that illness then he will get the reward of a martyr. And, if he recovers from that illness then he regains health while he is forgiven.

The hadith also places a truthful, trustworthy merchant with the martyrs on the day of resurrection.

He who dies on the night of Friday is a martyr.

According to a hadith, the mu'adhdhin who calls the adhan, without demanding a remuneration, only for Allah's pleasure is like a martyr who is drenched in his blood and trembles when he dies, his grave is without worms.

The Prophet صلى الله عليه وسلم said, “If anyone invokes blessing on me once. Allah showers on him His mercy ten times. If anyone invokes blessing on me ten times, then Allah showers His mercy on him one hundred times. If anyone invokes blessing on me one hundred times, then Allah inscribes bara'ah between his two eyes. Bara'ah (freedom, exoneration) is deliverance from hypocrisy and the Fire and Allah will place him with the martyrs on the day of resurrection.”

If anyone recites, in the morning, three times: (أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ) followed by the last three verses of surah al-Hashr, then Allah appoint seventy thousand angels who seek forgiveness for him till evening. If he dies during that day then his death is the death of a martyr. If anyone recites them in a evening, then he too qualifies for the same reward.

The Prophet صلى الله عليه وسلم advised a man, “when you go to your bed in the night, recite the concluding verses of surah al-Hashr. If you die (in the night), you will earn the death of a martyr.”

If anyone dies of epilepsy, then he is a martyr. He who dies during the pilgrimage of Hajj (pilgrimage) or umrah is a martyr. He who dies while his ablution is intact is a martyr.

Also, one who dies in the month of Ramadan, or in the cities Bayt ul Maqdis, Makkah or Madinah is a martyr. He who dies of consumption is a martyr.

If anyone recites every morning and evening (مَقَالِيدُ السُّخُورَاتِ وَالْأَرْضِ الْخ) (39:63)

then he will be regarded a martyr. A hadith speaks of its merit. (The verse means: {to Him belong the keys of the heavens and the earth....} to the end)

The martyrs also include:

- One who dies at the age of ninety
- One who dies while possessed by an evil spirit.
- One whose parents are pleased with him during his lifetime.
- A wife whose husband is pleased with her as long as she was alive.

The Muslim who is kindly to a weak old Muslim or helps him is also a martyr.

WHEN PLAGUE STRIKES

(١٥٤٧) وَعَنْ عَائِشَةَ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الطَّاعُورِ فَأَخْبَرَنِي أَنَّهُ عَذَابٌ

يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ وَإِنَّ اللَّهَ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُورُ فِي مَكَتٍ فِي بَلَدِهِ

صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَيْدٍ (رواه البخارى)

1547. Sayyidah Ayshah رضي الله عنها narrated that she asked Allah's Messenger صلى الله عليه وسلم about plague. He said, “It is a punishment that Allah send upon whomsoever he

wills. But, surely, Allah has made it a mercy for the believers whoever stays put in his town when plague strikes it, patiently seek reward from Allah and knowing that only what Allah has decreed for him shall happen to him will earn a reward similar to that of a martyr."¹

CLEAR GUIDANCE CONCERNING PLAGUE-HIT AREA

(١٥٤٨) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطَّاعُونَ رَجُزُ أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا إِمْنَةً (متفق عليه)

1548. Sayyiduna Usamah ibn Zayd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Plague is a punishment that has been sent down upon some of the Banu Isra'il or upon those who had existed before you (the sub-narrator was unsure which words were spoken). So, when you learn about it (having spread) in a land, do not go to it. And, when it strikes the land where you are, do not leave it fleeing from it."²

COMMENTARY: These people of Banu Isra'il were they whom Allah had commanded to enter the gate prostrating. But, they were disobedient and obstinate so Allah sent down on them a scourge from heaven. (surah al-Baqarah verses 58, 59) As a result, twenty-four thousand of their old people died instantly.

The two instructions given in this hadith are applied always. One must not go where an epidemic has spread and not run away from the place if he is already there. If anyone flees then he would commit a grave sin and be a spurned one. Apart from an epidemic, one may seek refuge elsewhere if other kinds of trouble are likely, including after earthquake, fire or possibility of a building tumbling down.

COPING WITH BLINDNESS

(١٥٤٩) وَعَنْ أَنَسٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ اللَّهُ سُبحَانَهُ وَتَعَالَى إِذَا بَتَلَيْتُ عَبْدِي بِحَبِيبَتَيْهِ ثُمَّ صَبَرَ عَوَّضْتُهُ مِنْهَا الْجَنَّةَ يُرِيدُ عَيْنَيْهِ (رواه البخارى)

1549. Sayyiduna Anas رضى الله عنه narrated that he heard the Prophet صلى الله عليه وسلم say that Allah subhanahu wa ta'ala (Glorious and Exalted) say, "When I afflict a slave of Mine in his two dear ones he braves if calmly, I shall atone for it with paradise."³

The Prophet صلى الله عليه وسلم referred to two eyes when he quoted Allah's saying 'two dear ones.'

COMMENTARY: A person who is deprived of his eyesight must not complain and be depressed. Rather, he must be patient and grateful to Allah. His blindness is not because of Allah's displeasure but to remove his sins and to raise his ranks. A saintly man was deprived of his eyesight in old age. He used to say, "The solitude that I craved for is now available to me."

¹ Bukhari # 5734.

² Bukhari # 6974, Muslim # 92-2218, Musnad Ahmad 1-182.

³ Bukhari # 5653, Musnad Ahmad 3-144.

SECTION II

الْفَضْلُ الثَّلَاثِي

SICK VISIT & REWARD FOR IT

(١٥٥٠) عَنْ عَلِيٍّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا عُدْوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمَيِّنَ وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُضِيحَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ (رواه الترمذی و ابوداؤد)

1550. Sayyiduna Ali رضي الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say. "If a Muslim pays a visit to a sick Muslim in the morning then seventy thousand angels call blessing on him till the evening. If he pays the sick visit in the evening then seventy thousand angels invoke blessing on him till morning. A garden is set aside for him a paradise."¹

SICK VISIT TO ONE WITH EYE TROUBLE

(١٥٥١) وَعَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ عَادَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ وَجَعِ كَأْسٍ بِعَيْنَيْهِ (رواه احمد و ابوداؤد)

1551. Sayyiduna Zayd ibn Arqam رضي الله عنه narrated that the Prophet صلى الله عليه وسلم visited him when his eyes had ached.²

COMMENTARY: It is *sunnah* (Practice of Holy Prophet) to visit a person who has pain in his eyes or suffers from some other eye ailment. However, according to a tradition in Jami Saghir patients of three kinds of illnesses must not be visited. They are:

- (i) pain in eyes,
- (ii) toothache, and
- (iii) abases of boils.

Reading the two traditions together, it means that only those people may visit these three patients whose visit will not cause inconvenience to these patients.

This hadith (# 1551) may be said to call for the sick visit at the last stage and the hadith of Jami Saghir applies at the first stage.

SUNNAH (PRACTICE OF HOLY PROPHET) OF MAKE ABLUTION BEFORE PAYING SICK VISIT

(١٥٥٢) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَأَحْسَنَ التَّوَضُّؤَ وَعَادَ أَخَاهُ الْمُسْلِمَ مُخْتَسِبًا بُوعِدَ مِنْ جَهَنَّمَ مَسِيرَةَ سِتِّينَ خَرِيفًا (رواه ابوداؤد)

1552. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone performs ablution and makes it a perfect ablution and pays a sick visit to his brother Muslim aiming for a reward then he is put away from hell a distance of sixty years."³

COMMENTARY: The wisdom behind making ablution is that a sick visit is a worship and with the ablution it becomes perfect.

The ulama (Scholars) say that this condition is conducive to supplication being accepted.

¹ Abu Dawud # 3098, Tirmidhi # 971, Ibn Majah # 1442, Musnad Ahmed 1-91.

² Abu Dawud # 3102, Musnad Ahmad 4-375.

³ Abu Dawud 3097.

PRAYER FOR SICK

(١٥٥٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا فَيَقُولُ سَبْعَ مَرَّاتٍ أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ إِلَّا شَفِيَ إِلَّا أَنْ يَكُونَ قَدْ حَضَرَ أَجَلُهُ

(رواه ابوداؤد والترمذى)

1553. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If a Muslim visits another sick Muslim and prays seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

"I ask Allah, the Mighty, Lord of mighty throne, to cure you, then he will be cured unless his term is over."¹

PRAYER FOR FEVER AND PAIN

(١٥٥٤) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ مِنَ الْخُطْبَى وَمِنَ الْأَوْجَاعِ كُلِّهَا أَنْ يَقُولُوا بِسْمِ اللَّهِ الْكَبِيرِ أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عَرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ وَهُوَ يُصَعَّفُ فِي الْحَدِيثِ -

1554. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم used to teach them to pray when afflicted with fever and pain.

بِسْمِ اللَّهِ الْكَبِيرِ أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عَرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ

'In the name of Allah, the Great (I begin to blow). I seek refuge I Allah, the Mighty, from the evil of every bursting vein and from the evil of the heat of the Fire.'²

COMMENTARY: The bursting vein is a rush of blood in the veins. When this happens it causes much restlessness through fever and other diseases.

PRAYER IN ILLNESS

(١٥٥٥) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنِ اسْتَكْبَى مِنْكُمْ شَيْئًا أَوْ اسْتَكَاهُ أَحَدٌ لَهُ فَلْيَقُلْ رَبَّنَا اللَّهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ كَمَا رَحِمْتَكِ فِي السَّمَاءِ فَاجْعَلْ رَحِمَتَكَ فِي الْأَرْضِ إِغْفِرْ لَنَا دُنُوبَنَا وَخَطَايَا أَنْتَ رَبُّ الطَّيِّبِينَ أَنْزِلْ رَحْمَةً مِنْ رَحِمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجْهِ فَيَذَرُ (رواه ابوداؤد)

1555. Sayyiduna Abu Ad-Darda narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "If any of you is ill, or a brother of his is ill, let him pray:

رَبَّنَا اللَّهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ كَمَا رَحِمْتَكِ فِي السَّمَاءِ فَاجْعَلْ رَحِمَتَكَ فِي الْأَرْضِ إِغْفِرْ لَنَا دُنُوبَنَا وَخَطَايَا أَنْتَ رَبُّ الطَّيِّبِينَ أَنْزِلْ رَحْمَةً مِنْ رَحِمَتِكَ وَشِفَاءً مِنْ

¹ Abu Dawud # 3106, Tirmidhi # 2081, Musnad Ahmad 1-239.

² Tirmidhi # 2080, Ibn Majah # 3526.

شَفَائِكَ عَلَى هَذَا التَّوَجُّعِ فَيَبْرَأُ

'O Lord who are in heaven, your name is sacred. Your command prevails in the heaven and the earth just as your mercy is in the heaven. So cause your mercy to prevail on earth. Forgive us our sins, minor and major. You are the Lord of the pious. Send down from your mercy and from your healing on this pain, so that it shall be cured."¹

COMMENTARY: In the heaven, Allah's mercy is on every single one, but on earth, it is on some specifically but not on all. It is only on the believers. Though everyone benefits from his general mercy, as he says:

رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

{My mercy embraces all things} (7: 156)

The pious are the believers who are free of polytheism. Or the righteous Muslim who abstain from evil deeds and words.

PRAYER DURING SICK VISIT

(١٥٥٦) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاءَ الرَّجُلُ يَعُودُ مَرِيضًا فَلْيَقُلْ اللَّهُمَّ اشْفِ عَبْدَكَ يَنْكَأُكَ عَدُوًّا أَوْ يَمْشِي لَكَ إِلَى جَنَازَةٍ (رواه ابو داود)

1556. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When a man pays a visit to a sick person, let him pray:

اللَّهُمَّ اشْفِ عَبْدَكَ يَنْكَأُكَ عَدُوًّا أَوْ يَمْشِي لَكَ إِلَى جَنَازَةٍ

'O Allah, heal your slave so that he may tackle on enemy effectively for your sake or walk to a funeral for your pleasure."²

EXPIATION OF SINS

(١٥٥٧) وَعَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ أُمِّيَّةَ أَنَّهُمَا سَأَلَتَا عَائِشَةَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ وَعَنْ قَوْلِهِ وَمَنْ يَعْمَلْ سُوءًا يُجْزِ بِهِ فَتَقَالَتْ مَا سَأَلَنِي عَنْهَا أَحَدٌ مِنْدُ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هَذِهِ مُعَاتِبَةُ اللَّهِ الْعَبْدَ بِمَا يُصِيبُهُ مِنَ الْحُثِيِّ وَالنَّكْبَةِ حَتَّى الْبُصَاعَةِ يَضَعُهَا فِي يَدِ قَوْمِيهِمْ فَيَقْدُهَا فَيَمْرُؤُهَا حَتَّى إرْبَ الْعَبْدَ لِيَخْرُجَ مِنْ دُنُوبِهِ كَمَا يَخْرُجُ الرَّبْدُ مِنَ الْأَحْمَرِ مِنَ الْكَبِيرِ - رَوَاهُ التِّرْمِذِيُّ

1557. Sayyiduna ali ibn Zayd رحمه الله narrated that Sayyiduna Umayyah رحمه الله reported that he asked Sayyidah Ayshah رضى الله عنها about the words of Allah, Blessed and Exalted:

إِنَّ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ

{Whether you disclose whatsoever is in you mind or conceal it. Allah will call you to account for it} (2:284)

and:

¹ Abu Dawud # 3892, Musnad Ahmad 6-21.

² Abu Dawud # 3107, Musnad Ahmad 2-172.

مَنْ يَعْمَلْ سُوءًا يُجْرِهِ

{He who does evil shall be recompensed for it} (4:123)

She said, "No one has asked me about them since I had asked Allah's Messenger صلى الله عليه وسلم. He had said, "This is how Allah afflicts His slaves in difficulties, like fever and misfortune, even loss of something that he places in his shirt pocket and grieves for it. Thus the slave emerges out of his sins as though pure gold is drawn from the bellows."¹

COMMENTARY: The sahabah (companions) were worried that they would have to account for what thoughts they got in their hearts and they would be punished for their deeds minor or major, Sayyidah Ayshah رضى الله عنها explained that Allah would not punish them for their thoughts and every kind of sin. Rather, Allah punishes the believers in this world for their sins through illness or grief and sorrow. These things atone for their sins. It is like a friend being displeased because of the wrong attitude of his friend, but of heart he continues to love him.

(١٥٥٨) وَعَنْ أَبِي مُوسَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُصِيبُ عَبْدًا نَكْبَةٌ فَمَا فَوْقَهَا أَوْ دُونَهَا إِلَّا بِذَنْبٍ وَمَا يَعْفُو اللَّهُ عَنْهُ أَكْفَرُ وَقَرَأَ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ (رواه الترمذی)

1558. Sayyiduna Abu Musa رضى الله عنه narrated that the prophet صلى الله عليه وسلم said, "A person does not suffer a hardship, severe or soft, but for a sin. However, that which Allah forgives is more than that." Then, he recited:

مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

{And whatever of misfortune befalls you, it is for what your own hands have earned and He pardons much} (43:30)²

COMMENTARY: They addresses the sinners. They should cease and mend their ways. Others who do not sin are tried by misfortune or hardship and their ranks are raised thereby. But even these pious people blame their trial to their sins. For instance, a rat cut off the shoes of a pious man and he lamented that it was a punishment for his sins.

DURING INCAPABILITY PIETY CONTINUES TO BE CREDITED

(١٥٥٩) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ عَلَى طَرِيقَةٍ حَسَنَةٍ مِنَ الْعِبَادَةِ تَرَى مَرِيضًا قِيلَ لِلْمَلَكِ الْمُؤَكَّلِ بِهِ أَكْتُبْ لَهُ مِنْ عَمَلِهِ إِذَا كَانَ عَلَى طَرِيقَةٍ حَتَّى أُظْلِقَهُ أَوْ أَكْتُبَهُ إِلَى

1559: Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If a slave (of Allah) who has been pursuing the pious path of worship falls ill (and is unable to continue worship), the angel who is deputed over him is told to continue to record for him deeds like what he had been doing when he was

¹ Tirmidhi # 3002, Musnad Ahmad 6-218.

² Tirmidhi # 3263, Musnad Ahmad 6-167. (See Tirmidhi for comments of Sayyiduna Bilal رضى الله عنه).

healthy till 'I (Allah) relieve him from illness or take him to me."¹

(١٥٦٠) وَعَنْ أَنَسِ أَيْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا بُعِثَ الْمُسْلِمُ بِبَلَاءٍ فِي جَسَدِهِ قِيلَ لِلْمَلَكِ أَكْتُبْ لَهُ صَالِحَ عَمَلِهِ الَّذِي كَانَ يَعْمَلُ فَإِنَّ شِفَاءَهُ عَسَلَهُ وَطَهَّرَهُ وَإِنْ قَبِضَهُ عَقَرَهُ وَرَحِمَهُ - رَوَاهُ مَا فِي شَرْحِ الشُّنَّةِ

1560: Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If a Muslim is physically handicapped, Allah instructs the angel to record for him his good deeds that he had been doing. If Allah curses him, He washes and purifies him (from sins). If he takes him away, He forgives him and shows mercy to him."²

KIND OF MARTYRDOM

(١٥٦١) وَعَنْ جَابِرِ بْنِ عَتِيكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشَّهَادَةُ سَبْعُ سَوَى الْقَتْلِ فِي سَبِيلِ اللَّهِ الْمُطْعُورُ وَالْغَرِيْبِيُّ شَهِيدٌ وَصَاحِبُ ذَاتِ الْجَنْبِ شَهِيدٌ وَالْمَبْطُورُ شَهِيدٌ وَصَاحِبُ الْحَرِيْقِ شَهِيدٌ وَالَّذِي يَمُوتُ تَحْتَ الْهَدْمِ شَهِيدٌ وَالْمَرْأَةُ تَمُوتُ بِجَمْعٍ شَهِيدٌ (رواه مالك و ابو داؤد والنسائي)

1561. Sayyiduna Jabir ibn Atik رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that there are seven kinds of martyrdom apart from the one in Allah's path.

- (i) Death in plague is martyrdom.
- (ii) Death by drowning is martyrdom.
- (iii) Death of pleurisy is martyrdom.
- (iv) Death of internal malady is martyrdom.
- (v) Death by burning is martyrdom.
- (vi) Death by being buried under crumbling debris is martyrdom And,
- (vii) Death of a woman during pregnancy is martyrdom.³

COMMENTARY: The true martyr is he who gives his life in Allah's path. Those are many hypothetical martyrs (see hadith # 1546). Dhat ul janb is pleurisy or inflammation of the pleurae, causing pain in breathing.

INVOLVED IN DISTRESS MOST OF ALL

(١٥٦٢) وَعَنْ سَعْدِ قَالَ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ النَّاسِ أَشَدُّ بَلَاءً قَالَ الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَإِلَّا مَقْلٌ يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ فَإِنَّ كَانَ فِي دِينِهِ رِقَّةٌ هُوَ عَلَيْهِ فَمَا زَالَ كَذَلِكَ حَتَّى يَمُوتَ عَلَى أَرْضٍ مَالَهُ ذَنْبٌ - رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

1562: Sayyiduna Sa'd رضي الله عنه narrated that someone asked the prophet صلى الله عليه وسلم "which kind of people faced trial most?" He said, "The prophet, then their

¹ Darimi # 2770, Musnad Ahmad 2-203, Shorh Sunnah.

² Musnad ahmd 3-148, Sharh Sunnah.

³ Abu Dawud # 3111, Nasa'i # 1846, Ibn Majah # 2803, Muwatta Maalik 166.12-36.

likes, A man is tried according to his religion. If he is firm in observing his religion, then his trial is severe. But if he slack in observing his religion then it is soft on him. The trial is not removed (from him) till he walks on the earth having no sin (against him)."¹

COMMENTARY: The Prophet صلى الله عليه وسلم faced trials and difficulties most of all because they went through them as easily as the common men enjoy blessings and comfort. These who are like them, meaning the awliya and the righteous also suffer trials. Their affliction is not as severe as of the Prophet عليه السلام. After them those who are below them in degree suffer somewhat lesser affliction. They all gain a very large reward because of that.

SEVENTY OF DEATH SPELLS EASE HEREAFTER

(١٥٦٣) وَعَنْ عَائِشَةَ قَالَتْ مَا أَعْطَى أَحَدًا يَهُونَ مَوْتٍ بَعْدَ الَّذِي رَأَيْتُ مِنْ شِدَّةِ مَوْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - (رواه الترمذى والنسائى)

1563: Sayyidah Ayshah رضى الله عنها narrated that having seen severity of the death of Allah's Messenger صلى الله عليه وسلم, she did not envy anyone an easy death. (or, she did not pray for an easy death of anyone.)²

COMMENTARY: Sayyidah Ayshah رضى الله عنها realized that ease and comfort in the hereafter does not depend on an easy death but depended on the seventy death.

THE PROPHET صلى الله عليه وسلم THROUGH PANGS OF DEATH

(١٥٦٤) وَعَنْهَا قَالَتْ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِالمَوْتِ وَعِنْدَهُ قَدْرٌ فِيهِ مَاءٌ وَهُوَ يُدْخِلُ يَدَهُ فِي القَدْرِ ثُمَّ يَمْسَحُ وَجْهَهُ ثُمَّ يَقُولُ اللَّهُمَّ آعِظِي عَلَى مُنْكَرَاتِ المَوْتِ أَوْ سَكْرَاتِ المَوْتِ - (رواه الترمذى وابن ماجه)

1564. Sayyidah Ayshah رضى الله عنها narrated that she observed the Prophet صلى الله عليه وسلم when he was facing death. There was by him a bowl containing water. He put his hand into the bowl and wiped his face repeatedly and prayed:

اللَّهُمَّ آعِظِي عَلَى مُنْكَرَاتِ المَوْتِ أَوْ سَكْرَاتِ المَوْتِ

"O Allah, help me through the severity of death, or, (he said,) "pangs of death."³

COMMENTARY: The Prophet صلى الله عليه وسلم wiped his face with water to cool down the heat of the pangs of death.

The ulama (Scholars) give many reasons for the severity of death of prophet صلى الله عليه وسلم. One of these is that his ummah might known that even he suffered the pangs of death and they might not be worried about themselves.

BETTER TO BE PUNISHED IN THIS WORLD

(١٥٦٥) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الخَيْرَ عَجَّلَ لَهُ العُقُوبَةَ فِي الدُّنْيَا وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِدُنْبِهِ حَتَّى يُؤَافِيَهُ بِهِ يَوْمَ القِيَامَةِ - (رواه الترمذى)

1565. Sayyiduna Anas narrated that Allah's Messenger صلى الله عليه وسلم said, "when Allah

¹ Tirmidhi # 2606, Ibn Majah # 4023, Musnad Ahmad 1-172, 174, 180, 185.

² Tirmidhi # 981.

³ Tirmidhi # 980. Ibn Majah # 1623.

decides that his slave should have good, He hastens for him the punishment in this world, but when he decided to let him (continue) in (his) evil, he puts off the punishment from him till, on the day of resurrection, he awards him the full punishment."¹

COMMENTARY: Those who are pious are given their punishment in this world for any sin that they commit because it is better to be punished here than in the hereafter the punishment in this world being lighter and shorter. Those who are habitually sinful do not get their punishment in this world but are given rope (that they might end in disaster) and are punished in the hereafter.

SUFFER AFFLICTION GLADLY

(١٥٦٦) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ عَظْمَ الْجَزَاءِ مَعَ عَظْمِ الْبَلَاءِ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَاءُ وَمَنْ سَخِطَ فَلَهُ السَّخَطُ (رواه الترمذی وابن ماجه)

1566. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The size of reward is associated with the size of affliction. Indeed, when Allah loves a people, He afflicts them in trial. Thus, he who goes through it gladly, for him is (His) pleasure but he who is displeased for him is (His) displeasure."²

COMMENTARY: The sahabah (companions) رضى الله عنهم has the criteria that if a man is pleased with Allah then that is a sign that Allah is pleased with him and (the other way too) if a person is not happy with 'Allah that means that Allah is not happy with him.

FAITHFUL ALWAYS IN TROUBLE

(١٥٦٧) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ أَوْ الْمُؤْمِنَةِ فِي نَفْسِهِ وَمَا لِيهِ وَوَالِدِهِ حَتَّى يَلْقَى اللَّهَ وَمَا عَلَيْهِ مِنْ خَطِيئَةٍ رَوَاهُ التِّرْمِذِيُّ وَرَوَى مَالِكٌ نَحْوَهُ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ -

1567. Sayyiduna Abu Hurairah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Trial do not cease to afflict the believing men and believing women in their person their property and their children till they meet Allah and on them is no sin."³

(١٥٦٨) وَعَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ السُّلَمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْعَبْدَ إِذَا سَبَقَتْ لَهُ مِنَ اللَّهِ مَنزِلَةٌ لَمْ يَبْلُغْهَا بِعَمَلِهِ ابْتِلَاءَ اللَّهِ فِي جَسَدِهِ أَوْ فِي مَالِهِ أَوْ فِي وَلَدِهِ ثُمَّ صَبَّرَهُ عَلَى ذَلِكَ حَتَّى يَبْلُغَهَا الْمَنزِلَةَ الَّتِي سَبَقَتْ لَهُ مِنَ اللَّهِ (رواه احمد و ابوداؤد)

1568. Sayyiduna Muhammad ibn Khalid as Sulami narrated from his father from his grandfather that Allah's Messenger صلى الله عليه وسلم said, "If Allah decrees a rank (in paradise) for his slave which he fails to attain through his deeds, then Allah tries him (with affliction) in his body, or in his property, or in his children and causes him to be patient till he brings him to the rank that had been decreed for

¹ Tirmidhi # 2406, Musnad Ahmad 4-87.

² Tirmidhi # 2404 (2nd portion), Ibn Majah # 4031.

³ Tirmidhi # 2407, Musnad Ahmad # 8918, Muwatta Maalik.

him by Allah earlier.”¹

COMMENTARY: Patience in the face of trial enables one to attain the station that deeds cannot take one to.

POISON OR FREEDOM

(١٥٦٩) وَعَنْ عَبْدِ اللَّهِ بْنِ شَيْخٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُقِيلُ ابْنِ آدَمَ وَإِلَى جَنْبِهِ نَسْعٌ

وَتَسْعُونَ مَرِيئَةً إِنْ أَخْطَأَتْهُ الْمَنَائِيَا وَقَعَرَفِي الْهَرَمِ حَتَّى يَمُوتَ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ

1569. Sayyiduna Abdullah ibn Shikhkhir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The son of Aadam عليه السلام was created with ninety nine trials at his side. If trials do not afflict him then he lands in infirm old age, till he dies."²

COMMENTARY: When a human being comes into existence, a net of trials entangles him. He cannot come out of it and if anyone manages to shake it off, then he is snared in frail, old age which is cureless and unlimited.

The gist of it is that world is a prison for the believer but freedom for the infidels. Hence, a Muslim must show patience when facing difficulties and be pleased with whatever Allah has decreed, for, this ensures success in the hereafter.

According to a hadith Qudsi, Allah says; If anyone does not face trials that I have sent patiently, does not show gratitude for my blessings and is not pleased with my decree, then let him find a Lord other than I."

Imagine how much displeased Allah is with such an impatient, ungrateful and disobedient one. O Allah preserve us from it and enable us to be patient, grateful and pleased.

LONGING OF THE COMFORTABLE

(١٥٧٠) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُنشِئَتِ يَوْمَ الْقِيَامَةِ حَبْنٌ يُعْطَى أَهْلَ الْبَلَاءِ

الْقَوَابِ لَوْ أَنَّ جُلُودَهُمْ كَانَتْ فُرِصَتْ فِي الدُّنْيَا بِالْمَقَارِيضِ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ

1570. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection, when those who had faced trials are given their rewards, the people who were safe will wish that their skins had been cut off with wish scissors in this world."³

(١٥٧١) وَعَنْ عَامِرِ الرَّامِ قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَسْقَامَ فَقَالَ إِنْ أَصَابَهُ

السَّقْمُ ثُمَّ عَافَاهُ اللَّهُ عَزَّ وَجَلَّ مِنْهُ كَانَ كَقَارَةَ لَيْمًا مَضَى مِنْ دُنُوبِهِ وَمَوْعِظَةً لَهُ فِيمَا يَسْتَقْبِلُ وَإِنْ أَلْمَأُفِقَ

إِذَا مَرِضَ ثُمَّ أُعْفِيَ كَانَ كَالْبَعِيرِ عَقَلَهُ أَهْلُهُ ثُمَّ أَرْسَلُوهُ فَلَمْ يَدْرِ لِمَ عَقَلُوهُ وَإِلَهُ أَرْسَلُوهُ فَقَالَ رَجُلٌ يَا

رَسُولَ اللَّهِ وَمَا الْأَسْقَامُ وَاللَّهُ مَا مَرِضْتُ فَكُلَّ فَقَالَ فَمَنْ عَنَّا فَلَنْتَك مِنْهَا - (رواه ابو داؤد)

1571. Sayyiduna Aamir ur Raam رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم spoke of illness, saying, "When a believer falls ill and Allah, Mighty and Glorious,

¹ Abu Dawud # 3090, Musnad Ahmad 5-272.

² Tirmidhi # 2157.

³ Tirmidhi # 2410.

cures him of it, that (illness) atones for his past sins and checks him for the future. (So he keeps away from sin), when a hypocrite falls ill and then recovers, he resembles a camel that had been bound and then let loose by its owner, the camel not knowing why he had bound it and why he let it free." A man asked. "O Messenger of Allah, what is illness? By Allah, I have never been ill. He said, "Get up! And away! You are not one of us."¹

COMMENTARY: A believer takes heed after illness. He repents his past sins and resolves to refrain from sins in future. A hypocrite, on the other hands, takes no heed and does not repent or resolve. He is worse than cattle.

CHEER UP THE SICK

(١٥٧٢) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلْتُمْ عَلَى الْمَرِيضِ فَمَقِّسُوا لَهُ فِي أَجَلِهِ

قَارِبَ ذَلِكَ لَا يَزِيدُ شَيْئًا وَيَطْيِبُ بِنَفْسِهِ - رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ

1572. Sayyiduna Abu Sa'eed رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you visit a patient, cheer him up that he will live long. That will not put off anything (of the decree) but will raise his spirits."²

COMMENTARY: Some ulama (Scholars) say that when one is dying, he should use the siwak. It is hoped that it softens the pangs of death. It is also mustahab (desirable) to apply perfume and to put on clean garments and have a bath.

SAFE FROM PUNISHMENT IN THE GRAVE

(١٥٧٣) وَعَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَتَلَهُ بَطْنُهُ لَمْ يُعَذَّبْ فِي

قَبْرِهِ - رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ

1573. Sayyiduna Sulayman ibn Surad رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "Person who dies of a stomach ailment will not be punished in the grave."³

COMMENTARY: He dies a martyr all whose sins are forgiven except debts. (meaning, rights of fellow men).

SECTION III

الْفَضْلُ الثَّالِثُ

(١٥٧٤) عَنْ أَنَسِ قَالَ كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرَضَ فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ يَمُودُهُ فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ أَسْلِمَ فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ أَطِعْ أَبَا الْقَاسِمِ فَأَسْلَمَ

فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ (رواه البخارى)

1574. Sayyiduna Anas رضي الله عنه narrated a Jew boy who served the Prophet صلى الله عليه وسلم for ill. The Prophet صلى الله عليه وسلم visited him and sat down by his head and said, "Embrace Islam." The boy looked at his father who was beside him. He said, "Obey Abu al Qasim." So he embraced Islam and the Prophet صلى الله عليه وسلم went out,

¹ Abu Dawud # 3089.

² Tirmidhi # 2094, Ibn Majah # 1438.

³ Tirmidhi # 1068, Musnad Ahmad 4-262.

saying. "Praise belongs to Allah who saved him from the Firé."¹

COMMENTARY: It is mustahab (desirable) to sit near the head of the patient. Also, it is allowed to employ an infidel dhimmi as a servant and to visit him when he is ill.

The ulama (Scholars) differ on whatever it is allowed to pay a sick visit to a Majusi (Magian) and a sinner. However, the correct thing is that it is permitted to visit a sinner. A minor may embrace Islam. The Jew boy was Abdul Quddus.

BETTER TO WALK TO PAY SICK VISIT

(١٥٧٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَادَ مَرِيضًا نَادَى مُنَادٍ مِنَ السَّمَاءِ

طُبْتُكَ وَطَابَ مَشَاكَ وَتَبَوَّأْتَ مِنَ الْجَنَّةِ مَنْزِلًا (رواه ابن ماجه)

1575. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When someone visits a sick person, a crier calls from the heaven. "May you be happy. May your walk be good. May you get a high station in paradise."²

COMMENTARY: It is better to visit the sick walking.

REPORTING CONDITION OF SICK

(١٥٧٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ رَأَى عَلِيًّا خَرِبًا مِنْ عِنْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَجْهِهِ الَّذِي تُؤْتَى فِيهِ فَقَالَ

النَّاسُ يَا أَبَا الْحُسَيْنِ كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَصْبَحَ بِحَمْدِ اللَّهِ بَارِدًا (رواه البخاري)

1576. Sayyiduna Ibn Abbas رضى الله عنه narrated that as Sayyiduna Ali رضى الله عنه came out after visiting the Prophet صلى الله عليه وسلم when he suffered the illness that led to his death, the people asked "O Abu Hasan, how is Allah's Messenger صلى الله عليه وسلم this morning?" He said, "Praise belongs to Allah, he is better this morning."³

COMMENTARY: Sayyiduna Ali رضى الله عنه's reply meant that he hoped that the Prophet صلى الله عليه وسلم would improve, or he realized the severity of the illness and gave this answer.

The ulama (Scholars) suggest that this kind of a reply must be given even if the patient's condition is serious.

TREATMENT NOT CONTRARY TO TAWAKKAL

(١٥٧٧) وَعَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ قَالَ لِي ابْنُ عَبَّاسٍ أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ قُلْتُ بَلَى قَالَ لَهُذِهِ

الْمَرْأَةُ السُّودَاءُ أَتَيْتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي أُضْرَعُ وَإِنِّي أَتَكَشَّفُ فَأَذُّهُ اللَّهُ لِي

فَقَالَ إِنْ شِئْتَ صَبْرْتِ وَأَلِئِ الْجَنَّةُ وَإِنْ شِئْتَ دَعَوْتُ اللَّهَ أَنْ يُعَافِيكَ فَقَالَتْ أَصْبِرُ فَقَالَتْ إِنِّي

أَتَكَشَّفُ فَأَذُّهُ اللَّهُ أَنْ لَا أَتَكَشَّفُ فَدَعَا أَلَهَا (متفق عليه)

1577. Sayyiduna Ata ibn Abu Ribah رضى الله عنه narrated that Sayyiduna Ibn Abbas رضى الله عنه asked him "Shall I not show to you a women who will be dweller of paradise?" He said, "Of course! Ibn Abbas رضى الله عنه said, "This black woman come to the

¹ Bukhari # 1354, Abu Dawud # 3095, Musnad Ahmad 3-227.

² Tirmidhi # 2015, Ibn Majah # 1443, Musnad Ahmad 2-354.

³ Bukhari # 6266, Musnad Ahmad 1-325.

Prophet صلى الله عليه وسلم and said, 'O Messenger of Allah, I suffer epilepsy and become uncovered. So, pray to Allah for me! He said, If you wish show patience and be rewarded with paradise, or, if you like. I shall pray to Allah to cure you She said, 'I shall observe patience,' but also said, 'Since I fear that I may bare myself, do make supplication to Allah that I may not become bare. Then he prayed for her.'¹

COMMENTARY: This woman's name was Su'rayrah or Suqayrah or Saykrah. She is also said to have been employed by the mother of the believers Sayyidah Khadijah al Kubra رضى الله عنها and used to comb her hair.

This hadith says that if one observes patience and submission in the face of calamity, medication and supplication may be given up. Rather, to be patient and resigned to fate for always endure illness (without medicine) is better than being healthy and safe. However, this applies too one whose sickness will not hamper the good of Allah's creatures. While it is better to abandon treatment, according to a hadith of Abu Dawud, it is *sunnah (Practice of Holy Prophet)* to take medicine and undergo treatment when the sahabah (companions) رضى الله عنهم asked the Prophet صلى الله عليه وسلم, "should we take medicine (when ill)?" He said, "Yes take medicine because Allah has not created any sickness for which he has not created a medicine, except old age." So, the ulama (Scholars) say that medicine and treatment do not defeat tawakkal (reliance on Allah) because they are no more then a mean. This is why the prophet صلى الله عليه وسلم also took medicine and underwent treatment though he had placed reliance Allah more than anyone else did. In spite of this, one may observe tawakkal to such an extent that treatment and medicine must be given up just as Sayyiduna Abu Bakr رضى الله عنه has done and this is a means to excellence and higher ranks.

BETTER TO DIE AFTER SICKNESS

(١٥٧٨) وَعَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ إِرْبَ رَجُلًا جَاءَهُ الْمَوْتُ فِي زَمَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَجُلٌ هَرِيئًا لَهُ مَاتَ وَلَمْ يُبْتَلْ بِمَرِيضٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيْحَكَ مَا يُدْرِيكَ لَوْ أَرَبَ اللَّهُ ابْتِلَاءَهُ بِمَرِيضٍ فَكَفَّرَ عَنْهُ مِنْ سَيِّئَاتِهِ. رَوَاهُ مَا لِكُ مَرْسَلًا.

1578. Sayyiduna Yahya ibn Sa'eed رضى الله عنه narrated that a man died (suddenly) during the time of Allah's Messenger صلى الله عليه وسلم. Another man remarked "Congratulations to him! He died but was not tried by illness." So, Allah's Messenger صلى الله عليه وسلم said, "Woe to you! You know not! Had Allah tried him will illness I would have atoned for his sins."²

PATIENCE DURING ILLNESS

(١٥٧٩) وَعَنْ شَدَّادِ بْنِ أَوْسٍ وَالضَّنَّانِيِّ أَنَّهُمَا دَخَلَا عَلَى رَجُلٍ مَرِيضٍ يُعْوَدَانِهِ فَقَالَ لَهُ كَيْفَ أَصَبَحْتَ قَالَ أَصَبَحْتُ بِنِعْمَةٍ قَالَ شَدَّادُ أَبُو بَرْبَكَةَ قَارَاتِ السَّيِّئَاتِ وَحَطَّ الْخَطَايَا فَأَبَى سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِرْبَ اللَّهِ عَزَّوَجَلَّ يَقُولُ إِذَا أَنَا ابْتَلَيْتُ عَبْدًا مِنْ عِبَادِي مُؤْمِنًا فَحَمِدَنِي عَلَى مَا ابْتَلَيْتُهُ فَإِنَّهُ يَقُومُ

¹ Bukhari # 5652, Muslim # 54-2576, Musnad Ahmad 1-346.

² Muwatta Maalik # 8, Kitab al Ayn. (Mursal from)

مِنْ مَصْجَعِهِ ذَلِكَ كَيَوْمٍ وَكَذَلِكَ أُمَّهُ مِنَ الْخَطَايَا وَيَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى أَنَا قَبِدْتُ عَبْدِي وَابْتَلَيْتُهُ
فَأَجْرُوا آلَهُ مَا كُنْتُمْ تُحْجِرُونَ لَهُ وَهُوَ صَحِيحٌ (رواه احمد)

1579. Sayyiduna Shaddad ibn Aws رضى الله عنه and as-Sunabihi رضى الله عنه are reported to have visited a sick man. They asked him, "How are you today?" He said, "I am well this morning." So Shahddad رضى الله عنه said to him, "Have tidings that your sins are removed and your wrong erased, for I had heard Allah's Messenger صلى الله عليه وسلم say that Allah, Mighty and Glorious, say, when I try one of my slaves who is a believer (with illness or anxiety) and he praises Me for the trial with which I try him then he will get up from that bed of his without sins as he was on the day his mother had delivered him." The Lord, Blessed and Exalted, says (to the angels), "I restricted and tried My slave. So continue to record for him (in his record of deeds what you had been recording of the pious deeds) when he was healthy. ¹

SORROW ATONE FOR SINS

(١٥٨٠) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَثُرَتْ ذُنُوبُ الْعَبْدِ وَأَمْ يَكُنْ لَهُ
مَا يَكْفُرُهَا مِنَ الْعَمَلِ ابْتَلَاهُ اللَّهُ بِالْحُزْبِ لِيَكْفُرَ بِهَا عَنْهُ (رواه احمد)

1580. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone's sins are very many and he has no good deeds with which they may be offset then Allah afflicts him with sorrow to erase them from him."²

COMMENTARY: According to a tradition of Tabarani رحمه الله and Haakim رحمه الله, "Allah befriends every sorrowful heart."

GREATNESS OF VISITOR TO SICK

(١٥٨١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ يَخُوضُ الرَّحْمَةَ حَتَّى
يَجْلِسَ اعْتَمَسَ فِيهَا (رواه مالك و احمد)

1581. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "when anyone pays a sick visit to a person, he does not cease to be within the ambit of mercy till he sits and when he is seated, he is deep down into it."³

FEVER & CURE

(١٥٨٢) وَعَنْ ثَوْبَانَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَصَابَ أَحَدَكُمْ الْحُمَّى فَإِنَّ الْحُمَّى
قِطْعَةٌ مِنَ النَّارِ فَلْيُطْفِئْهَا عَنْهُ بِالنَّاءِ فَلْيَسْتَنْقِمْ فِي هَرَجٍ جَارٍ وَلْيَسْتَقْبِلْ جُرَيْتَهُ فَيَقُولُ بِسْمِ اللَّهِ اللَّهُمَّ اشْفِ
عَبْدَكَ وَصَدِّقْ رَسُولَكَ بَعْدَ صَلَاةِ الصُّبْحِ قَبْلَ طُلُوعِ الشَّمْسِ وَلْيَتَعَمَّسْ فِيهِ ثَلَاثَ عَمَّاسَاتٍ ثَلَاثَةَ أَيَّامٍ
فَإِنَّ لَمْ يَبْرَأْ فِي ثَلَاثٍ فَحَمَّسْ فَإِنَّ لَمْ يَبْرَأْ فِي خَمْسٍ فَسَبْعٌ فَإِنَّ لَمْ يَبْرَأْ فِي سَبْعٍ فَتِسْعٌ فَإِنَّهَا لَا تَكَادُ

¹ Musnad Ahmad # 4-123,

² Musnad Ahmad 6-157.

³ Muwatta Maalik # 507-13, Musnad Ahmad.

مُجَاوِرُ تَسْعًا بِأَذْنِ اللَّهِ عَزَّوَجَلَّ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ

1582. Sayyiduna Thawban رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If one of you has fever, the fever is a piece of hell, then extinguish it with water. Let him get down into a river and face the flow of it, saying.

بِسْمِ اللَّهِ اللَّهُمَّ اشْفِ عَبْدَكَ وَصَدِّقًا رَسُولَكَ

(In the name of Allah, O Allah cure your slave and thus confirm your Messenger). (Do this) after the *salah* (prayer) of fajr and before sunrise. Let him plunge into it three times for three days. If he is not cured in three days, then for five days, and if he is not cured in five days then let him do it for seven days. If he is not cured in seven days then nine days, for it will not exceed nine days with the leave of Allah, Mighty and Glorious."¹

COMMENTARY: The Arabic words may mean; 'Let him dive into the river for three days (meaning, once every day). They could also mean; 'Let him dive three times every day for three days.

This treatment is proper for a certain kind of illness (fever) common in Arabia and must be followed only on the advice of a qualified physician. In certain cases, it might prove disastrous. Khattabi has written about a man who did not consult a physician and plunged into water as suggested in this hadith. The result was that his condition worsened and he was on the point of death. However, he recovered somehow only to blame the hadith and speak ill of it. So, it is better to follow a physician's instructions.

DO NOT REVILE FEVER

(١٥٨٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ دُرَيْدُ بْنُ كَثِيرٍ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَبَّهَا رَجُلٌ فَقَالَ

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسْبُهَا فَإِنَّهَا تَنْفِي الدُّنُوبَ كَمَا تَنْفِي النَّارُ خَبَثَ الْحَدِيدِ (رواه ابن ماجه)

1583. Sayyiduna Abu Hurayrah رضى الله عنه narrated that fever was mentioned in the presence of Allah's Messenger صلى الله عليه وسلم and a man reviled it. The Prophet صلى الله عليه وسلم said, "Do not revile it. It removes sins as fire removes the dress of iron."²

COMMENTARY: The religious scholars write what during illness and affliction one must show gratitude to Allah as one does in sound health and happiness. There is wisdom in the affliction that Allah sends down on someone.

WHY FEVER

(١٥٨٤) وَعَنْهُ قَالَ إِنْ رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَادَ مَرِيضًا فَقَالَ أَتَيْتُمْ قَارِبَ اللَّهِ تَعَالَى يَقُولُ هُوَ

نَارِي أَسْلَطَهَا عَلَى عَبْدِي الْمُؤْمِنِ فِي الدُّنْيَا لِتَكُونَ حَظْلَةً مِنَ النَّارِ يَوْمَ الْقِيَامَةِ (رواه احمد و ابن ماجه

والبهقي في شعب الایمان)

1584. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم visited a sick man and said, "Greetings to you! Allah, the Exalted says, 'It is My fire

¹ Tirmidhi # 2091, Musnad Ahmad 5-281.

² Ibn Majah # 3469.

that I empower over My believing slave in this world so that, on the day of resurrection, it will serve as a portion of hell for him. (meaning a relief)."¹

COMMENTARY: The Quran says:

وَأَنْتُمْ كُنْتُمْ إِلَّا وَارِدُهَا

[There is not one of you but shall come to it....] (19:71)

Hence, the believer suffers fever instead of coming to the fire and going into it. He is thus safe from the punishment. The sirat will be placed over hell and everyone will have to go over it. Therefore, the 'believer in the hadith means a 'perfect believer.' Because some sinners among the believers will be consigned to hell to serve their term (before being discharged).

POVERTY & ILLNESS SECURE FORGIVENESS

(١٥٨٥) وَعَنْ أَنَسِ بْنِ أَبِي رَبِيعٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ رَبَّ الرَّبِّ سُبْحَانَهُ وَتَعَالَى يَتَقُولُ وَعِزَّتِي

وَجَلَالِي لَا أُخْرِجُ أَحَدًا مِنَ الدُّنْيَا أُرِيدُ أَغْفِرُ لَهُ حَتَّىٰ أَسْتَوْفِيَ كُلَّ حَاطِيَةٍ فِي عُنُقِهِ بِسَقَمٍ فِي بَدَنِهِ وَإِفْتَارٍ فِي

رِزْقِهِ - (رواه رزين)

1585. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that the Lord, Glorious and Exalted says, "By My Might and Glory. I shall never take away from the world anyone whom I decide to forgive till I get from him retaliation for every sin that is on his neck by illness in his body and cutting down of his provision."²

AN INCIDENT IN THE LIFE OF IBN MAS'UD رضي الله عنه

(١٥٨٦) وَعَنْ شَفِيْقِ قَالَ مَرِضَ عَبْدُ اللَّهِ ابْنُ مَسْعُودٍ فَعُدْنَا لَهُ فَجَعَلَ يَبْكِي فَمَعُوذُ بِي فَقَالَ إِنِّي لَا أَبْكِي لِأَجْلِ

الْمَرِضِ لِأَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْمَرِضُ كَقَارَةٌ وَإِنَّمَا أَبْكِي أَنَّهُ أَصَابَنِي عَلَىٰ حَالِ

فَتْرَةٍ وَأَنَّهُ يُصِيبُنِي فِي حَالِ اجْتِهَادٍ لِأَنَّهُ يُكْتَسَبُ لِلْعَبْدِ مِنَ الْأَجْرِ إِذَا مَرِضَ مَا كَانَ يُكْتَسَبُ لَهُ قَبْلَ أَنْ

يَمْرُضَ فَمَنَعَهُ مِنْهُ الْمَرِضُ (رواه رزين)

1586. Sayyiduna Shaqiq رحمه الله narrated that when he visited Sayyiduna Ibn Mas'ud رضي الله عنه who was ill, he began to weep. So, he was cautioned over that. He said, "I do not weep because of the illness, for I had heard Allah's Messenger صلى الله عليه وسلم say that illness expiates sins rather, I weep that illness has come to me when I am feeble, why did it not come when I was strong (and young)? When a slave of Allah is ill, all that is recorded for him as was recorded for him before he fell ill and his illness hampered him from doing deeds (of a pious natural)."³

COMMENTARY: During young age a great many good deeds are performed. So if anyone falls ill during that period, numerous deeds would be credited to him. In contrast, in old

¹ Tirmidhi # 2095 (Varied), Ibn Majah # 3470, Musnad Ahmad 2,440.

² Razin.

³ Razin.

age, one cannot hope for an appreciable number of deeds to be credited because the normal performance is not much. This is why Sayyiduna Ibn Masud رضى الله عنه lamented that he did not fall ill in his youth.

WHEN MUST ONE PAY THE SICK VISIT

(١٥٨٧) وَعَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَعُودُ مَرِيضًا إِلَّا بَعْدَ ثَلَاثٍ (رواه ابن ماجه)

(والبيهقي في شعب الایمان)

1587. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم did not visit the sick until after three days.¹

COMMENTARY: This means that a visit must be paid three days after anyone falls ill. The ulama (Scholars) maintain that a sick visit can be made at any time, before or after three days. Hence, some people say that this hadith is weak, or rather invented.

REQUEST PATIENT TO PRAY FOR YOU

(١٥٨٨) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلْتَ عَلَى مَرِيضٍ فَامُرْهُ

بِذَعْوَلِكَ فَإِنَّ دُعَاءَهُ كَدُعَاءِ الْمَلَائِكَةِ (رواه ابن مالك)

1588. Sayyiduna Umar ibn al-Khattab رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "when you visit a sick person, request him to pray for you, because his prayer is like the prayer for the angels."²

COMMENTARY: The sick person resembles the angels in many ways. Like the angels, the sick person is innocent of sins, constantly occupied in remembrance of Allah and in making supplication to Him.

BE NOT NOISY BEFORE THE SICK

(١٥٨٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ مِنَ الشُّنَّةِ تَخْفِيفُ الْجُلُوسِ وَقَلَّةُ السَّخَبِ فِي الْعِيَادَةِ عِنْدَ الْمَرِيضِ قَالَ وَقَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا كَثُرَ لَعَطُهُمْ وَاخْتَلَفُواهُمْ فَوَمُوا عَنِّي (رواه رزين)

1589. Sayyiduna Ibn Abbas رضى الله عنه narrated that it is from the *sunnah* (Practice of Holy Prophet) to stay a short time and not make a noise when visiting a sick person.

He also narrated that when the sahabah (companions) رضى الله عنهم became noisy and argued much with each other, Allah's Messenger said, "Go away from me."³

COMMENTARY: The visitor must sit with the patient only for a short time enough to enquire after his health and general condition. It is not proper to stay too long with him and it is *makruh* (unbecoming) to make a noise there.

According to tradition in Bukhari and Muslim, when the Prophet صلى الله عليه وسلم was very ill, very many sahabah (companions) رضى الله عنهم were around him. He asked for writing material to write some advice. Sayyiduna Umar رضى الله عنه said (to the gathering), "Perhaps, he goes through a severe condition and we already have the Quran and it is enough for you." Then

¹ Ibn Majah # 1437, Bayhaqi Sha'b ul Eeman # 9216.

² Ibn Majah # 1441.

³ Razin.

everyone began to speak his mind out and it become noisy. So, the Prophet صلى الله عليه وسلم said, "All of you leave me alone."

The *rawafid* contend that Sayyiduna Umar رضى الله عنه blocked the last instructions of the Prophet صلى الله عليه وسلم from being recorded (like the naming of Sayyiduna Ali رضى الله عنه as the Prophet's صلى الله عليه وسلم first Khalifah (caliph)).

Ibn Hajr rejects the contention of the *rawafid* saying that when the people began to argue the Prophet صلى الله عليه وسلم thought that it was wise not to write a piece of advice on instructions. He also gave up the idea of writing it down later. If he had decided to write it down, then how would Umar رضى الله عنه and others dared to prevent him. He was alive for three days thereafter and Umar رضى الله عنه and the other sahabah (companions) رضى الله عنهم were not always present with him but the people of his house, like Sayyiduna Ali رضى الله عنه and Abbas رضى الله عنه and others were present near him. If he had intended to write down instruction for a Khalifah (caliph), he would certainly have written that. Rather, he had made known his decision in that regard clearly by appointing Abu Bakr رضى الله عنه as imam in his absence. This is why Ali رضى الله عنه addressed the people in this regard, saying, 'The Prophet صلى الله عليه وسلم appointed Abu Bakr رضى الله عنه as our imam for our religion. Shall we not nominate him for our world as Khalifah (caliph)? I was there when the Prophet صلى الله عليه وسلم sent for Abu Bakr رضى الله عنه to name him as imam, but the Prophet صلى الله عليه وسلم did not appoint me. Allah has said about people like Abu Bakr رضى الله عنه:

لَا يَخَافُونَ لَوْمَةَ لَائِمٍ

[Fearing not the reproach of any reproacher...] (5:54)"

Abu Sufyan ibn Harb said to Sayyiduna Ali رضى الله عنه, "If you wish I will bring my horses and footmen all over Madinah to combat Abu Bakr." This message angered Sayyiduna Ali رضى الله عنه and he reprimanded Abu Sufyan so that he and others may know that Abu Bakr رضى الله عنه as Khalifah (caliph) was according to the Prophet's صلى الله عليه وسلم wishes there was no doubt at all about it.

Thus, it is clear that the Prophet صلى الله عليه وسلم had no intention to appoint Sayyiduna Ali رضى الله عنه as Khalifah (caliph) and even Ali رضى الله عنه had no such thing on his mind. The Prophet صلى الله عليه وسلم made no indication of the Khalifah (caliph) going to Sayyiduna Ali رضى الله عنه. Rather he indicated the nomination of Sayyiduna Abu Bakr رضى الله عنه by appointing him as imam for the *salah* (prayer).

SHORT VISIT

(1091-1090) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْعِيَادَةُ قَوَائِي نَاقَةٍ فِي رِوَايَةِ سَعِيدِ بْنِ

الْمُسَيَّبِ مُرْسَلًا أَفْضَلُ الْعِيَادَةِ سُرْعَةُ الْقِيَامِ (رواه البيهقي في شعب الایمان)

1590. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A visit should be as short as the time between two milking of a she camel."¹

Another version:

1591. Sayyiduna Sa'eed ibn Al-Musayyib رضى الله عنه narrated in the mursal form, "The

¹ Bayhaqi in Sha'ul Eeman # 9222.

ideal sick visit is that the visitor arises very quickly (to go)."¹

COMMENTARY: The two milkings are that after the first the she camels youngs are allowed to touch the udders so that milk flow abundantly. The second milking starts at that. The interval is very short and the visitor is advised to sit only this much when he pays a sick visit.

When people visited Sari Saqati رحمه الله during his illness and stayed very long and asked him to pray for them, he prayed, "O Allah, teach them the manners of a sick visit."

However, if a visitor is a close friend or relative and the patient wishes him to sit longer, or he serves the patient, then he must not curtail his visit.

FEED THE SICK WHAT THE WISHES TO EAT

(١٥٩٢) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَادَ رَجُلًا فَقَالَ لَهُ مَا تَشْتَهُ قَالَ أَشْتَهُ خُبْزُ بُرٍّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ عِنْدَهُ خُبْزُ بُرٍّ فَلْيَبْعُهُ إِلَى أَخِيهِ ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَهَى مَرِيضٌ أَحَدِكُمْ شَيْئًا فَلْيَطْعِمْهُ (رواه ابن ماجه)

1592. Sayyiduna Ibn Abbas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم paid a sick visit to a man and (during the visit) asked him "What would you like to eat?" He said, "I wish for some wheaten bread." The Prophet صلى الله عليه وسلم said, "If anyone has any wheat en bread, do sent it to his brother." He also said. "If one of you is ill and demands something to eat does feed it to him."²

COMMENTARY: This refers to the patient's true demand and this is a sign that he had recovered. What he desires is not harmful in some cases and the feeding should be within limits. It should not be something that is most likely to harm the patient. The instruction in the hadith to 'feed him' is not an outright and universal command but should be carried out according to the patient's condition. The physician should be consulted beforehand.

Allamah Teebi رحمه الله said that the command applies to a patient who has no chances of survival. He should be given what he wishes to eat.

DEATH WHILE ON A JOURNEY

(١٥٩٣) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ تُوُفِّيَ رَجُلٌ بِالْمَدِينَةِ وَمِنْ وُلْدِهَا فَصَلَّى عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا لَيْتَهُ مَاتَ بِعَدْرِ مَوْلِدِهِ قَالُوا وَلِمَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ إِنَّ الرَّجُلَ إِذَا مَاتَ بِعَدْرِ مَوْلِدِهِ قَبِيسَ لَهُ مِنْ مَوْلِدِهِ إِلَى مُنْقَطِعِ آثَرِهِ فِي الْحَيَّاتِ (رواه النسائي وابن ماجه)

1593. Sayyiduna Abdullah ibn Amr رضي الله عنه narrated that a man died in Madinah where he had been born too. The Prophet led his funeral salah (prayer), and said, "How I wish he had died elsewhere than his birth place!" The sahabah (companions) رضي الله عنهم asked, "Why that, O Messenger of Allah? He said, "If anyone dies in a place other than his native land, the space between his birth place and the place of his death is measured for him in paradise."³

¹ Bayhaqi in Sha'b ul Eeman # 9221.

² Ibn Majah # 1439.

³ Nasa'i # 1832, Ibn Majah # 1614.

COMMENTARY: The correct thing seems to be a journey in obedience to Allah, like jihad, religious education and such others.

(١٥٩٤) وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْتُ عُرْبَةٍ شَهَادَةٌ (رواه ابن ماجة)

1594. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger said, "Death in an alien land is martyrdom."¹

(١٥٩٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ مَرِيضًا مَاتَ شَهِيدًا وَوَقِيَتْهُ

الْقَبْرِ وَغَدَيْ وَرَيْحٍ عَلَيْهِ بِرِزْقِهِ مِنَ الْجَنَّةِ (رواه ابن ماجة والبيهقي في شعب الایمان)

1595. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who dies of an illness dies a martyr. He is preserved from the trial in the grave and will be served provision morning and evening from paradise."²

COMMENTARY: Though this word is (مريضا) in the correct copies of Mishkat, sunan Ibn Majah itself has (مرابطا) (guarding the frontiers).

(This is as in the Urdu text but the translation of Ibn Majah published by Kazi Publications has (مريضا) (sick) with comments that it could be (مرابطا) - guarding frontiers).

DEATH IN PLAGUE

(١٥٩٦) وَعَنِ الْعُرْبِ بَاضِ بْنِ سَارِيَةَ أَرَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَخْتَصِمُ الشُّهَدَاءُ وَالْمُتَوَفَّوْنَ

عَلَى فُرُشِهِمْ إِلَى رَبِّنَا عَزَّ وَجَلَّ فِي الَّذِينَ يُتَوَفَّوْنَ مِنَ الطَّلُحُوتِ فَيَقُولُ الشُّهَدَاءُ إِخْوَانُنَا قُتِلُوا كَمَا قُتِلْنَا

وَيَقُولُ الْمُتَوَفَّوْنَ إِخْوَانُنَا مَاتُوا عَلَى فُرُشِهِمْ كَمَا مَاتْنَا فَيَقُولُ رَبِّنَا انظُرُوا إِلَى جَرَاحَتِهِمْ فَإِنَّ أَشْبَهَتْ

جَرَاحَهُمْ جَرَاحَ الْمُقْتُولِينَ فَإِنَّهُمْ مِنْهُمْ وَمَعَهُمْ فَإِذَا جَرَا حُهُمْ قَدْ أَشْبَهَتْ جَرَاحَهُمْ (رواه احمد والنسائي)

1596. Sayyiduna Al-Arbad ibn Sariyah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "The martyrs and those who had died on their beds will argue before our Lord, Mighty and Glorious, to get judgement about those who had died of plague. The martyrs will plead, 'Our brothers were killed as we were killed.' But those who died (on their beds) will plead, 'Our brothers who died on their beds just as we died.' So, our Lord will judge. 'Look at their wounds. If their wounds resembled the wounds of those who were slain they are among them and will be with them. Behold, their wounds resemble the wound of their (martyrs)."³

COMMENTARY: The word for plague is (طاعون) (Ta'un) derived from (طعن) (ta'n) which mean 'to strike spears.' Those who die of plague feel as if they are being struck by spears. Thus, the jinns hit them with spears and give them the wounds.

The hadith classifies death of plague as martyrdom. On the day of resurrection, these people will be with the martyrs.

¹ Ibn Majah # 1613,

² Ibn Majah # 1615, Bayhaqi in Shab ul Eeman # 9897.

³ Nasa'i # 3164, Musnad Ahmad 4-128.

DO NOT FLEE FROM PLAGUE INFESTED AREA

(١٥٩٧) وَعَنْ جَابِرِ ابْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْقَارُ مِنَ الطَّاعُونِ كَالْقَارِ مِنَ الرَّخْفِ

وَالصَّابِرُ فِيهِ لَهُ أَجْرُ شَهِيدٍ (رواه احمد)

1597. Sayyiduna Jabir رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who flees from plague (when it strikes the land where he resides) is like one who flees from battle (meaning, jihad) but one who shows patience during plague will earn the reward of a martyr."¹

COMMENTARY: Teebi رحمه الله said that the comparison is for the major or grave sin that both earn. If anyone runs away from plague with the conviction that he would remain safe if he flees otherwise he would die, then it is disbelief.

One who faces plague patiently will earn a martyr's reward even if he does not die of it.

CHAPTER - II

WISHING FOR DEATH & REMEMBERING IT

بَابُ تَمَنِّيِ الْمَوْتِ وَذِكْرِهِ

It is *makruh* (*unbecoming*) to pray for death when one suffers physical pain or is in distress through sickness, hardship or any kind of trial, anxiety, etc. This is so because it implies impatience and displeasure with Divine decree.

However when one is anxious to see the Lord, get relief from this ephemeral world, and anxious to go to the eternal world, then to long for death is a sign of faith and perfect faith. Even if one longs for death to be safe from religious harm then it is not *makruh* (*unbecoming*) to do so.

To remember death is to fear Allah and to seek His pleasure and to obey Him. It is also to love Allah's Messenger صلى الله عليه وسلم and to abide by His Shariah (divine law). It is also to seek forgiveness and to repent to be careful to avoid loss in the hereafter even if that entails loss in this world.

If one just has death in remembrance but leads a wayward life then it is of no use. Rather, it makes and hard hearted. It is like remembering Allah neglectfully, which is of no consequence. (نساء الله العافية) We ask Allah for safety.

SECTION I

الفضل الآتِل

DO NOT WISH FOR DEATH

(١٥٩٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ إِذَا مُحْسِنًا فَلَعَلَّهُ

أَنْ يَرُدَّ أَحَدًا خَيْرًا وَإِنَّمَا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتِبَ (رواه البخارى)

1598. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلى الله عليه وسلم said, "Let no one of you wish for death, for, if he is pious, perhaps he may add to his piety, and if he is evil, perhaps he may (repent and) look for Allah's pleasure."²

(١٥٩٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ وَلَا يَدْعُ بِهِ مِنْ

¹ Musnad Ahmad 3-324.

² Bukhari # 5637, Nasa'i # 1818, Darimi # 2758, Musnad Ahmed 2-263.

قَبْلِ أَنْ يَأْتِيَهُ إِنَّهُ إِذَا مَاتَ انْقَطَعَ أَمَلُهُ وَإِنَّهُ لَا يَزِيدُ الْمُؤْمِنَ عُمْرُهُ إِلَّا خَيْرًا (رواه مسلم)

1599. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Let no one of you wish (in heart) or pray (with the tongue) for death before it comes to him. When a person dies, it cuts off his hopes, and the believer's life does not prolong without bringing him more good."¹

COMMENTARY: Once a person dies, the ways to do good and bed are cut off.

(١٦٠٠) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَسْتَمْتِينَ أَحَدُكُمْ الْمَوْتَ مِنْ ضُرِّ آصَابِهِ فَإِنْ

كَانَ لَا بُدَّ فَاعِلًا فَلْيَسْئَلِ اللَّهُمَّ أَحْيِيْنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّئِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي (متفق عليه)

1600. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Let no one of you wish for death because of suffering (of any kind). But, if he must do it, then he must pray:

اللَّهُمَّ أَحْيِيْنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّئِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي

"O Allah, keep me alive as long as life is better for me and take me away when death is better for me."²

COMMENTARY: Nawawi رحمه الله has given the verdict that it is not *makruh* (unbecoming) to wish for death when apprehending mischief or trial in the religious field. Rather, It is *mustahab* (desirable) to do so Imam Shafi'I رحمه الله and Umar ibn Abdul Aziz رحمه الله had done so.

It is also *maustahab* to hope for martyrdom in Allah's path. Umar ibn Khattab رضى الله عنه and others had done it and Mu'adh رضى الله عنه is known to have prayed for death in the plague, Ta'uwn Amawas. So, it is *mustahab* (desirable) to pray for martyrdom even through plague, etc.

According to a hadith in Muslim, if any one sincerely prays for martyrdom, then he get reward for it (even if he is not martyred).

It is *mustahab* (desirable) to pray for death in Madinah. According to a hadith in Bukhari. Umar رضى الله عنه had prayed for it:

اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ وَاجْعَلْ مَوْتِي بِبَيْتِكَ رَسُولِكَ

"O Allah grant me martyrdom in your path and cause me to die in the city of Your Messenger. صلى الله عليه وسلم

The concluding portion of the hadith means that life is better than death as long as god deeds surpass sin and life is without trials for a religious nature. When it is the converse, it is better to die.

MEETING THE GREATER

(١٦٠١-١٦٠٢) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ

اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ فَقَالَتْ عَائِشَةُ أَوْبَعُضُ أَرْوَاجِهِ إِنَّا لَنَكْرَهُ الْمَوْتَ قَالَ لَيْسَ

¹ Muslim # 13-2682.

² Bukhari # 5671, Muslim # 10-2680, Abu Dawud # 3108, Tirmidhi # 971, Nasa'i # 1812, Ibn Majah # 4265, Musnad Ahmed 3.101.

ذَلِكَ وَلَكِنَّ الْمُؤْمِنَ إِذَا حَضَرَ الْمَوْتُ بُشِّرَ بِرِضْوَانِ اللَّهِ وَكَرَامَتِهِ فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ وَمِمَّا آمَنَهُ
فَأَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَائَهُ وَإِنَّ الْكَافِرَ إِذَا حُضِرَ بُشِّرَ بِعَذَابِ اللَّهِ وَعُقُوبَتِهِ فَلَيْسَ شَيْءٌ أَكْرَهُ إِلَيْهِ
مِمَّا آمَنَهُ فَكَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَائَهُ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ عَائِشَةَ وَالْمَوْتُ قَبْلَ لِقَاءِ اللَّهِ

1601. Sayyiduna Ubadan ibn as Samit رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who loves to meet Allah, Allah loves to meet him. But, he who dislikes to meet Allah, Allah too dislikes to meet him." So, Sayyidah Ayshah رضى الله عنها asked, or one of his other wives submitted, "We dislike death." He said, "That is not the same thing. But, when death comes to the believer, he receives glad tidings of Allah's pleasure and mercy. So, nothing is dearer to him than what is in front of him. He loves to meet Allah and Allah loves to meet him. But, as for the disbeliever, when death comes to him, he is given tidings to punishment and retribution of Allah so, nothing is more detestable to him than what is in front of him. He dislikes to meet Allah and Allah does not wish to meet him."¹

1602. Sayyidah Ayshah رضى الله عنها 's hadith has: 'death comes before the meeting with Allah.'²

COMMENTARY: While it is presumed commonly that meeting Allah is death, yet the correct thing is that the meeting with "Allah is to be mindful of the hereafter, to seek Allah's mercy forgiveness and pleasure and not to be inclined to the world. He who abandons the world loves to meet Allah. But he who chooses the world and loves its things really detests to meet Allah. This is why he who loves the meeting with Allah, loves death because it is the means to the meeting with Allah.

The Prophet صلى الله عليه وسلم answer to Sayyidah Ayshah رضى الله عنها meant that death should be held dear as a means to the love of Allah and the meeting with him.

The version of Sayyidah Ayshah رضى الله عنها means that the sight of Allah is possible only after death. The meeting with Allah is not the some things as death. Both have different meanings.

TO BELIEVER DEATH IS RELIEF BUT A SINNER'S DEATH IS RELIEF TO OTHERS

(١٦٠٣) وَعَنْ أَبِي قَتَادَةَ أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَيْهِ بِجَنَازَةٍ فَقَالَ مُسْتَرِيحٌ
أَوْ مُسْتَرَاهٍ مِنْهُ فَقَالُوا يَا رَسُولَ اللَّهِ مَا الْمُسْتَرِيحُ وَالْمُسْتَرَاهُ مِنْهُ فَقَالَ الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ
الدُّنْيَا وَأَذَاهَا إِلَى رَحْمَةِ اللَّهِ وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْأَيْلَادُ وَالشَّجَرُ وَالذَّوَابُّ (متفق عليه)

1603. Sayyiduna Abu Qatadah رضى الله عنه narrated this hadith often. A funeral was brought past Allah's Messenger صلى الله عليه وسلم. He said, "Either he is relived or others are relived of him." The sahabah (companions) رضى الله عنهم asked, "Who is relived and who is the one from whom others are relived?" He said, "The believing slave is delivered from the sorrows and harm of the world and goes to the mercy of Allah. But, the creatures, the country, the trees and the beasts are delivered from the sinful person."³

¹ Bukhari # 6507, Muslim # 15-2684, Tirmidhi # 2316, Nasa'i # 1838, Darimi # 2756, Muwatta Maalik 50 (Jana'iz), Musnad Ahmad 3-107.

² Muslim # 16.2684.

³ Bukhari # 6512, Muslim # 61-950, Nasa'i # 1930, Muwatta Maalik # 504 (Jana'iz) Musnad Ahmad 5-296.

COMMENTARY: With his death, the believer is delivered from the deeds, etc. of the world and the effort to perform them. He is also delivered of the hardship and anxiety of the world and the harm and trouble caused by its people. Masruq رحمه الله said that he did not envy anyone as he envied the believer who is placed in his grave because he is safe from punishment and at rest from this world. Abu Daud رحمه الله said, "I like death because of my desire to go before my Lord. I like sickness as an atonement for my sins. And, I like poverty as a means to be humble and submissive before my Lord."

When a sinner dies, other people are free for him because when they reproached him, he quarreled with them. If they said nothing to him, they here delinquent in thier religion. His sins create corruption in the world and hurt people, cities, trees, etc. Religious acts and duties are interrupted. Allah is angry with the sinner, so earth and all that is on earth suffer. Allah prevents rain from pouring down. When sinner die, the clouds burst and it is green everywhere.

LIVE LIKE A TRAVELER

(١٦٠٤) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ وَكَانَ ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلَا تَتَنَطَّرِ الصَّبَاحَ وَإِذَا أَصْبَحْتَ فَلَا تَتَنَطَّرِ الْمَسَاءَ وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ (رواه البخارى)

1604. Sayyiduna Abdullah ibn Umar narrated that Allah's Messenger صلى الله عليه وسلم took him by his shoulders and said, "Live in the world as though you are a stranger, or one passing through the road."

Sayyiduna Ibn Umar رضى الله عنه used to say, "When you are in the evening, do not wait for the morning. And where you are in the morning, do not wait for the evening. Regard your health as a blessing against your sickness and your live against you death." (Derive something from the first for the other.)¹

COMMENTARY: The Arabic word (غريب) (stranger) is a traveller, so do not be inclined to the world because it is your path of journey to the hereafter. Live as a stranger uninterested in worldly things because you will separate from them. Do not perceive your survival here. Intend to go home.

One who passes through the roads is stranger than a traveler too because he stops no where and does not break journey at all.

No one knows when he will die. So, not build tall hopes but be quick to do good deeds, without delaying them. When you are healthy do the most you can lest sickness afflicts you and you become unable to do pious work.

Seize the opportunity of your life to amass deeds upon deeds. Thus, when you die, these deeds will fetch your reward.

Though it seems that the concluding words were spoken by Sayyiduna Ibn Umar رضى الله عنه and are mawquf at him, yet Ahya al Uloom presents them as marfu saying of the prophet صلى الله عليه وسلم.

¹ Bukhari # 6414, Tirmidhi # 2333, Ibn Majah # 4114, Musnad Ahmad 2-24.

PLACE GOOD HOPE IN ALLAH

(١٦٠٥) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ مَوْتِهِ بِثَلَاثَةِ أَيَّامٍ يَقُولُ لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ (رواه مسلم)

1605. Sayyiduna Jabir رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say three days before his death, "Let not anyone of you die without placing good hopes in Allah."¹

COMMENTARY: Every Muslim should expect Allah's favour and forgiveness and be confident of receiving it. If anyone despairs of His mercy then he makes himself eligible for His wrath.

The Ulama (Scholars) say that the sign of a good hereafter is to be fearful all through life and, when death approaches, hopes for mercy and forgiveness should dominate.

To have good expectation from Allah is to do pious deeds throughout life and then hope for Allah's favours at the time of death. If any one lives a life of misdeeds and disobedience to Allah then he will not have good hopes from Allah. He will remember his evil life when death approaches and expect evil repercussions.

Expectation is to perform deeds and expect. False hope without deeds and expect. False hope without doing anything heads to sins and is obstinacy.

Hasan Busri رحمه الله said, "If any one (who does no deeds) claims to have good expectations from Allah then he is laying. If he did have good expectations from his Lord then he would have done good deeds."

SECTION II

الْفَضْلُ الثَّانِي

THE FIRST QUESTION ON THE DAY OF RESURRECTION

(١٦٠٦) عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ شَيْئًا أَنْبَأْتُكُمْ مَا أَوَّلُ مَا يَقُولُ اللَّهُ لِلْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ وَمَا أَوَّلُ مَا يَقُولُونَ لَهُ قُلْنَا نَعَمْ يَا رَسُولَ اللَّهِ قَالَ إِنَّ اللَّهَ يَقُولُ لِلْمُؤْمِنِينَ هَلْ أَحْبَبْتُمْ لِقَائِي فَيَقُولُونَ نَعَمْ يَا رَبَّنَا فَيَقُولُ لَهُ فَيَقُولُونَ رَجَوْنَا عَفْوَكَ وَمَعْفِرَتِكَ فَيَقُولُ قَدْ وَجِبَتْ لَكُمْ مَعْفِرَتِي - رَوَاهُ فِي شَرْحِ الشُّعْبَةِ وَأَبُو نَعِيمٍ فِي الْحَلِيَّةِ

1606. Sayyiduna Mu'adh ibn Jabal رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If you wish, I will tell you the first question that Allah will ask the believers on the day of resurrection and the first thing that they would say to him." They said, "Yes, O Messenger of Allah." He said that Allah will ask the believers. "Did you crave to meet Me?" They will submit, "Yes our Lord." He will ask. "Why?" They will say. "We hopes for your pardon and your forgiveness." He will say. Indeed, My forgiveness for you has become obligatory."²

COMMENTARY: The meeting could mean the abode of the hereafter. It could also mean: 'the vision of Allah.'

¹ Muslim # 81-2877, Abu Dawud # 3113, Ibn Majah # 4167, Musnad Ahmad 3-293.

² Musnad Ahmad 5-238, Sha us *sunnah*, Hilyah.

REMEMBER DEATH OFTEN

(١٦٠٧) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرُ مَا زَكَرَهَا زِيرُ اللَّذَاتِ الْمَوْتِ

(رواه الترمذى والنسائى وابن ماجة)

1607. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Remember often the cutter of the tastes (of the world) - which death is!"¹

COMMENTARY: Remembering death often replaces negligence which hampers pious deeds. It also keeps one away from indulgence in worldly pursuits and brings one into the orbit of obedience and worship.

Nasai has more words which imply that remembrance of death causes the rich to be disinterested in wealth and the poor to be content with little.

MODESTY BEFORE ALLAH

(١٦٠٨) وَعَنْ ابْنِ مَسْعُودٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَاتَ يَوْمٍ لِأَصْحَابِهِ اسْتَحْيُوا مِنَ اللَّهِ حَقَّ

الْحَيَاءِ قَالُوا إِنَّا نَسْتَحْيِي مِنَ اللَّهِ يَا نَبِيَّ اللَّهِ وَالْحَمْدُ لِلَّهِ قَالَ لَيْسَ ذَلِكَ وَلَكِنْ مَنْ اسْتَحْيَى مِنَ اللَّهِ حَقَّ الْحَيَاءِ

فَلْيَحْفَظِ الرَّاسَ وَمَا وَعَى وَيُحْفَظِ الْبَطْنَ وَمَا حَوَى وَيَذْكَرِ الْمَوْتَ وَالْبَلَى وَمَنْ أَرَادَ الْآخِرَةَ تَرَكَ زِينَةَ

الدُّنْيَا فَمَنْ فَعَلَ ذَلِكَ فَقَدْ اسْتَحْيَى مِنَ اللَّهِ حَقَّ الْحَيَاءِ - رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ -

1608. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that one day, the Prophet صلى الله عليه وسلم said to his sahabah (companions), رضى الله عنه observe modesty before Allah in keeping with its rights." They said, "O Prophet of Allah we do observe modesty before Allah, praise belongs to Allah." He said, "That is not it. But, he who observes modesty before Allah as is due, preserves the head and whatever (memory) it holds, and preserves the belly and whatever it contains, and remembers death and the decomposition. And, he who aims at the next world, abandons adornment of the world. Hence, whoever does that has indeed shown modesty before Allah as is due."²

COMMENTARY: Allah has placed the head in an honourable position. It should not be used for anyone else, should not bow before man made idols or before fellowman and it should not offer *salah* (prayer) to impress other people and to show off. It should be lowered only for Allah and it should not be raised high in arrogance.

Whatever (memory) it holds include the tongue, eyes and the ears. To preserve them is to keep them away from sin, like backbiting, falsehood, ogling at stranger women, listening to backbiting and lies.

The belly should be preserved from forbidden food etc. whatever the belly contains mean the limbs of the body. They should not be used to commit sin, or to go to such place, or to beat or harass someone.

The human body will decay. Howsoever beautiful and honourable, it will not with its flesh and bones. All that will be dust.

Finally, a norm is outlines that he who knows that this world is ephemeral gives up its

¹ Tirmidhi # 2307, Nasa'i # 1824, Ibn Majah # 4258, Musnad Ahmad 2-293.

² Tirmidhi # 2457, Musnad Ahmad 1-387.

pleasures. No one, not even saintly people, can hold both this world and hope for the next. It is very good to publicise this hadith as much as possible. Nawawi رحمه الله said that is mustahab (desirable) to narrate this hadith most frequently.

DEATH IS THE GIFT OF A BELIEVER

(١٦٠٩) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُحْفَةُ الْمُؤْمِنِ الْمَوْتُ - رَوَاهُ
الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ -

1609. Sayyiduna Abdullah ibn Amir رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The gift for a believer is death."¹

COMMENTARY: Death is a gift for the believer because through it he comes to the hereafter and receives reward and high ranks.

DEATH WITH PERSPIRATION ON FOREHEAD

(١٦١٠) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ يَمُوتُ بِعَرْقِ الْجَبِينِ (رواه الترمذى
والنسائى وابن ماجه)

1610. Sayyiduna Buraydah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The believer dies while he perspires on the forehead."²

COMMENTARY: Some people say that perspiration on forehead at the time of death implies very severe pangs of death. Because of this, the sins of the dying person are forgiven and his ranks are raised in the hereafter.

Some others say that it implies striving for the lawful till the end to earn livelihood and to worship.

Some ulama (Scholars) say that the perspiration on the forehead at the time of death augurs well for the next world.

Some other ulama (Scholars) maintain that report from the perspiration, death is not difficult at all for a believer.

SUDDEN DEATH

(١٦١١) وَعَنْ عُبَيْدِ اللَّهِ بْنِ خَالِدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْتُ الْمُجَانَّةِ أَخَذَةُ الْأَسْفِ -
رَوَاهُ أَبُو دَاوُدَ وَأَرَادَ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ وَرَزِينٌ فِي كِتَابِهِ أَخَذَةُ الْأَسْفِ لِلْكَافِرِ وَرَحْمَةً لِلْمُؤْمِنِ -

1611. Sayyiduna Ubaydullah ibn Khalid رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Sudden death is the seizing in anger."³

Another version adds: "The seizing in anger for the disbeliever and mercy for the believer."⁴

COMMENTARY: The ulama (Scholars) go by the concluding portion and say that it is good for believers to die suddenly.

¹ Bayhaqi # 9884.

² Tirmidhi # 982, Nasa'i # 1829, Ibn Majah # 1452, Musnad Ahmad 5-357.

³ Abu Dawud 3 # 3110, Musnad Ahmad 3-424.

⁴ Bayhaqi in sha'b ul Eeman and Razin in his book.

(١٦١٢) وَعَنْ أَنَسٍ قَالَ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى سَابٍ وَهُوَ فِي الْمَوْتِ فَقَالَ كَيْفَ تَجِدُكَ قَالَ أَرْجُو اللَّهَ يَا رَسُولَ اللَّهِ وَإِنِّي أَخَافُ دُنُوبِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَجْتَمِعَانِ فِي قَلْبٍ عَبْدٌ فِي مِغْلٍ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو وَأَمَنَهُ وَمَا يَخَافُ - رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ -

1612. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم visited a young man who was dying. He asked. "How do you find yourself?" He said, "O Messenger of Allah, I have hope in Allah, but I fear for my sins. Allah's Messenger صلى الله عليه وسلم said, "These two things do not combine in the heart of a person at such a time without Allah granting him that which he hopes for end protecting him from that which he fears."¹

COMMENTARY: 'At such a time' means the time when pangs of death are experienced and such other difficult times, like during battle, retaliation etc.

SECTION III

الْفَضْلُ الثَّلَاثُ

LONG LIFE IDEAL TO PERFORM MORE PIOUS DEEDS

(١٦١٣) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَمْتَوُ الْمَوْتَ فَإِنَّ هُوَ الْمَطْلَعُ شَدِيدٌ وَإِنَّ مِنَ السَّعَادَةِ أَنْ يَطُولَ عُمُرُ الْعَبْدِ وَيَرْزُقَهُ اللَّهُ عَزَّ وَجَلَّ الْإِنَابَةَ (رواه احمد)

1613. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not wish for death, for the fear of the pangs of death is very strong. It is fortunate that a man's life should be prolonged and Allah, Mighty and Glorious, should lead him to obedience."²

COMMENTARY: The word (المطلع) al-muttala is an elevated place from where one looks down. Here, this word means the pangs of death and the accompanying severity. Man falls into its grip before dying.

It is disallowed to ask for death because of grief of such things. One may however, ask for it craving the sight of Allah.

The hadith also says that one must not long for death because with death which is bound to come all opportunity of doing good deeds will cease. So one must accumulate deeds as much as one can. The world is the cultivating field of the hereafter. Good deeds done here will be useful there.

(١٦١٤) وَعَنْ أَبِي أُمَامَةَ قَالَ جَلَسْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا وَرَفَقْنَا فَبَكَى سَعْدُ بْنُ أَبِي وَقَاصٍ فَأَكْفَرَ الْبُكَاءَ فَقَالَ يَا لَيْتَنِي مِثُّكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا سَعْدُ أَعْنِدِي تَمَمِّي الْمَوْتَ فَرَدَّدَ ذَلِكَ فَلَاحَ مَرَّاتٍ ثُمَّ قَالَ يَا سَعْدُ إِنْ كُنْتَ خُلِقْتَ لِلْجَنَّةِ فَمَا طَالَ عُمُرُكَ وَحَسَنَ مِنْ عَمَلِكَ فَهُوَ خَيْرٌ لَكَ (رواه احمد)

¹ Tirmidhi # 985, Ibn Majah # 4261.

² Musnad Ahmad 3-332.

1614. Sayyiduna Abu Umamah رضى الله عنه narrated that they were seated with Allah's Messenger صلى الله عليه وسلم (listening to him) with rapt attention. He admonished them and their hearts were moved greatly. (Sayyiduna) Sa'd ibn Abu Waqqas رضى الله عنه wept much and lamented, "How I wish I had died (in childhood)! Allah's Messenger صلى الله عليه وسلم asked, "O Sa'd, will you wish for death while I am here." Repeating these words three times. Then, he added, "O Sa'd, if you are created for paradise, then your life will not be prolonged without that being better for you with the more good deeds that you do."¹

COMMENTARY: The prophet صلى الله عليه وسلم asked Sayyiduna Sa'd if there could be a reason to ask for death while he was alive, for his life was a blessing for them. The mere sight of him was great for the believers and life was better than death.

The hadith seems to say tacitly at the end 'and if you are created for hell then too it was not good to ask for death and a hastening of it.'

THE EXAMPLE OF KHABBAB رضى الله عنه

(١٦١٥) وَعَنْ حَارِثَةَ بْنِ مُضَرِّبٍ قَالَ دَخَلْتُ عَلَى خَبَّابٍ وَقَدْ اِنْتَوَى سَبْعًا فَقَالَ لَوْ لَا اِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَتَمَنَّأ أَحَدُكُمْ الْمَوْتَ لَتَمَنِّيئُهُ وَلَقَدْ رَأَيْتُنِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَمْلِكُ وَرَهْمًا وَإِنَّ فِي جَانِبِ بَيْتِي الْآنَ لَأَرْبَعِينَ أَلْفَ دِرْهَمٍ قَالَ ثُمَّ أَنَّى يَكْفِيهِ فَلَمَّا رَأَاهُ بَكَى وَقَالَ لَكِنْ حَمْرَةٌ لَمْ يُوجَدْ لَهُ كَفَمٌ إِلَّا بُرْدَةٌ مُلْحَاءٌ إِذَا جُعِلَتْ عَلَى رَأْسِهِ فَلَصَتْ عَنْ قَدَمَيْهِ وَإِذَا جُعِلَتْ عَلَى قَدَمَيْهِ فَلَصَتْ عَنْ رَأْسِهِ حَتَّى مُدَّتْ عَلَى رَأْسِهِ وَجُعِلَ عَلَى قَدَمَيْهِ الْإِدْحَرُ۔ رَوَاهُ أَحْمَدُ وَالْبُرَيْدِيُّ إِلَّا أَنَّهُ لَمْ يَذْكُرْ أَنِّي يَكْفِيهِ إِلَى آخِرِهِ۔

1615. Sayyiduna Harithah ibn Mudarrab رحمه الله narrated that that he visited (Sayyiduna) Khabbbab رضى الله عنه (who was ill and) who had been cauterised seven times. He said that had he not heard Allah's Messenger صلى الله عليه وسلم say, "None of you must wish for death," he would have wished for it. Then he said, "Indeed, I remember myself with Allah's Messenger صلى الله عليه وسلم while I did not possess a single dirham, but now there are in the corner of my house forty thousand dirhams." Then, his shroud was brought. When he looked at it, he wept, saying, "But, Hamzah! رضى الله عنه No shroud could be found for him except a stripes white garment that could not cover his feet if his head was covered and left his head bare if his feet were covered by it. So, finally, it was put over his head down and idhkar (grass) was put on his feet."²

COMMENTARY: Sayyiduna Khabbab ibn Arat رضى الله عنه was a great sahabi. He was among the first people to embrace Islam. Indeed, he was the brave man who made bold to declare his Islam among a host of the cruel and oppressive disbelievers. He participated in the Battle of Badr and other battle and died in 43AH. May Allah be pleased with him!

In those days, one of the forms of treatment was cauterization. At one place, it is

¹ Musnad Ahmad 5-267.

² Musnad Ahmad 5-111.

disallowed but some ulama (Scholars) say that the prohibition is only when people believe that only this things cures. If they are convinced that cure lies only in Allah's hands then it is not wrong to resort to it. Also, when there is no need for it, even then it is disallowed.

Sayyiduna Khabbab رضى الله عنه wished for death because of the unbearable nature of his illness. It could also be because he had become affluent and was afraid that he would have to suffer punishment for misuse of wealth.

Sayyiduna Hamzah ibn Abdul Muttalib رضى الله عنه was the Prophet's صلى الله عليه وسلم paternal uncle. He was martyred in the Battle of Uhud. He is known as Sayyid ush Shuhada (chief of the martyrs).

Idhkar (اذخر) is sweet rush (juncuos odoratus). It is a sweet smelling grass. It is spread on the planks of the ceiling and it has many other uses.

According to this hadith, a poor hard-pressed person who is patient is better than a rich person who is grateful. Sayyiduna Khabbab رضى الله عنه, the great glorious sahabi who was rich and there is no doubt that he was grateful, felt sorry for his affluent condition.

CHAPTER - III

THAT WHICH IS RECITED BEFORE ONE WHO IS DYING

بَابُ مَا يُقَالُ عِنْدَ مَنْ حَضَرَهُ الْمَوْتُ

He who is dying is the patient on whom the signs of death are apparent. The ulama (Scholars) describe these signs as numbness of the feet that will not stand up, the nostril bend, the temple sinks and the skin of the testicles hangs.

That which is recited in front of the dying is the kalimah tayyibah (لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ), surah Yasin and the istarja (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ). Supplication is made seeking forgiveness, and so on.

SECTION I

الْفَضْلُ الْأَوَّلُ

PROMPT TO THE DYING

(١٦١٦) عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِّبُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا

اللَّهُ (رواه مسلم)

1616. Sayyiduna Abu Sa'eed رضى الله عنه and Sayyiduna Abu H urayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Recite to the dying among you

لَا إِلَهَ إِلَّا اللَّهُ

(There is no God but Allah)."¹

COMMENTARY: The dying person will listen to the recitation and recite it himself. But, he should not be instructed to recite lest he refuse to do so because of his unsteady condition and poor presence of mind. The ulama (Scholars) say that this prompting is mustahab (desirable).

ONLY PIOUS WORDS

(١٦١٧) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَضَرْتُكَ الْمَرِيضُ أَوْ الْمَيِّتُ فَهَوِّلُوا

¹ Muslim # 1-916, Abu Dawud # 3117, Tirmidhi # 976, Nasa'i # 1826, Ibn Majah # 1445, Musnad Ahmad 3-3.

خَيْرًا فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ - (رواه مسلم)

1617. Sayyidah Umm Salamah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you visit a sick or a dying person speak only good words, for the angels say 'aameen' to whatever you say."¹

COMMENTARY: The good words are prayer for one's own good, for the recovery of the sick and for the forgiveness of the dead.

PATIENCE & SUBMISSION

(١٦١٨) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ بِهِ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا إِلَّا اخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ أَيُّ الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ أَوَّلَ نَيْتٍ هَاجَرَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ إِنِّي قُلْتُهَا فَأَخْلَفَ اللَّهُ لِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (رواه مسلم)

1618. Sayyidah Umm Salamah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If any Muslim faces an affliction and says what Allah had commanded him:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا

'We belong to Allah and to Him is our return. O Allah, reward me for my affliction and let me have what is better than this, in place of this.'²

Surely, Allah will grant him what is better in replacement." When (Sayyiduna) Abu Salamah رضى الله عنه died, she thought, "What Muslim could be better than Abu Sulama (Scholars) رضى الله عنه who and his family were the first to emigrate to Allah's Messenger صلى الله عليه وسلم?" Then she repeated the (foregoing Messenger in his place).³

(They were married to one another.)

COMMENTARY: The words 'to Allah we belong and to Him is our return' imply: whatever is ascribed to us truly belongs to Allah and is created by Him. To him we shall return. All of these things are with us for use. Our beginning is from Allah and our end is to Him.

This thing must be comprehended completely and patience must be observed at every trial. If this is done, every difficulty will become easy. If this verse is given only lip service coupled with complaint and restlessness, then that is meaningless.

The mere reference to the merit of this verse is enough to presume that it is a command to recite these verses.

Sayyiduna Abu Salamah رضى الله عنه was the first emigrant and also the Prophet's صلى الله عليه وسلم cousin and faster brother.

THE PROPHET'S صلى الله عليه وسلم PRAYER FOR THE DEAD

(١٦١٩) وَعَنْهَا قَالَتْ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقِيَ بَصَرُهُ فَأَغْمَصَهُ ثُمَّ قَالَ

¹ Muslim # 6-919, Abu Dawud # 4115, Tirmidhi # 977, Nasa'i # 1825, Ibn Majah # 1447, Musnad Ahmad 6-306.

² Muslim # 3.918, Abu Dawud # 3119.

³ Muslim # 3-918, Abu Dawud # 3119.

إِنَّ الرُّوحَ إِذَا فُيِّضَ تَبِعَهُ الْبَصَرُ فَصَحَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ لَا تَدْعُوا عَلَيَّ أَنْ تُسَكَّرُوا إِلَّا بِخَيْرٍ فَإِنَّ الْمَلَائِكَةَ يُؤَقِّنُونَ عَلَى مَا تَقُولُونَ ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقْبِهِ فِي الْعَابِرِينَ وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَافْسَحْ لَهُ فِي قَبْرِهِ وَتَوَرَّ لَهُ فِيهِ (رواه مسلم)

1619. Sayyidah Umm Salamah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم visited Abu Salamah رضي الله عنه whose eye were open and fixed. He closed them, saying, "As the soul is extracted, the sight follows it." So, some people of his family wept and wailed. He said, "Do not pray for yourselves anything other than good, because the angels say aameen to what you pray." Then he prayed, "O Allah, forgive Abu Salamah, raise him in rank among the guided ones and mind those who survive among his descendants. Forgive us and forgive him, O Lord of the worlds. Do make his grave spacious for him and make it bright with radiance for him."¹

COMMENTARY: The Prophet صلى الله عليه وسلم meant that with the taking away of the soul, the sight too is lost. So, there is no point in leaving the eyes open.

SHROUD OF THE PROPHET صلى الله عليه وسلم

(١٦٢٠) وَعَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِئَ تَوَفَّى سُجِّي بِبَنِي حَبْرَةَ - (متفق عليه)

1620. Sayyidah Ayshah رضي الله عنها narrated that when Allah's Messenger صلى الله عليه وسلم died, a stripped Yemen garment was placed over his body.²

SECTION II

الْفَصْلُ الثَّانِي

KALIMAH AS LAST WORDS

(١٦٢١) عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ آخِرَ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ

كَخَلَّ الْجَنَّةَ - (رواه ابوداؤد)

1621. Sayyiduna Mu'dh ibn Jabal رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He whose last words are (لا إله إلا الله) - 'There is no God but Allah.

Will enter paradise."³

COMMENTARY: This means that if anyone recites, just before his death, the entire kalimah

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهُ

'There is no God but Allah and Muhammad is Allah's Messenger.'

he will enter paradise directly, or after serving his punishment. But, the first possibility is more likely. In this way the believers who die with the kalimah tayyibah on their lips are distinguished from those who die without reciting it.

RECITING SURAH YASIN

(١٦٢٢) وَعَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِقْرُوا سُورَةَ يَسٍ عَلَى مَوْتَاكُمْ -

¹ Muslim # 7-920, Abu Dawud # 3118, Ibn Majah # 1454.

² Bukhari # 1241, Muslim # 48.942, Abu Dawud # 3120, Musnad Ahmad 6-153.

³ Abu Dawud # 3116.

(رواه احمد و ابوداؤد وابن ماجه)

1622. Sayyiduna Ma'qil ibn Yasar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'Recite surah Yasin before your dead' (meaning, the dying).¹

COMMENTARY: Here, the 'dead' means those who are about to die. The subjects of surah Yasin are such as may interest those are on the point of death.

If the word 'dead' really means the dead, the surah Yasin may be recited over the dead before burial in the house or after burial at the grave.

If surah Yasin is recited near the head of the dying or the dead then Allah makes the reckoning easy for him. (Ibn Harduways)

Ibn Adi رحمه الله reported the hadith that if anyone goes to the graves of his parents, or the grave of one of them, and recites surah Yasin there, then the grave-dweller (s) is forgiven to the extent of the number of letters of surah Yasin. The ulama (Scholars) say that it could mean the day, Friday. Specifically, or the entire week (for jumuah is used in both senses).

ALLOWED TO KISS A MUSLIM'S CORPSE

(١٦٢٣) وَعَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبَّلَ عُثْمَانَ بْنَ مَطْعُونٍ وَهُوَ مَيِّتٌ

وَهُوَ يَبْكِي حَتَّى سَأَلَ دُمُوعُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى وَجْهِ عُثْمَانَ (رواه ابوداؤد والترمذى وابن ماجه)

1623. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم kissed (Sayyiduna) uthman ibn Maz'un when he died. He wept till his tears flowed over Uthman's رضى الله عنه face.²

COMMENTARY: Of the muhajirs, Sayyiduna Uthman ibn Maz'un رضى الله عنه was the first to die in Madinah. Thus he was the first of them to be buried in al-Baqi. After that al-Baqi was turned into a graveyard. The Prophet صلى الله عليه وسلم himself picked up a stone and placed it at his grave as an identification mark. رضى الله عنه

(١٦٢٤) وَعَنْ عَائِشَةَ قَالَتْ إِنَّ أَبَا بَكْرٍ قَبَّلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مَيِّتٌ (رواه الترمذى وابن ماجه)

1624. Sayyidah Ayshah رضى الله عنها narrated that (Sayyiduna) Abu Bakr رضى الله عنه kissed the Prophet صلى الله عليه وسلم when he had died.³

BURIAL SHOULD BE HASTENED

(١٦٢٥) وَعَنْ حُصَيْنِ بْنِ وَحْوَاجٍ أَنَّ طَلْحَةَ بْنَ الْبَرَاءِ مَرِضٌ فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعُودُهُ فَقَالَ

إِنِّي لَأَرَى طَلْحَةَ إِلَّا قَدْ حَدَثَ بِهِ الْمَوْتُ فَأَذِّنُونِي بِهِ وَعَجِّلُوا فَإِنَّهُ لَا يَنْبَغِي لِجِنْفَةِ مُسْلِمٍ أَنْ تُحْبَسَ بَيْنَ

ظَهْرَانِي أَهْلِيهِ (رواه ابوداؤد)

1625. Sayyiduna Husayn ibn Wahwah رضى الله عنه narrated that Talhah ibn al-Bara رضى الله عنه was sick. The Prophet صلى الله عليه وسلم visited him and said, "I think that Talha is about to die. Tell me when that happens and then make haste in preparing him for the burial, because, it is not proper that a Muslim corpse should remain

¹ Abu Dawud # 3121, Ibn Majah # 1428, Musnad Ahmad 5-26.

² Abu Dawud # 3163, Tirmidhi # 989, Ibn Majah # 1456, Musnad Ahmad 6-43.

³ Bukhari # 1242, Tirmidhi # 489, Nasa'i # 1840, Ibn Majah # 1457, Musnad Ahmad 6-55.

(unattended) among his family.”¹

COMMENTARY: If preparation for burial are delayed then the decaying process might began with the corpse.

SECTION III

الْفَضْلُ الثَّالِثُ

RECITE BEFORE THE DYING

(١٦٢٦) عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقُمُوا أَمْوَئًا كُمْ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ يَلْكَحِيَاءُ قَالَ أَجْوَدُ وَأَجْوَدُ - (رواه ابن ماجه)

1626. Sayyiduna Abdullah ibn Ja'far رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'Recite to those of you who are dying.

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

'There is no God but Allah, the element the compassionate. Without blemish is Allah Lord of the mighty Those. Praise belongs to Allah. Lord of the worlds might throne, Praise belongs to the Lord of the worlds'

The sahabah (companions) رضى الله عنهم asked, "O Messenger of Allah, how is this (expression) for the living?" He said, "Very good! Very good!"²

COMMENTARY: Ibn Asakir رحمه الله reported that Sayyiduna Ali رضى الله عنه narrated. "I have learnt some words from Allah's Messenger صلى الله عليه وسلم which if a dying person recites, he will be admitted to paradise." These word are:

1. (لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ) three times
2. (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) three times
3. (تَبَارَكَ الَّذِي بِيَدِهِ الْمَلَكُوتُ يَخِي وَيُخِي وَيُنِيبُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ) three time

SOULS OF BELIEVERS & INFIDELS

(١٦٢٧) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَمْ يَكُنْ تَخْضَرُهُ الْمَلَائِكَةُ فَإِذَا كَانَ الرَّجُلُ صَالِحًا قَالُوا أَخْرِجِي أَيْتُهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ أَخْرِجِي حَيِّدَةً وَأَبْشِرِي بِرَوْحٍ وَرِيحَانٍ وَرَبِّ غَيْرِ غَضَبَاتٍ فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ فَيُفْتَحُ لَهَا فَيُقَالُ مَنْ هَذَا فَيَقُولُونَ فُلَانٌ فَيُقَالُ مَرْحَبًا بِالنَّفْسِ الطَّيِّبَةِ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ أُدْخِلِي حَيِّدَةً وَأَبْشِرِي بِرَوْحٍ وَرِيحَانٍ وَرَبِّ غَيْرِ غَضَبَاتٍ فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَنْتَهِيَ إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ فَإِذَا كَانَ الرَّجُلُ سُوءًا قَالَ أَخْرِجِي أَيْتُهَا النَّفْسُ الْخَبِيثَةُ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ أَخْرِجِي دَمِيمَةً وَأَبْشِرِي بِحَيٍّ وَعَسَاقِي وَآخِرَمِنْ شَكْلِهِمْ أَرْوَاجٍ فَمَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ ثُمَّ يُعْرَجُ إِلَى السَّمَاءِ فَيُفْتَحُ لَهَا

¹ Abu Dawud # 3159.

² Ibn Majah # 1446.n

فَيَقَالُ مَنْ هَذَا فَيَقَالُ فُلَانٌ فَيَقَالُ لَا مَرْحَبًا بِالنَّفْسِ الْحَيَّةِ كَأَنَّكَ فِي الْجَسَدِ الْحَيِّثِ إِرْجِي دَمِيمَةً فَأَيُّهَا
لَا تُفْتَحْ لَكَ أَبْوَابُ السَّمَاءِ فَيُرْسَلُ مِنَ السَّمَاءِ ثُمَّ تَصِيرُ إِلَى الْقَبْرِ - (رواه ابن ماجه)

1627. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When anyone is on the point of death, the angels come to him. If he is a good, pious man, the angels (of mercy) say (to his soul), 'Come out, righteous soul that had been in a pious body! Come out, praised (before Allah and the creatures), Glad tiding to you of (perpetual) rest and peace and provision (of paradise) and of (a meeting with) a Lord who is not angry.' This does not cease to be repeated till it comes out. Then it is taken up to the heaven and the gate is opened for it. It is asked, 'who is he?' They say, 'so and so.' Then it is said, 'welcome righteous soul that had been in a pious body. Enter, praised with tidings of rest and provision, and a Lord who is not angry!' It is repeated to it till it end up at the heaven where Allah is.

If he an evil person, the angel say, 'come out, O you wicked soul that had been in a wicked body! Come out, blamed, and know of boiling water, puss and other (punishment) like these of various kinds.' (surah Saad, 38:57-58) It does not cease to be repeated to it till it comes out. Then it is taken up to the heaven and the gate is opened for it and it is asked, 'who is he?' It I said, 'so and so.' It is said, 'The wicked soul that was in a wicked body is not welcome. Return, blamed. The gates of heaven will not be opened for you.' So, it will be sent back from heaven and it will come to the grave."¹

COMMENTARY: The angels of mercy and of punishment come to the dying. The former do their work if he is good person otherwise the latter accomplish their task.

As for the good, pious soul, it could mean a believer generally, or the pious one who is careful of rights of Allah and of follow men.

The hadith is silent about the habitual sinner. This is the procedure with the Book and the *sunnah* (*Practice of Holy Prophet*) that they maintain silence about the sinner. They keep him: between fear and hope.

The souls of the believers and the infidels are distinguished in that the latter are cast down to the lowest of low while the former are free to fly in the heavens and the earth and to eat the light under the throne. They also retain their relationship with their bodies in the graves. The corpse recites the Quran, offers the *salah* (*prayer*) and rests and sleeps soundly, seeing the place for it in paradise.

The affairs of the soul and the situation in the barzakh are exceptions to the cause and effect process. We cannot comprehend them in our world, but we must not entertain any kind of doubt about these things.

(١٦٢٨) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا خَرَجَتْ رُوحُ الْمُؤْمِنِ تَلْقَاهَا
مَلَكَانِ يَضَعِدَانِهَا قَالَ حَمَادٌ فَذَكَرَ مِنْ طَيِّبٍ رِيحِهَا وَذَكَرَ الْمِسْكَ قَالَ وَيَقُولُ أَهْلُ السَّمَاءِ رُوحٌ طَيِّبَةٌ
جَاءَتْ مِنْ قَبْلِ الْأَرْضِ صَلَّى اللَّهُ عَلَيْكَ وَعَلَى جَسَدِكَ كُنْتَ تَعْمُرُ يَتَهُ فَيَنْطَلِقُ بِهِ إِلَى رَبِّهِ ثُمَّ يَقُولُ انْطَلِقُوا بِهِ
إِلَى آخِرِ الْأَجَلِ قَالَ وَإِنَّ الْكَافِرَ إِذَا خَرَجَتْ رُوحُهُ قَالَ حَمَادٌ وَذَكَرَ مِنْ نَجْسِهَا وَذَكَرَ لَعْنًا وَيَقُولُ أَهْلُ

¹ Ibn Majah # 4262, Musnad Ahmad 2-364.

السَّمَاءِ رُوحٌ حَرِيْقَةٌ جَاءَتْ مِنْ قَبْلِ الْأَرْضِ فَيَقَالُ انْطَلِقُوا بِهِ إِلَى آخِرِ الْأَجَلِ قَالَ أَبُو هُرَيْرَةَ فَرَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رِيْطَةً كَانَتْ عَلَيْهِ عَلَى أَنْفِهِ هَكَذَا - (رواه مسلم)

1628. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلى الله عليه وسلم said, "When the soul of the believer comes out, two angels meet it and take it up (to heaven)." Hammad (رحمه الله) (a sub-narrated of this hadith) said that then he mentioned its sweet smell and also mentioned its musk (that it emitted the fragrance of musk). Then he (The prophet صلى الله عليه وسلم) said that dwellers of heaven will say, "A pure soul comes from the earth. May Allah bless you and the body in which you lived." Then, it will be taken to its Lord who will command them, "Take it away till the end of the term."

He also said, "When the soul of an infidel comes out." Hammad رحمه الله said that he mentioned its stench and also mentioned the cure. "The dwellers of heaven will say. "An evil soul comes from the earth." They will be commanded to take it away till the end of the term.

(Sayyiduna) Abu Hurayrah رضى الله عنه narrated further that Allah's Messenger صلى الله عليه وسلم then put the edge of his cloak the was wearing over his nose in this way. ¹

COMMENTARY: The word 'term' in the hadith means the time period of barzakh. It will end with the day of resurrection. Barzakh is the intervening period between death and the Last Day. As for the end of the garment on his nose, Sayyiduna Abu Hurayrah رضى الله عنه put his own garment on his nose to indicate how the Prophet صلى الله عليه وسلم had done it. The Prophet صلى الله عليه وسلم had been enabled to perceive the odour of the infidel's soul.

(١٦٢٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خُصِرَ الْمُؤْمِنُ أَتَتْ مَلَائِكَةُ الرَّحْمَةِ بِحَرِيرَةٍ بَيْضَاءَ فَيَقُولُونَ أُخْرِجِي رَاضِيَةً مَرْضِيًّا عِنْدَكَ إِلَى رُوحِ اللَّهِ وَرِيْحَانٍ وَرَبِّ غَيْرِ غَضَبَاتٍ فَتَحْرُبُ كَأَطْيَبِ رِيْحِ الْمِسْكِ حَتَّى أَنَّهُ لَيُنَاقِلُهُ بَعْضُهُمْ بَعْضًا حَتَّى يَأْتُوا بِهِ أَبْوَابَ السَّمَاءِ فَيَقُولُونَ مَا أَطْيَبَ هَذِهِ الرَّيْحِ الَّتِي جَاءَتْكُمْ مِنَ الْأَرْضِ فَيَأْتُونَ بِهِ أَرْوَاحَ الْمُؤْمِنِينَ فَلَهُمْ أَشَدُّ فَرْحًا بِهِ مِنْ أَحَدِكُمْ بِعَائِبِهِ يُقَدِّمُ عَلَيْهِ فَيَسْأَلُونَهُ مَاذَا فَعَلَ فَلَانَ؟ مَاذَا فَعَلَ فَلَانَ؟ فَيَقُولُونَ دَعُوهُ فَإِنَّهُ كَانَ فِي عَمِّ الدُّنْيَا فَيَقُولُ قَدْ مَاتَ أَمَا أَتَاكُمْ فَيَقُولُونَ قَدْ ذَهَبَ بِهِ إِلَى أُمَّهِ الْهَآوِيَةِ فَإِنَّ الْكَافِرَ إِذَا اخْتُصِرَ أَتَتْهُ مَلَائِكَةُ الْعَذَابِ بِسِجِّ فَيَقُولُونَ أَخْرِجِي سَآخِطَةً مَسْحُوطًا عَلَيْكَ إِلَى عَذَابِ اللَّهِ عَزَّ وَجَلَّ فَتَحْرُبُ كَأَثَمِ رِيْحِ جِيْفَةٍ حَتَّى يَأْتُونَ بِهِ إِلَى بَابِ الْأَرْضِ فَيَقُولُونَ مَا أَنْتَ هَذِهِ الرَّيْحِ حَتَّى يَأْتُونَ بِهِ أَرْوَاحَ الْكُفَّارِ -

(رواه احمد والنسائي)

1629. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When a believer's death approaches, the angels of mercy come with white silk and say, 'come out pleased (with Allah and He) pleased with you to Allah's

¹ Muslim # 75-2872.

mercy, favour and provision, to Allah who is not angry with you.' The soul emerges with fragrance like that of the sweetest musk. They take him one after another till they bring him to the gates of heaven, saying, 'what a sweet smell that is here to you from earth!' Then they take him to the souls of the believers who are overjoyed on seeing him, more than one of you can be on the return of someone who has been away. They ask him about different people, how they are. Then they say, 'Let him alone a while, for, he has come from the grief of the world.' But the says of one of them. 'He has died. Is he not here with you' They say, '(so) he has been taken to his destination, hell!'

When a disbeliever is on the point of death, the angels of punishment bring him a hairy (rough) bay and say. 'Emerge to the punishment of Allah, Mighty and glorious, while He is displeased with you and angry at you and you are (cursed and) displeased.' The soul emerges with the horrible stench of a (decayed) corpse. They take it to the gate of earth (into heaven) where the angels say, 'what a terrible odour!' They take hi to the souls of the disbelievers. ¹

COMMENTARY: The souls of the believers enquire from the now-coming soul about their known ones whom they had left behind in the world.

The gate of earth is really the gate of the lowest heaven as Allamah Teebi رحمه الله said, Or, the gate of the earth means the earth itself. In this case it would mean that the infidel's soul would be cast to the lowest of low Mulla Ali Qari prefers this explanation.

The souls of disbelievers to whom the soul is taken are in sijjin. It is a place in the depths of hell.

(١٦٣٠) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَأَنْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدُ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَلَسْنَا حَوْلَهُ كَأَنَّ عَلَى رُءُوسِنَا الظِّلِّزِ وَفِي يَدِهِ عُودٌ يَنْكُتُ بِهِ فِي الْأَرْضِ فَرَفَعَهُ رَأْسَهُ فَقَالَ اسْتَعِينُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ قَالَ إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ يَبْضُ الْوُجُوهَ كُلَّ يَوْمٍ وَجُوهُهُمُ الشَّمْسُ مَعَهُمْ كَفَنٌ مِنَ الْأَكْفَامِ الْجَنَّةِ وَحُطُوطٌ مِنَ حُطُوطِ الْجَنَّةِ حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكَ الْمَوْتِ عَلَيْهِ السَّلَامُ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ أَيُّهَا النَّفْسُ الطَّيِّبَةُ أَخْرِجِي إِلَى مَعْفَرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ قَالَ فَتَخْرُجُ تَسِيلٌ كَمَا تَسِيلُ الْقَطْرَةُ مِنَ السِّقَاءِ فَيَأْخُذُهَا فَإِذَا أَخَذَ هَالِكٌ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذَهَا فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْحُطُوطِ وَيَخْرُجُ مِنْهَا كَاطِيِبٍ نَفْحَةٍ مُسَلِّقٍ وَجِدَتْ عَلَى وَجْهِ الْأَرْضِ قَالَ فَيَصْعَدُونَ بِهَا فَلَا يُمْرُونَ يَعْنِي بِهَا عَلَى مَلَأَ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا مَا هَذَا الرُّوحُ الطَّيِّبُ فَيَقُولُونَ فُلَانُ بْنُ فُلَانٍ بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا حَتَّى يَنْتَهَوْا بِهَا إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتِحُونَ لَهُ فَيَفْتَحُ لَهُمْ فَيَسْبِعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا حَتَّى يُنْتَهَى بِهِ إِلَى السَّمَاءِ السَّابِعَةِ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ أَكْتُبُوا كِتَابَ

¹ Nasa'i # 1833, Musnad Ahmad.

عَبْدِي فِي عَالَمَيْنِ وَأَعْيُنُهُ إِلَى الْأَرْضِ فَإِنِّي مِنْهَا أُنِيدُهُمْ وَمِنْهَا أُخْرِجُهُمْ تَارَةً أُخْرَى قَالَ
فَتُعَادُ رُوحُهُ فِي جَسَدِهِ فَإِنِّي بِهِ مَلَكٌ فِي جِيسَانِهِ فَيُحْيِيهِمْ لَا بَلَّ لَهُ مِنَ رَبِّكَ فَيُحْيِيهِمْ لَا بَلَّ
مَا رُبِّكَ فَيُحْيِيهِمْ دُونِي الْأَسْلَامَ فَيُحْيِيهِمْ لَا بَلَّ لَهُ مَا هَذَا الرَّجُلُ الَّذِي يُبْسِتُ فَيُكْتَمُ فَيُحْيِيهِمْ هُوَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُحْيِيهِمْ لَا بَلَّ لَهُ وَمَا يَعْلَمُكَ فَيُحْيِيهِمْ وَأَرَأَيْتَ مَنْ كَتَابَ اللَّهُ فَأَمَنَتْ بِهِ وَصَدَّقَتْ فَيُنَادِيهِ مَتَادِي مِنَ
السَّمَاءِ أَوَّكْ صَدَقَ عَبْدِي قَائِرُ سُوءِهِ مِنَ الْجَنَّةِ وَالرَّيْسُوءُ مِنَ الْجَنَّةِ وَأَفْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ قَالَ فَإِنِّي بِهِ مِنَ
رُوحِهِمَا وَطَبِيعَتِهَا فَيُفْسِدُهُمْ لَهُ فِي قَبْرِهِ مَدَّ بَعْضُهُ قَالَ وَكَأَنَّهُ رَجُلٌ حَسَنُ الرُّوحِ حَسَنُ النَّيِّابِ طَيِّبُ الرِّيْحِ فَيُحْيِيهِمْ
أَيُّبِزُّ يَا الَّذِي يَسْتُرُكَ هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ فَيُحْيِيهِمْ لَهُ مِنْ أَنْتَ فَوَجَّهَكَ الرَّجْعُ حَيْثُ بِأَقْبَرِهِ فَيُحْيِيهِمْ
أَنَا عَمَلْتُ الصَّالِحَ فَيُحْيِيهِمْ رَبِّ أَقْبَرُ السَّاعَةِ رَبِّ أَقْبَرُ السَّاعَةِ حَتَّى أَزْجِكَ إِلَى أَهْلِي وَمَالِي قَالَ وَكَانَ الْعَبْدُ
الْكَافِرُ إِذَا كَانَتْ فِي الرِّقَابِ مِنَ الدُّنْيَا وَالْقِبَالِ مِنَ الْأَخْزَرِ تَرَكَلْ إِلَيْهِ مِنَ السَّمَاءِ مَلَائِكَةٌ مَسْرُؤُ الْجَوْهَرِ مَعَهُمُ
الْمَسْرُوعُ وَيَجْلِسُونَ مِنْهُ مَدَّ الْأَبْعُرُ ثُمَّ حَجَّجُهُ مَلَكَ النُّوْبِ حَتَّى يَجْلِسَ جِنْدُ رَبِّهِ فَيُحْيِيهِمْ إِلَيْهَا النَّفْسُ
الْقَابِلَةُ الْخُرْجِي إِلَى سَحْبٍ مِنَ اللَّهِ قَالَ فَتَقْرَأُ فِي جَسَدِهِ فَيُنَبِّئُهَا كَمَا يُنَبِّئُ الْمَسْرُوعُ مِنَ الْمُرُوفِ النَّبْرُلِ
فَيَأْتِيهَا قَرَارًا أَلَمَّا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةً عَيْنِي حَتَّى يَجْعَلُهَا فِي بِلْدَتِكَ الْمَسْرُوعُ وَتُخْرِجُ مِنْهَا كَأَنَّ رِيحَ
جِيفَةٍ وَجَدْتَ عَلَى وَجْهِ الْأَرْضِ فَيُجْعَلُونَ بِهَا قَلْبًا يُرَوِّقُ بِهَا عَلَى مَلَأُ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا مَا هَذَا
الرُّومُ الْقَيْبُ فَيُحْيِيهِمْ لُورَتُ فَلَمَّا بِنَ بِنِ فَلَمَّا بِنَ بِسَلَى بِهَا فِي الدُّنْيَا حَتَّى يَنْتَهِيَ بِهِ
إِلَى السَّمَاءِ الدُّنْيَا فَيُفْتَحُ عَلَيْهِمْ لَهُ قَلْبًا يَفْتَحُ لَهُ مُرَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُفْتَحُ إِلَيْهِ أَيْوَاتُ
السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَبَلُ فِي سِوَا الْجِبَالِ فَيُحْيِيهِمْ اللَّهُ عَزَّ وَجَلَّ الْكُتُبُورَا كِتَابَهُ فِي سَجَّتِي فِي
الْأَرْضِ السُّفْلَى فَتُطْرَمُ رُوحُهُ طَرْعًا ثُمَّ قَرَأَ مَنْ يَشْرِكُ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتُحْطَفُهُ الطَّيْرُ
أَوْ تُحْرَقُ بِهِ الرَّيْحُ فِي مَكَانٍ سَحْبِي فَتُعَادُ رُوحُهُ فِي جَسَدِهِ وَكَأَنَّهُ مَلَكَانٌ فَيُجَسَّانِهِ فَيُحْيِيهِمْ لَا بَلَّ لَهُ مَنْ
رُبِّكَ فَيُحْيِيهِمْ هَاهُ هَاهُ لَا أَرْضِي فَيُحْيِيهِمْ لَا بَلَّ لَهُ مَا رُبِّكَ فَيُحْيِيهِمْ لَا بَلَّ لَهُ مَا هَذَا الرَّجُلُ
الَّذِي يُبْسِتُ فَيُكْتَمُ فَيُحْيِيهِمْ هَاهُ هَاهُ لَا أَرْضِي فَيُنَادِيهِ مَتَادِي مِنَ السَّمَاءِ أَوَّكْ كَذَبَ قَائِرُ سُوءِهِ مِنَ النَّارِ
وَأَفْتَحُوا لَهُ بَابًا إِلَى النَّارِ فَإِنِّي بِهِ مِنْ حَرِّهَا وَسُمُومِهَا وَيُضَيِّقُ عَلَيْهِ قَبْرُهُ حَتَّى يَخْتَلِفَ فِيهِ أَسْلَامُهُ وَكَأَنَّهُ رَجُلٌ
فَيُيَبِّحُ الرُّوحَ فَيُيَبِّحُ النَّيِّابَ مِنْتِي الرِّيْحَ فَيُحْيِيهِمْ لَا بَلَّ لَهُ يَوْمُكَ هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ فَيُحْيِيهِمْ
مَنْ أَنْتَ فَوَجَّهَكَ الرَّجْعُ حَيْثُ بِالسَّاسِ فَيُحْيِيهِمْ أَمَا عَمَلْتُ الْقَيْبُ فَيُحْيِيهِمْ رَبِّ لَا يُؤَيِّمُ السَّاعَةَ وَفِي رِوَايَةٍ أُخْرَى

وَرَادِفِيهِ إِذَا اخْرَجَ رُوحَهُ صَلَّى عَلَيْهِ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَكُلُّ مَلَكٍ فِي السَّمَاءِ وَفُتِحَتْ لَهُ
 أَبْوَابُ السَّمَاءِ لَيْسَ مِنْ أَهْلِ بَابٍ إِلَّا وَهُمْ يَدْعُونَ اللَّهَ أَنْ يُعْرِجَ بِرُوحِهِ مِنْ قَبْلِهِمْ وَتُذَرَّ نَفْسُهُ
 يَعْنِي الْكَافِرَ مَعَ الْعُرُوقِ فَيَلْعَنُهُ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَكُلُّ مَلَكٍ فِي السَّمَاءِ وَتُحَلَّقُ أَبْوَابُ
 السَّمَاءِ لَيْسَ مِنْ أَهْلِ بَابٍ إِلَّا وَهُمْ يَدْعُونَ اللَّهَ أَنْ لَا يُعْرِجَ رُوحَهُ مِنْ قَبْلِهِمْ (رواه احمد)

1630. Sayyiduna Bara ibn Aazib narrated that they went with the Prophet صلى الله عليه وسلم to the funeral of an ansar man. They came to the grave but it had not been dug. So, Allah's Messenger صلى الله عليه وسلم sat down and they sat down around him as though birds were perched on their heads. He had a stick in his hand and he etched lines with it on the ground. Then, raising his head, he said, "Seek refuge in Allah from the punishment in the grave." Twice or thrice. He then said, "As a believer is on he point of departing from this world and entering the next, angels with faces as white as the sun come down from heaven to him with a shroud of paradise and some of its perfume. They sit as far away from him as a sight can behold. The angel of death comes and sits at his head and says, 'O pious soul, emerge to forgiveness and pleasure of Allah.' So, it emerges as through a drop of water flow from a water-skin. He takes it but the other angels do not let him hold it for an instant. They take it quickly and put it in that shroud and that perfume. So that it emits a fragrance similar to the sweetest musk found on the surface of the earth. Then, they carry it up and whichever group of angels they pass, enquire, 'who is this pious soul?' They identify it by name and parentage with the best of its names by which the earthlings had called him. They come with it to the lowest heaven and call for the gate to be opened for it. The gate is opened and (from then on) at every heaven, its chief angels lead it to the next heaven and so to the seventh. Allah, Mighty and Glorious, say, 'place the record of my slave in 'Illiyun, Take it back to earth, since I have created mankind from it and I shall return them to it and I shall raise them again from it.' His soul is restored to his body and two angels come to him, make him sit up and ask him, 'who is your Lord?' He says, 'My Lord is Allah.' They ask, 'what is your religion?' He says, 'Islam is my religion. They ask 'who is this man who was sent to you?' He says, 'Allah's Messenger!' They ask, 'How do you know?' He say, 'I read Allah's Book, believed in it and confirmed it as true.' A crier from heaven calls, 'My slave has spoken the truth. Spread out for him carpets from paradise, clothe him from paradise and open a gate for him into paradise.' Its breeze and sweet smell come to him. His grave is widened for him as for as the eye can see. Then a man with a beautiful face, beautiful dress and sweet smell comes to him and says, 'Be happy as you wish for this is your day that has been promised to you.' He asks, 'who are you with such a beautiful face and good tidings?' He says, 'I am your good deeds.' He then prays, 'My Lord, let the last Hour come! My Lord, let the last Hour come that I may return to my people and my property.'

He then said, "As a disbeliever is about to depart from this world and enter the next world, black faced angels come down to him from heaven with hairy cloth and sit as far away from him as the sight can perceive. The angel of death comes and sit at his head and calls, 'O evil soul emerge to Allah's wrath.' It scatters in his body (unwilling to emerge, but he extracts it as spit is down out from

moistened wool. He seizes it but the other angels do not let him hold it for an instant. They snatch it quickly and place it in the hairy cloth from which it gives a nasty stench similar to the most unbearable stench of a corpse found on the surface of the earth. Then, they carry it up and whichever group of angels they pass, enquire, 'who is this evil soul' they identify it by name and parentage with the ugliest of its names by which the earthlings had called him. They come with it to the lowest heaven and ask for the gate to be opened for it, but it is not opened." Then Allah's Messenger صلى الله عليه وسلم recited.

لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلْمَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

[the gates of heaven shall not be opened for them, nor shall they enter the garden until the camel passes through the eye of the needle.] (7:40) (and he said,)

"Allah Mighty and Glorious, say 'place his record in sijjin in the lowest earth,' His soul is thrown down." Then he recited:

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفَهُ الْقَطْرُ أَوْ تَهَوَّى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيحٍ

[And whosoever associates anything with Allah, it is as through he had fallen from heaven and the birds snatch him away. Or the wind sweeps him to a remote place] (22:31)

His soul is restored to his body and two angels come to him and make him sit up. They ask him, 'who is your Lord?' but, he is unable to answer. They ask him about his religion, but he cannot answer. They ask him about the man sent to them, but he cannot say anything. So, a crier calls from the heaven, 'He lies. Stretch a carpet from hell for him and open for him a gate to hell.' So, the heat of hell and hot air come to him and his grave is narrowed over him till his ribs are pressed on one another. A man of an ugly appearance and ugly dress with a repulsive odour appears before him and say, 'Grieve with that which hurts you! This is the day of your that was promises to you.' He asks, 'who are you? Your face is the ugliest and brings evil.' He says, 'I am your evil deeds.' He prays, 'My Lord, put off the Last Hour.'

According to another version that is very much like it and has this much more; 'When a believer's soul comes out (of his body), every angel between heaven and earth and every angel in heaven prays for mercy on him. The gates of heaven are opened for him and the keeper of every gate to Allah that his soul may be taken up from front of them.

The soul of the disbeliever is extracted with his reins. All the angels between heaven and earth and all the angels in heaven curse him. The gates of heaven are locked on him and all the keepers of the gates pray to Allah that his soul should not be taken up past them."¹

COMMENTARY: According to another tradition, even a believer undergoes severe pangs to death while this hadith say that his soul comes out as easily as a drop of water comes out of a water skin. The fact is that he does suffer pangs of death but then his soul comes out it is very easy on him.

A believer's soul is taken up to the seventh heaven and some ahadith say that it is taken up to the throne. Thus, some believers may be taken up to the throne and some to the seventh heaven.

Illiyun is a place on the seventh heaven where the pious people's records are stored.

¹ Abu Dawud # 4753, Musnad Ahmad 4-287.

The question about the prophet صلى الله عليه وسلم to the grave-dweller is as in this hadith, or, "Who is your Prophet صلى الله عليه وسلم to the grave-dweller is as in this hadith, or, 'Who is your prophet?" This is according to another hadith.

The believer's words; 'till I return to my people and my property,' refer to the maidens of paradise and servants and to the castle and garden of paradise and other kinds of belongings. Or, his folk and relatives and palaces and maidens of paradise.

Sijjin is a place in the depths of hell under the seventh earth. Records of deeds of inmates of hell are stored there.

While the grave narrows down on the rebellious people, it will also constrict for the saintly. However, that will be like an embrace of a mother who taken her child within herself in love.

BELIEVER IN BARZAKH

(١٦٣١) وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ عَنْ أَبِيهِ قَالَ لَمَّا حَضَرَتْ كَعْبَابُ الْوَفَاةُ أَتَتْهُ أُمُّ بَشْرٍ بِنْتُ الْبَرَاءِ ابْنِ مَعْرُورٍ فَقَالَتْ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنِّي لَقَيْتُ فُلَانًا وَأَقْرَأَ عَلَيَّ مِنِّي السَّلَامَ فَقَالَ عَفَرَ اللَّهُ لَكَ يَا أُمَّ بَشْرٍ نَحْنُ أَشْغَلٌ مِنْ ذَلِكَ فَقَالَتْ يَا أَبَا عَبْدِ الرَّحْمَنِ أَمَا سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنِّي أَرَوَاهُ الْمُؤْمِنِينَ فِي ظِلِّ خُضْرٍ تَغْلُقُ بِشَجَرِ الْجَنَّةِ قَالَ بَلَى قَالَتْ فَهَوَ ذَلِكَ (رواه ابن ماجه والبيهقي في كتاب البعث والنشور)

1631. Sayyiduna Abdur Rahman ibn Ka'b رحمه الله narrated on the authority of his father that when death approached (Sayyiduna) Ka'b رضي الله عنه (Sayyidah) Umm Bishr بنت Bara ibn Ma'rur رضي الله عنه come to him and said, "O Abn Abdur Rahman, if you meet so and so, convey to him my salaam." He said, "May Allah forgive you, O Umm Bishr, I shall be too occupied from that." She said, "O Abu Abdur Rahman did you not hear Allah's Messenger صلى الله عليه وسلم say, "The souls of the believers are in green birds that perch on trees of paradise and feed on them?" He said, "Of course!" She said, "That is it!" (She hoped he would attain that place).¹

COMMENTARY: Sayyiduna Abdur Rahman رحمه الله was among prominent tabi'un رحمه الله and his father ka'b رضي الله عنه was among great sahabah (companions) رضي الله عنه. Bara ibn Ma'rur رضي الله عنه was a sahabi and an ansar. Sayyidah Umm Bishr رضي الله عنه was his daughter.

It seems that 'convey salaam to so-and-so' are words of a sub-narrator while Sayyidah Umm Bishr رضي الله عنه may have named Bara رضي الله عنه or Bishr رضي الله عنه. Ka'b رضي الله عنه was surprised at her request, so said 'May Allah forgive you!' He said that there they would be too occupied to engage in any such work and to look out for someone.

Sayyiduna Umm Bishr رضي الله عنه gave him glad tidings of ease in paradise. He would have Allah's mercy and favour.

Another tradition is more explicit the soul of believers in the body of green animals will graze there and be under the throne at the radiant lights.

(١٦٣٢) وَعَنْهُ عَنْ أَبِيهِ أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّمَا نَسَمَةُ الْمُؤْمِنِ ظَيْرٌ تَغْلُقُ فِي شَجَرِ الْجَنَّةِ حَتَّى يُرْجِعَهُ اللَّهُ فِي جَسَدِهِ يَوْمَ يَبْعَثُهُ) (رواه مالك والنسائي والبيهقي في كتاب البعث والنشور)

¹ Ibn Majah # 1449.

1632. Sayyiduna Abdur Rahman ibn Ka'b رحمه الله narrated from his father who used to say that Allah's Messenger صلى الله عليه وسلم said, "The soul of the believer is in the form of a bird feeding on the trees of paradise till Allah will return it to its body on the day He will resurrect it."¹

COMMENTARY: If a human being's soul is clothed in a birds form, it is not degraded because that is not a real change in which it is controlled by the body. It is like preserving a gem in a chest.

Some ulama (Scholars) say that the hadith speaks of the soul of a martyr only Other say that it refers to all believers.

(١٦٣٣) وَعَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ قَالَ دَخَلْتُ عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ وَهُوَ يَمُوتُ فَقُلْتُ إِفْرَأْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (رواه ابن ماجه)

1633. Sayyiduna Muhammad ibn al-Munkadir رحمه الله narrated that he visited Sayyiduna Jabir ibn Abdullah رضى الله عنه when he was on the point of death. So, he said (to him) "Convey (my) salaam to Allah's Messenger صلى الله عليه وسلم."²

CHAPTER - IV

WASHING (BATHING) AND SHROUDING THE DEAD

بَابُ غَسْلِ الْمَيِّتِ وَتَكْفِينِهِ

Ahadith in this chapter give the rules and etiquettes about giving bath and shrouding the corpse. To bathe the dead is *fard Kifayah* (adequate obligation) so that if some people give him the bath then all others will be absolved of the duty, but if no one gives him the bath, then all will have committed sin.

Ibn Hammam رحمه الله said that it is a prerequisite to form an intention before giving a bath to the dead. Some ulama (Scholars) say that it is not necessary to form an intention.

SECTION I

الْفَضْلُ الْأَوَّلُ

WASHING THE DEAD

(١٦٣٤) عَنْ أُمِّ عَطِيَّةَ قَالَتْ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَعْسِلُ ابْنَتَهُ فَقَالَ اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ بِمَاءٍ وَيَسَدِرٍ وَاجْعَلْنَ فِي الْأَخِرَةِ كَافُورًا أَوْ سُنْبُلًا مِنْ كَافُورٍ فَإِذَا فَرَعْتُنَّ فَأَذِنِّي فَلَمَّا فَرَعْنَا آذَنَاهُ فَأَلْفَى إِلَيْنَا حَفْوَهُ فَقَالَ اشْعُرْهُمَا إِيَّاهُ وَفِي رِوَايَةٍ اغْسِلْنَهَا وَثْرًا ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا وَابْدَأْ بِمِيَا مِنْهَا وَ مَوَاصِعِ الْوُضُوءِ مِنْهَا وَقَالَتْ فَصَفَرْنَا شَعْرَهَا ثَلَاثَةَ فُرُوبٍ فَأَلْفَيْنَاهَا خَلْفَهَا - (متفق عليه)

1634. Sayyidah Umm Atiyah narrated that Allah's Messenger صلى الله عليه وسلم came to them when they were giving bath to his daughter. He instructed them to bathe her with water and lotus leaves three or five times or more if they deemed it necessary. They were to put camphor - or some of it - in the final bath. Then, they should let

¹ Nasa'i # 2074, Ibn Majah # 4271, Musnad Ahmad 3-455, Muwatta Maalik # 49 (Jana'iz)

² Ibn Majah # 1450.

him know. So, they informed him on finishing the bath. The threw in to them his lower garment and asked them to put it on her body.

According to another version: He instructed them to bath her an odd number of times, three, five or seven and to begin with the right side, from the limbs of ablution. She said, "We braided her hair in three plaits and placed them behind her back."¹

COMMENTARY: to bathe three or five or more times –or three, five or seven (odd number of) times is a sequence not an option. If one bath suffices to gain purity then it is mustahab (desirable) to bathe three times. If two or three baths are necessary to obtain purity, then it is mustahab (desirable) to bathe five times. The maximum number is seven times. It is *makruh* (unbecoming) to exceed these number.

LOTUS LEAVES AND CAMPHOR

According to Hidayah bath should be given with water and lotus leaves two times. The third time water with camphor should be used.

WATER OR PERFUME

Ibn Hammam and most ulama (Scholars) maintain that camphor may be mixed in water with which the dead is given bath. However, the Kufis say that camphor should be mixed in hanut, the perfume, which is applied to the dead. It should be applied on the body after the bath and drying. If camphor cannot be had, then musk may be used instead.

PROPERTIES OF LOTUS LEAVES AND CAMPHOR

The dirt on the body is cleaned out with lotus leaves and the body does not decompose soon. Use of lotus leaves and camphor also keep away harmful animals.

GARMENT OF A RIGHTEOUS PERSON

The Prophet صلى الله عليه وسلم gave his waist-wrapper to be placed under the shroud (1) of his daughter to let blessings come to her. So, it is mustahab (desirable) to use a garment of a righteous man to obtain blessings. It may be used as part of the shroud but the pieces of the shroud should not be exceeded.²

Bath should commence with right hands, right side and right legs. The limbs of ablution should be washed first but, according to the hanafis, it is not legal to rinse the mouth and snuff up water. It is mustahab (desirable) for one who gives the bath to wrap his fingers with a cloth and rub the fingers with a cloth and rub and dead persons teeth and mouth and nostrils.

The head should be wiped and the feet should be washed alongwith other limbs, not after the bath. The hands should not be washed first, but both must commence with washing the face. A sexually defiled person begins bath by first washing his hands to purify them before applying them to other limbs. The dead, on the other hand, is bathed by hands of other people so his hands are not washed first.

Imam Abu Hanifah رحمه الله holds that after bath, a woman's hair should be left flowing. They should not be braided.

THE PROPHET'S صلى الله عليه وسلم SHROUD

(١٦٣٥) وَعَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ بَيْتَانِيَّةٍ بِيضٍ

¹ Bukhari # 1253, Muslim # 36.939, Abu Dawud # 3642, Tirmidhi # 992, Nasa'i # 1881, Ibn majah # 1458, Muwatta Maalik # 2 (Jana'iz) Musnad Ahmad 5-84.

² The urdu translation of the hadith says explicitly 'put under the shroud.

سُحْرِيَّةٍ مِنْ كُرْسِفٍ لَيْسَ فِيهَا قَوِيصٌ وَلَا عِمَامَةٌ (متفق عليه)

1635. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم was shrouded in three garments of cotton of white yeman material from sahal. There was neither a (stitched) shirt nor a turban.¹

COMMENTARY: Some people interpret the hadith to mean that the shirt and turban were not part of a three pieces of the Prophet's صلى الله عليه وسلم shroud, but were apart from them. This would mean that he had a shroud of five pieces, but it is established that his shroud was made up of three pieces, so this interpretation is incorrect. His shroud did not have a shirt and a turban but only three pieces.

Accordingly, Imam Maalik رحمه الله, Imam Shafi'i رحمه الله and Imam Ahmad رحمه الله maintain that the shroud had three wrappers (meaning, only three sheets of cloth of wrap the dead in them) and they have no shirt or turban.

The Hanafis say that the shroud had three garments:

- (i) The izar (or lower wrapper).
- (ii) The shirt (or the shroud).
- (iii) Lafafah (or the pack).

The Hanafis say that the hadith speaks of a stitched shirt. Sahul is a place in Yemen.

SHROUD SHOULD BE OF GOOD QUALITY

(١٦٣٦) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيُحْسِنْ كَفَنَهُ (رواه مسلم)

1636. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'When any of you shrouds his brother, let him give him a shroud of good quality.'²

COMMENTARY: Ibn Adi رحمه الله said that a good quality shroud should be used for the dead because the dead people meet each other in their graves.

The shroud must be a complete one and without squandering money it should be fine and pure, washed or absolutely new.

A good quality shroud does not mean that superb and expensive cloth that some ostentatious people use.

Allamah Toorpushti said that this kind of expensive shroud is disallowed.

THE SHROUD OF THE MUHRIM

(١٦٣٧) وَعَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ إِنْ رَجُلًا كَانَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَقَصَتْهُ نَاقَتُهُ وَهُوَ مُحْرِمٌ فَمَاتَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اغْسِلُوهُ بِمَاءٍ وَرَسْدٍ وَكَفِّنُوهُ فِي ثَوْبَيْهِ وَلَا تَمْسُوهُ، بِطَيِّبٍ وَلَا تُخَمِّرُوا رَأْسَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُدْبِئًا.

1637. Sayyiduna Abdullah ibn Abbas رضى الله عنه narrated that a man who was in the state of ihram (on the way to perform Hajj (pilgrimage)) alongwith the Prophet صلى الله عليه وسلم was thrown by his she-camel. He broke his neck and died. Allah's Messenger صلى الله عليه وسلم said, "Give him a bath with water and lotus leaves and shroud him in his

¹ Bukhari # 1264, Muslim # 45-941, Abu Dawud # 3151, Tirmidhi # 996, Nasa'i # 1898, Ibn Majah # 1469, Muwatta Maalik # 5 (Jana'iz), Musnad Ahmad 6-93.

² Muslim # 49-943, Abu Dawud # 3148, Tirmidhi # 995, Ibn Majah # 1474, Nasa'i # 1895, Musnad Ahmad 3-295.

two garments. Do not apply any perfume on him and do not cover his head, for, he will be resurrected on the day of resurrection reciting the talbiyah."¹

COMMENTARY: Imam Shafi رحمه الله and Imam Ahmad رحمه الله rule according to the hadith that a muhrim should be buried in his ihram. Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله hold that the shrouding of a muhrim and non-muhrimis the same.

The Prophet's صلى الله عليه وسلم directive was for that particular man because he had no other garment and since it was not enough, the head had to left uncovered.

وَسَدُّكُمْ حَدِيثَ خَبَّابٍ قُتِلَ مُضْعَبُ بْنُ عُمَيْرٍ فِي بَابِ جَامِعِ الْمَنَاقِبِ إِنْ شَاءَ اللَّهُ تَعَالَى

(As for the hadith of Khabbab رضي الله عنه beginning "Mus'ab ibn Umayr was killed" We shall present it in the chapter of manaqib (merits excellences), insha Allah. (Hadith # 6205)

SECTION II

الْفَضْلُ الثَّانِي

WHITE SHROUD

(١٦٣٨) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْبِسُوا مِنْ ثِيَابِكُمُ الْبِيضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفُّنُوا فِيهَا مَوْتَكُمْ وَمِنْ خَيْرِ أَكْحَالِكُمْ الْأَيْدُ فَإِنَّهُ يُنْبِتُ الشَّعْرَ وَيَجْلُوا الْبَصَرَ. رَوَاهُ أَبُو دَاوُدَ وَالزُّمَيْرِيُّ وَرَوَى ابْنُ مَاجَةَ إِلَى مَوْتَكُمْ.

1638. Sayyiduna Ibn Abbas رضي الله عنه narrated that that Allah's Messenger صلى الله عليه وسلم said, 'Wear your white garments, for they are of the best of your garments. And enshroud your dead in them. The best kind of collyrium you use is ithmid (antimony) It grows hair and brightens the sight."²

COMMENTARY: Ibn Hammam said that white shroud is best. If it is not available than striped cotton cloth for men and yellow or red silk for women for their shroud is proper. Whatever cloth is allowed to men and women during their lifetime is also allowed for their shroud.

The collyrium ithmid is best applied before going to sleep in emulation of the Prophet صلى الله عليه وسلم.

NOT EXPENSIVE SHROUD

(١٦٣٩) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُخَالُوا فِي الْكَفْنِ فَإِنَّهُ يَسْلُبُ سَلْبًا سَرِيحًا: رَوَاهُ أَبُو دَاوُدَ

1639. Sayyiduna Ali رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that an expensive shroud should not be used, for, it is taken away very quickly.³

COMMENTARY: 'The shroud is taken away quickly' means it will decay in a short time. The hadith disallows extravagance in shrouding. It is mustahab (desirable) to use shroud of an average quality.

HOW WILL THE DEAD BE RESURRECTED

¹ Bukhari # 1267, Muslim # 93-1206, Tirmidhi # 953, Nasa'i # 1904, Ibn Majah # 3084, Darimi # 1852, Musnad Ahmad 1-215.

² Abu Dawud # 4061, Tirmidhi # 994, Nasa'i # 1896, Ibn Majah # 1472, Musnad Ahmad 1-247.

³ Abu Dawud # 3154.

(١٦٤٠) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ لَمَّا خَصَرَهُ الْمَوْتُ دَعَا بِثِيَابٍ جُدِيدٍ فَلَبَسَهَا ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْمَيِّتُ يُبْعَثُ فِي ثِيَابِهِ الَّتِي يَمُوتُ فِيهَا (رواه ابوداؤد)

1640. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه called for new garments when he was on the point of death and wore them. Then, he narrated that he had heard Allah's Messenger صلى الله عليه وسلم say, "The dead person will be resurrected wearing those very garments in which he had died."¹

COMMENTARY: It has been confirmed through sahih hadith that on the day of resurrection, people will be raised bare-footed and naked (without clothes on them). So, the ulama (Scholars) explain this hadith that clothes mean deeds with which life had ended. The Arabs use the word (ثيابك) (thi'ab clothes) sometimes to mean deeds. Like garment deeds too stick to the body. Hence, the words of the Quran:

ثِيَابَكَ فَطَهِّرْ

{And your garments do purify} (74:4)

Some exegetes have interpreted the words to mean 'make your deeds correct'. The hadith could also mean that a man would be resurrected in those garments in which he died but he will be made in the ground of reckoning.

THE BEST SHROUD

(١٦٤١-١٦٤٢) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ الْكَفَنِ الْهُلَّةُ وَخَيْرُ الْأَصْحِيَّةِ الْكَبِشُ الْأَقْرَبُ (رواه ابوداؤد ورواه الترمذى وابن ماجه عن ابى امامة)

1641. Sayyiduna Ubadah ibn Samit رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The best shroud is al-hullah and the best sacrifice is a horned ram."²

(Hullah is made up of a waist wrapper and an overall cloak).

1642. Sayyiduna Abu Umamah رضى الله عنه narrated this hadith.³

COMMENTARY: The shroud should not be just one cloth. The least number of pieces should be two as the minimum to suffice. If there are three then it is the perfect degree and *sunnah* (Practice of Holy Prophet) and they consist of the cloak, waist wrapper and shirt. The horned ram is best because it is often fat-bodied and expensive.

SHIROUD OF THE MARTYRS

(١٦٤٣) وَعَنْ ابْنِ عَبَّاسٍ قَالَ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِ أُحُدٍ أَنْ يَنْزَعَ عَنْهُمْ الْحَدِيدَ وَالْجُلُودَ وَأَنْ يُدْفَنُوا بِدِمَائِهِمْ وَثِيَابِهِمْ (رواه ابوداؤد وابن ماجه)

1643. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم commanded them to remove the iron (weapons and armour) and the leather or fur (coats) from the martyrs of (the battle of) Uhud and to bury them in their blood

¹ Abu Dawud # 3114.

² Abu Dawud # 3156.

³ Tirmidhi # 1572, Ibn Majah # 1473.

soaked) garments and blood.¹

COMMENTARY: Imam Shafi رحمه الله contends that a martyr is not given a bath and his funeral *salah* (prayer) is not observed. However, Imam Abu Hanifah رحمه الله contends that while bath is not given to a martyr, yet the funeral *salah* (prayer) is offered.

SECTION III

الْفَضْلُ الْفَائِلُ

THE SHROUD OF MUSAB رضى الله عنه & HAMZAH رضى الله عنه

(١٦٤٤) عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ أُنِيَ بِطَعَامٍ وَكَانَ صَائِمًا فَقَالَ قُتِلَ مُضْعَبُ بْنُ عُمَيْرٍ فَهُوَ خَيْرٌ مِنِّي كُفِّنَ فِي بُرْدَةٍ إِنْ عُوِطِي رَأْسُهُ بَدَتْ رِجْلَاهُ وَإِنْ عُوِطِي رِجْلَاهُ بَدَتْ رَأْسُهُ وَأَرَاهُ قَالَ وَقُتِلَ حَمْرَةُ وَهُوَ خَيْرٌ مِنِّي ثُمَّ بُوِضَ لَنَا مِنَ الدُّنْيَا مَا بُوِضَ أَوْ قَالَ أُعْطِينَا مِنَ الدُّنْيَا مَا أُعْطِينَا وَلَقَدْ حَمِينَا إِنْ تَكُونُ حَسَنَاتُنَا عَجَلَتْ لَنَا ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ (رواه البخارى)

1644. Sayyiduna Sa'd ibn Ibrahim narrated that from his father that (Sayyiduna) Abdur Rahman ibn Awf رضى الله عنه was brought food when he was fasting. He said, "Mus'ab ibn Umayr was better than I am. He was martyred and enshrouded in a cloak such that if his head was covered, his feet were bare. If his feet were covered, his head was bare."

Sa'd said that he thought that he also said, "And Hamzah was martyred and he was better than I am. Then, the world was spread out for us as it is spread (and made available to us). We are afraid that the reward for our piety is given to us promptly (in this world)." Then, he wept and did not touch the food.²

COMMENTARY: Sayyiduna Abdur Rahman ibn Awf رضى الله عنه was a great sahabi and one of the ashrah mubashshirah, meaning the ten who were given glad tidings of admittance to paradise.

Sayyiduna Musab ibn Umayr رضى الله عنه too was one of the great and prominent sahabah (companions) رضى الله عنه. He participated in the battles of badr and Uhud but was martyred in the latter.

Before embracing Islam, Sayyiduna Mas'ab ibn Umayr رضى الله عنه was a very rich man. When he became a Muslim and joined the slaves of the Messenger صلى الله عليه وسلم, he took over the life of poverty and asceticism. Once he came to the Prophet صلى الله عليه وسلم with a belt tied round his belly. The prophet صلى الله عليه وسلم said to his sahabah (companions) رضى الله عنهم that he had seen him in Makkah with his parents eating the best of food and wearing garments worth two hundred dirhams. But, he brought himself to a very bad shape because of his love of Allah and His Messenger. صلى الله عليه وسلم

Sayyiduna Hamzah ibn Abdul Muttalib رضى الله عنه was the paternal uncle of Allah's Messenger صلى الله عليه وسلم. He participated in the battles of Badr and Uhud and was martyred in the latter. The prophet صلى الله عليه وسلم called him Sayyid ush-shuada (chief of the martyrs).

Sayyiduna Abdur Rahman رضى الله عنه expressed fear that they were given reward for goodness promptly in this world. He wondered lest they be the ones described in this verse:

¹ Abu Dawud # 3134, Ibn Majah # 1515.

² Bukhari # 4045.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا

{Whosoever desires this hasty world, we hasten to him there in whatsoever we will unto whomsoever we intend, then we appoint for him hell; he will enter it despised, rejected} (17:18)

Abdur Rahman ibn Awf رضى الله عنه was very fearful of Allah, so he feared lest he fell in the purview of this verse through it clearly applies to those who cherish this world and its pleasures and noting else. He was not among them.

His fear and righteousness made him shun food even when he had been fasting and in need of food.

This hadith is evidence that in times of need any kind of shroud that is available is *sunnah* (Practice of Holy Prophet).

PROPHET'S TREATMENT OF THE CHIEF OF HYPOCRITES

(١٦٤٥) وَعَنْ جَابِرٍ قَالَ أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللَّهِ بْنَ أَبِي بَعْدَ مَا أُدْخِلَ حُفْرَتَهُ فَأَمَرَ بِهِ

وَأَخْرَجَ فَوَضَعَهُ عَلَى رُكْبَتَيْهِ فَتَمَّتْ فِيهِ مِنْ رِيْقِهِ وَالْبَسَهُ قَمِيصَهُ قَالَ وَكَانَ كَسَا عَبَّاسًا قَمِيصًا (متفق عليه)

1645. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم came to Abdullah ibn Ubayy when he had been lowered in his grave. So, he ordered (that he should be taken out) and he was brought out. He placed him on his knees and blew some of saliva into him and put his shirt on him. Jabir رضى الله عنه said that Abdullah ibn Ubayy had previously clothed Abbas رضى الله عنه with his shirt.¹

COMMENTARY: When the Prophet صلى الله عليه وسلم emigrated to Madinah from Makkah at Allah's command, three different group emerged. The first was the fortunate and honourable group of people who responded positively to the Prophet's صلى الله عليه وسلم call sincerely. They believed in the unity of Allah and the Prophet's صلى الله عليه وسلم messenger ship. They were blessed with the companionship of the Prophet صلى الله عليه وسلم as his sahabah (companions) رضى الله عنه.

The second group was exactly its opposite. They opposed Allah's Messenger صلى الله عليه وسلم openly. As a result, they were the most debased and vretched of the human race as disbelievers and polytheists.

The third group comprised of the selfish, self centred people. They professed Islam outwardly and moved with the Muslim but inwardly and secretly they worked to harm Islam and hurt the Muslim. They had hypocrisy ingrained in them. In Islamic history they came to be known as munafiq (hypocrites). Abdullah ibn Ubayy was the chief of this group.

Sayyiduna Abbas رضى الله عنه was the Prophet's صلى الله عليه وسلم paternal uncle. He had embraced Islam much before the Battle of Badr, but had not disclosed his faith for some reason. In the Battle of Badr, he was compelled to fight on the side of the disbelievers against Islam. However, the Prophet صلى الله عليه وسلم had known that he was a Muslim, so he had instructed the Muslim not to touch him.

When the Muslim emerged victorious and took a large number of infidels as captives, Sayyiduna Abbas رضى الله عنه was one of them. When he was brought to Madinah, he had no

¹ Bukhari # 5795, Muslim # 2-2773, Nasa'i # 1901, Musnad Ahmad 3-381.

clothes on him. He was very tall, so it was not easy to find a suitable shirt for him. However, Abdullah ibn Ubayy was also tall and he presented his shirt for Sayyiduna Abbas رضى الله عنه. It was accepted out of necessity. So, when Ibn Ubayy died, the Prophet صلى الله عليه وسلم presented his shirt so that a hypocrites favour did not remain against him. However the Quran says:

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ

{And pray you never over any one of them that may die, nor stand over his grave}

(9:84)

Then why did the prophet صلى الله عليه وسلم go to the grave of Abdullah ibn Ubayy? The ulama (Scholars) say that this happened before the foregoing verse was revealed. The Prophet صلى الله عليه وسلم only meant to return his favour. Also, the son of Abdullah ibn Ubayy was a sincere, true Muslim, so the Prophet صلى الله عليه وسلم had to comfort him.

CONCLUSION OF CHAPTER - SOME RULES ABOUT BATH & SHROUDING OF THE DEAD & THE LAST MOMENTS

It is appropriate that while concluding this chapter, we outline some of the commands and rulings about the moments prior to death, bath and shroud of the dead.

When the signs of death are very apparent on anyone, he must be oriented towards the qiblah. This may be done by making him lie on his back with his feet towards the qiblah and his head high in pillows so that it faces the qiblah. He should be prompted by reciting audibly before him:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

(I bear witness the there is no God but Alah and I bear witness that Muhammad is Allah's Messenger صلى الله عليه وسلم)

So that he is encourage to recite it. However, he should not be asked to recite it because he is going through a difficult time and may utter something wrong. When the soul departs, all his limbs must be put in order and cloth should be tied from under and cloth should be tied from under his chin with the knot on his head to keep his mouth closed. His eyes should be shut and the big toes should be brought together and tied so that his feet do not spread.

As for as possible, the bathing, shrouding and burial should be done quickly. A plank, or large floorboard should be fumigated with aloes or some other such thing, three, five or seven times from all round. Then, the body should be placed on it and its garments removed. A piece of cloth 1.5 cubit by 2 cubits should be placed from his navel to thighs to conceal his satr. (It is the portion of a male that must not be bared before anyone else. The satr of female is her whole body).

METHOD OF BATH

One who is giving the bath should wrap some cloth on his own hand and, without looking at it, he should put his hand inside the cloth that is placed on the navel down on the body, and wash the private parts. Then he should go through the body's ablution without rinsing his mouth and snuffing up water. Also hands should not be washed up to the wrists, but the face should be washed and forearms should be washed up to and including, the elbows. Then the head should be wiped. Then both feet should be washed. It is allowed to moisten some cotton wool and sub it over his teeth and gums and into his nostrils three times. If the dead person was in need of a purifying bath or had menses or lochia before

death, then it is obligatory to insert water in the mouth and nostrils in this manner.

Cotton wool must be put in the dead person nostrils, mouth and ears so that water does not enter them during ablution and bath.

After the ablution, marsh mellow must be applied to the head and beard; or something else like soap must be applied to them and they should be washed. Then the body should be turned on its right side and water with lotus leaves, slightly warm, should be poured from head to feet three times so that the water reaches the other side that lies on the plank. Then the body should be turned on the left side and the process should be repeated till water reaches the side that rests on the plank.

Then the body must be made to sit resting on the person giving bath and its belly should be massaged slowly and pressed slightly. If there is an excretion, that should be wiped off and washed. However, it is not necessary to go through ablution or bath again.

Then the body should be turned on its right side and water treated with camphor should be poured from head to feet three times.

If lotus leaves and camphor, etc. are not available then ordinary warm water should be enough. It should be poured over him three times.

After bath, the entire body should be wiped with a piece of cloth. Perfume should be applied to his head and beard. Camphor should be rubbed on the head, nose, palms, knees and feet. The hair should not be combed. Nails should not be pared and hair should not be cut. If he is not circumcised, then that should not be done.

Afterwards, the body should be enshrouded.

THE MASNUN SHROUD

It is *sunnah (Practice of Holy Prophet)* to use three pieces of garments for the shroud of a male.

- (i) Shirt that hangs from shoulder down to the feet.
- (ii) Izar or the waist wrapper.
- (iii) Over all wrapper or cloak.

The izar (or waist wrapper) extends from head to feet and the cloak is larger than it by one cubit. This is the masnun shroud for men and the bare minimum is of two garments, namely, izar and overall wrapper.

It is *sunnah (Practice of Holy Prophet)* to use five pieces of garments for woman.

- (i) The shirt.
- (ii) White scarf.
- (iii) Izar.
- (iv) Overall wrapper.
- (v) Chest covering or blouse.

The scarf should be three cubits long. The chest covering should be from armpits to knees in length and enough in breadth to be fixed easily. The other three garments should be of identical size as for men.

It is wrong to increase or decrease this masnun shroud.

The bare minimum shroud for women is three garment:

- (i) Izar.
- (ii) Scarf
- (iii) Overall wrapper.

When it is necessary and cannot be helped then one garment is enough. However, only one garment should not be used when not necessary.

THE METHOD OF SHROUDING

Before shrouding the dead, the shroud should be performed three, five or seven times with incense. If the dead is a man, the overall wrapper should be placed. The izar and the shirt must be placed on it in this order. Then the body is put on it and the shirt is put on him and his two hands should be placed on each side, not on the chest. Then the izar is wrapped round him from left side and then the right side. Then the overall wrapper is wrapped, first on the left side, then the right side.

As for shrouding a woman, the overall wrapper is placed first, then the izar. The shirt is then placed on it. The body is brought and the shirt is put on. The hair on the head must be parted in two and put on the shirt at the chest to the right side and the left side. The scarf is then put on the head and hair, but neither should it be tied in the knot nor rolled. Then the izar should be put on. Thereafter, the overall wrapper is wrapped in the same sequence, meaning first from the left side and then on the right side.

Then, on top of all the chest covering must be wrapped round.

After the garments are wrapped, the shroud must be fastened with some string on the side of the feet and on the side of the head. A belt should also be fastened near the back to prevent it from opening while on the way.

CHAPTER - V

GOING ALONG WITH THE FUNERAL & THE FUNERAL SALAH (PRAYER)

بَابُ عِيَادَةِ الْمَرِيضِ وَتَوَابِ الْمَرِيضِ

BETTER TO WALK

While it is allowed both to walk and to ride at the funeral, it is better to walk at it. If anyone rides along, then he walks, then it is allowed to him to walk ahead of it or behind it, but better to keep behind.

FUNERAL SALAH (PRAYER) IS FARD KIFAYAH (ADEQUATE OBLIGATION)

If a few people offer the funeral *salah (prayer)*, all the others are absolved of the obligation. If no one offer it then all will have sinned.

PREREQUISITE OF SOUNDNESS OF FUNERAL SALAH (PRAYER)

There are three conditions for a funeral *salah (prayer)* to be correct. They are:

- (i) The dead is a Muslim.
- (ii) Bath has been given to the dead.
- (iii) The bier should have been placed in front of the congregation.

This means that it is not allowed to offer a funeral *salah (prayer)* in the absence of the funeral (ghaibanah). It is also disallowed to offer it when the funeral is placed on the shoulders of men, or behind the congregation.

If a body is buried without having been given a bath and cannot be brought out without digging the grave, then the condition of purity (bath) is waived. Its funeral *salah (prayer)* may be offered at its grave without bathing it. It is possible to bring it out, then the body should be brought out and given a bath and then the funeral *salah (prayer)* may be offered.

If a dead person's funeral *salah (prayer)* has been offered without giving him a bath through forgetfulness or mistake and he is brought out without digging the grave and given a bath, then his funeral *salah (prayer)* will be offered again.

SECTION I

الْفَضْلُ الْأَوَّلُ

WALKING QUICKLY

(١٦٤٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْرِعُوا بِالْجُنَائِزَةِ فَإِنَّ تَكُ صَالِحَةً فَحَيْرٌ تُقَدِّمُوهَا إِلَيْهِ وَإِنْ تَكُ سَوِيًّا ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ (متفق عليه)

1646. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Be quick with the funeral. If it is of a pious person, you are taking him to a good place. If it is other than that, then it is an evil that you are putting down from your shoulders."¹

COMMENTARY: To be quick is not to run, but to take quick short steps, faster than a normal walk.

In this way, pious man will be quickly to his reward and Allah's mercy. On the other hand, those who carry on evil man will rid themselves of a burden quickly if their walk is brisk.

FUNERAL OF PIOUS & OF WICKED

(١٦٤٧) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُضِعَّتِ الْجُنَائِزَةُ فَأَخْتَمَلَهَا الرَّجَالُ عَلَى أَعْتَاقِهِمْ فَإِنَّ كَانَتْ صَالِحَةً قَالَتْ قَدِّمُونِي وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ لِأَهْلِيهَا يَا وَيْلَهَا أَيْنَ تُذْهِبُونَهَا بِهَا يَسْمَعُ صَوْنَهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ وَلَوْ سَمِعَ الْإِنْسَانُ لَصَعِقَ (رواه البخارى)

1647. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that when the funeral is ready and men carry it on their shoulder and if it belongs to a righteous man, the soul says, "Take me quickly (to my destination)." If it belong to one who was not righteous, the soul say to those carrying it. "Woe to it! Where do you take it?" Its voice is heard by everything but not mankind. Were anyone of them to hear it, he would faint (and collapse).²

COMMENTARY: The righteous man in the hadith is the believer.

The ulama (Scholars) say that the dead truly speaks though his soul has been extracted. The only difference is that man does not hear him out other creatures do perceive his voice. Allah is able to do it. The dead person's speech is like his being revived in his grave for the reckoning.

STAND UP ON SEEING A FUNERAL

(١٦٤٨) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمُ الْجُنَائِزَةَ فَفُؤُومُوا فَمَنْ تَبِعَهَا فَلَا يَقْعُدْ حَتَّى تُوَصَّعَ. (متفق عليه)

1648. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'when you observe a funeral stand up. Those who follow it must not sit down till the funeral is placed down (on the ground or the corpse in the grave).'³

COMMENTARY: On seeing a funeral, one must be restless and stand up. One must also

¹ Bukhari # 1315, Muslim # 50-944, Tirmidhi # 1015, Ibn Majah # 1477, Musnad Ahmad 2-240

² Bukhari # 1314, Nasa'i # 1909, Musnad Ahmad 3-41.

³ Bukhari # 1310, Muslim # 77-969, Abu Dawud # 3173, Tirmidhi # 1043, Ibn Majah # 1572.

accompany it to carry it for some steps.

Some Hanafi scholars say that if one does not intend to accompany it then one must not stand up and they call it *makruh* (unbecoming). Others say that it is up to one to stand up or remain seated, and some say that it is *mustahab* (desirable) either way.

Most of the ulama (Scholars) hold that this hadith and the one following are both abrogated by the hadith of Sayyiduna Ali رضي الله عنه (# 1682)

(١٦٤٩) وَعَنْ جَابِرٍ قَالَ مَرَّتْ جَنَازَةٌ فَقَامَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقُمْنَا مَعَهُ فَمَلْنَا يَا رَسُولَ اللَّهِ إِنَّمَا يَهُودِيَّةٌ فَقَالَ إِبْنُ الصُّوتِ فَرَعٌ فَإِذَا رَأَيْتُمُ الْجَنَازَةَ فَمُومُوا (متفق عليه)

1649. Sayyiduna Jabir رضي الله عنه narrated that a funeral passed by and Allah's Messenger صلى الله عليه وسلم stood up. They too stood up alongwith him. Then, they pointed out, "O Messenger of Allah, this (funeral) was of a Jew." He said, "Death is something fearful. So when you see funeral, stand up."¹

(١٦٥٠) وَعَنْ عَلِيٍّ قَالَ رَأَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ فَمُومْنَا وَقَعَدَ فَمَعَدْنَا يَعْنِي فِي الْجَنَازَةِ- رَوَاهُ مُسْلِمٌ. وَفِي رِوَايَةِ مَالِكٍ وَأَبِي دَاوُدَ قَامَ فِي الْجَنَازَةِ ثُمَّ قَعَدَ بَعْدُ-

1650. Sayyiduna Ali رضي الله عنه narrated, "We saw Allah's Messenger صلى الله عليه وسلم stand up. So, we stood up too, And, he sat down, so we sat down. That was on seeing a funeral."² According to another version: "He stood up for the funeral and then sat down afterwards."³

COMMENTARY: The first version could mean that the prophet صلى الله عليه وسلم and the others get up on seeing funeral and sat down when it had gone away.

It could also mean that this continued to be his practice for some period of time and he stood up, but later on he did not stand up on seeing a funeral; rather remained seated.

The second version too can have two meanings. The second meaning is more correct.

REWARD FOR PARTICIPATION

(١٦٥١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَإِحْتِسَابًا وَكَانَ مَعَهُ حَتَّى يُصَلِّيَ عَلَيْهَا وَيُفْرَغَ مِنْ دَفْنِهَا فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيرَاطٍ طَيْنٍ كُلُّ قِيرَاطٍ مُثَلُّ أَحَدٍ وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ (متفق عليه)

1651. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone follows the funeral of a Muslim as a believer expecting reward and remains with it till the *salah* (prayer) is offered over him and ends up with the burial, then he returns with a reward of two qirat, each qirat being equal to (Mount) *Uhud*. And if any one offers the *salah* (prayer) over him and returns before the *salah* over him and returns before the burial is over then he comes back with (a reward of) one qirat."⁴

COMMENTARY: One qirat is a carat or four grains, or 1/24 mithkal or dinar (Wartabret,

¹ Bukhari # 1311, Muslim # 78-960, Abu Dawud # 3174, Nasa'i # 1922, Ibn Majah # 1543, Musnad Ahmad 3-319.

² Muslim # 84.962.

³ Abu Dawud # 3175, Tirmidhi # 1044, Ibn Majah # 1544, Muwatta Maalik # 33 (Jana'iz).

⁴ Bukhari # 1325, Muslim # 52-445, Abu Dawud # 3168, Nasa'i # 1940, Musnad Ahmad 2-2.

Arabic English Dictionary). Here, it means a 'mighty portion' or a very large mound. It is compared to Mount *Uluud*.

FUNERAL SALAH (PRAYER) OF THE NEGUS IN ABSENTIA

(١٦٥٢) وَعَمَّهُ أَرَبَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحَى لِلنَّاسِ النَّجَاشِيَّ الْيَوْمَ الَّذِي مَاتَ فِيهِ وَخَرَجَ بِهِمْ إِلَى

الْمُصَلَّى فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعًا تَكْبِيرَاتٍ (متفق عليه)

1652. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم conveyed to the people news of the death of the Negus on the day on which he died. He went out with them to the place of *salah* (prayer) (of eed). He got them to form the rows and called four *takbirs* (for the funeral *salah* (prayer)).¹

COMMENTARY: Negus or Najashi was the title of the emperor of Ethiopia. The name of this particular Negus was Ashamah. He had been a Christian who then confirmed the messenger ship of Prophet Muhammad صلى الله عليه وسلم. When the idolaters of Makkah persecuted the Muslims, the Prophet صلى الله عليه وسلم instructed them to emigrate from Makkah and they went to Ethiopia where this Negus Ashamah ruled. He received the *sahabah* (companions) رضى الله عنهم warmly and was delighted at their arrival.

When he died, the Prophet صلى الله عليه وسلم was grieved heavily and took his shabah رضى الله عنه for the funeral *salah* (prayer) over the Negus (in absentia).

FUNERAL SALAH (PRAYER) IN THE MOSQUE

It is stated in the *Hidayah* that the funeral *salah* (prayer) should not be offered in a mosque where five times *salah* (prayer) are offered. The Prophet صلى الله عليه وسلم said. "If anyone offers the funeral *salah* (prayer) in a mosque, then he will get no reward for it."

Ibn Hammam رضى الله عنه said that it is written in the *Khulasah* that it is *makruh* (unbecoming) to offer the funeral *salah* (prayer) in a mosque whether both the funeral and the worshippers and within the mosque or the funeral is in the mosque and all, or some, worshippers outside the mosque. Some scholars say that it is not *makruh* (unbecoming) if the funeral is placed outside the mosque.

As for the classification of *makruh* (unbecoming), some say that it is *makruh tahrimi* (disapproved to forbidden) while other say that it is *makruh* (unbecoming) *tanzihi* (unbecoming for purigation).

DEDUCTION OF THE SHAFI'IS

The Shafi'is رضى الله عنه cite this hadith to assert that funeral *salah* (prayer) in absentia is permitted. The Hanafis say that it is not allowed. They say that perhaps the funeral of the Negus was placed in front of the Prophet صلى الله عليه وسلم and he might be seeing it as Allah is able to remove the intervening geographical features or barriers (for anyone to see directly). So, this was exclusive for the Prophet صلى الله عليه وسلم and it is not allowed to anyone else to offer the funeral *salah* (prayer) in absentia.

Sayyiduna Ibn Abbas رضى الله عنه is reported to have said, but the line of transmission for the report is not given. "The funeral of the Negus was uncovered and the Prophet صلى الله عليه وسلم saw him and offered the funeral *salah* (prayer) over him."

¹ Bukhari # 3204, Muslim # 62.951, Abu Dawud # 3204, Tirmidhi # 1022, Nasa'i # 1980, Ibn Majah # 1534, Muwatta Maalik # 14 (Jana'iz) Musnad Ahmad 2-281.

THE TAKBIRS

(١٦٥٣) وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ كَانَ زَيْدُ بْنُ أَرْقَمٍ يُكَبِّرُ عَلَى جَنَازِنَا أَرْبَعًا وَأَنَّهُ كَبَّرَ عَلَى جَنَازَةٍ خُمْسًا فَسَأَلْتَاهُ فَقَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُهَا (رواه مسلم)

1653. Sayyiduna Abdur Rahman ibn Abu Layla رحمه الله reported that (Sayyiduna) Zayd ibn Arqam رضى الله عنه used to call four *takbirs* in their funeral (*salah* (prayer)). Once, he called five, so they asked him about it and he said, "Allah's Messenger صلى الله عليه وسلم had called them."¹

COMMENTARY: Perhaps the Prophet صلى الله عليه وسلم called five *takbirs* in the early days, or he did that off and on.

The *ulama* (Scholars) agree that only four *takbirs* are called in the funeral *salah* (prayer) though the Prophet صلى الله عليه وسلم and the *sahabah* (companions) رضى الله عنهم are known to have called more than four *takbirs* too. However, the *ulama* (Scholars) assert that finally only four *takbirs* are known from the Prophet صلى الله عليه وسلم. Hence, the traditions that mention more than four *takbirs* are abrogated. If Sayyiduna Zayd رضى الله عنه does not agree that these traditions are abrogated then that does not date from the unanimous decision.

THE QUESTION OF RECITING SURAH AL-FATIHAH

(١٦٥٤) وَعَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ قَالَ صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ فَقَرَأَ فَاتِحَةَ الْكِتَابِ فَقَالَ لَتَعْلَمُوا أَنَّهُ سُنَّةٌ (رواه البخارى)

1654. Sayyiduna Talhah ibn Abdullah ibn Awf رحمه الله narrated that he offered *salah* (prayer) of funeral behind (Sayyiduna) Ibn Abbas رضى الله عنه. He recited surah al-Fatihah and said, "that you may know it is a *sunnah* (Practice of Holy Prophet صلى الله عليه وسلم)." ²

COMMENTARY: Imam Abu Hanifah رحمه الله said that it is not *wajib* (expedient) to recite Surah al-Fatihah in the funeral *salah* (prayer). If after the first *takbir*, surah al-Fatihah is recited instead of the thana (سبحنك اللهم) then it is *sunnah* (Practice of Holy Prophet صلى الله عليه وسلم). It replaces the thana.

Ibn Hammam رحمه الله said that surah al-Fatihah must not be recited in the funeral *salah* (prayer) but it may be recited as thana (praise of Allah). It is not known that the Prophet صلى الله عليه وسلم ever recited surah al-Fatihah in the funeral *salah* (prayer). It is stated in Muwatta that Ibn Umar رضى الله عنه did not recite al-Fatihah in the funeral *salah* (prayer).

PRAYER FOR THE DEAD

(١٦٥٥) وَعَنْ عَوْفِ بْنِ مَالِكٍ قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى جَنَازَةٍ فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَآكِرْهُ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَاعْسِلْهُ بِالْمَاءِ وَالنَّجْلِجِ

¹ Muslm # 72-957, Abu Dawud # 3197, Tirmidhi # 1023, Nasa'i # 1982 Ibn Majah # 1505, Musnad Ahmad 4-367.

² Bukhari # 1335, Abu Dawud # 3198, Tirmidhi # 1026, Nasa'i # 1988, Ibn Majah # 1495.

وَالْبَرْدِ وَنَقَمٍ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثُّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدَلَهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخَلَهُ الْجَنَّةَ وَأَعَدَّهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ - وَفِي رِوَايَةٍ وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابِ النَّارِ قَالَ حَتَّى تَمَيَّنْتُ أَنْ أَكُورَبَ أَنَا ذَلِكَ الْمَيِّتَ (رواه مسلم)

1655. Sayyiduna Awf ibn Maalik رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم led a funeral *salah* (prayer) and he memorized the Prophet's صلى الله عليه وسلم prayer in that *salah* (prayer). He had prayed:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثُّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدَلَهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخَلَهُ الْجَنَّةَ وَأَعَدَّهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ

"O Allah, forgive him and have mercy on him. Grant him security and forgiveness. Provide him a bountiful provision and a wide room (in his grave). Wash him with water, snow and ice. Cleanse him of sins as white garment is cleansed of dirt. Let him have a better abode than his house (in this world). Better servants than his (present) servants and a better wife than his wife (in this world). Admit him a paradise (directly without punishment. And, preserve him from the punishment in the grave and punishment in the fire." Another version from him is; "And preserve him from the trial in the grave and punishment in the fire."

On that Awf رضى الله عنه said, "So that I yearned that I should be that dead man."¹

COMMENTARY: Better wife is the maiden of paradise as also the woman of this world. The pious women of this world will be superior to the maidens of paradise in paradise. The fiqh says that it is mustahab to make this supplication silently. The Prophet صلى الله عليه وسلم made it aloud to enable others to listen to it and memorise it. Bukhari has termed this supplication eh most sound of all prayers for the dead as handed down through traditions.

(١٦٥٦) وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ لَمَّا تَوَفَّى سَعْدُ بْنُ أَبِي وَقَّاصٍ قَالَتْ ادْخُلُوا بِهِ الْمَسْجِدَ حَتَّى أُصَلِّيَ عَلَيْهِ فَأَنْكَرَ ذَلِكَ عَلَيْهَا فَقَالَتْ وَاللَّهِ لَقَدْ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنِي بَيْضَاءَ فِي

الْمَسْجِدِ سَهْلًا وَأَخِيهِ - (رواه مسلم)

1656. Sayyiduna Abu Salamah ibn Abdur Rahman رحمه الله narrated that when (Sayyiduna) Sa'd ibn Abu Waqqas رضى الله عنه died, (Sayyidah) Ayshah رضى الله عنه said, "Bring the funeral into the mosque so that I too may offer the (funeral) *salah* (prayer) over him." But, this was rejected to her (that funeral *salah* (prayer) cannot be offered in the mosque). So, she said, "By Allah, indeed, Allah's Messenger صلى الله عليه وسلم had offered the (funeral) *salah* (prayer) over the two sons of Bayda, Suhayl and his brother, in the mosque."²

COMMENTARY: Suhayl's brother was sahl. Their mother was Bayda.

¹ Muslim # 15.953, Nasa'i # 1983, Ibn Majah # 1500.

² Muslim # 101-973, Abu Dawud # 3190.

Imam Shafi'i رحمه الله relies on this hadith to say that the funeral *salah* (prayer) may be offered in the mosque. Imam Abu Hanifah رحمه الله says that it is *makruh* (unbecoming) to offer the funeral *salah* (prayer) in the mosque. He also cites this very hadith that the *sahabah* (companions) رضي الله عنهم rejected the idea of Sayyidah Ayshah رضي الله عنها and the saying of the Prophet صلى الله عليه وسلم (in the commentary of hadith #1652) that if anyone offers the funeral *salah* (prayer) in a mosque then he will get no reward. Rather, a separate place was set aside near the mosque for the funeral *salah* (prayer).

As for the funeral *salah* (prayer) of the two brothers in the mosque, that had been done for some reason. Either it was raining or the Prophet صلى الله عليه وسلم was observing the I'takaf (seclusion). This is corroborated in a hadith.

IMAM'S PLACE

(١٦٥٧) وَعَنْ سُمُرَةَ بْنِ جُنْدُبٍ قَالَ صَلَّى الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى امْرَأَةٍ قَامَتْ فِي نِقَابِهَا فَقَامَ وَسَطُهَا (متفق عليه)

1657. Sayyiduna Sumurah ibn Jundub رضي الله عنه said, "I offered the funeral *salah* (prayer) behind Allah's Messenger صلى الله عليه وسلم over a woman who had died of post childbirth bleeding. He stood against the centre of the funeral (or, against her waist)."¹

COMMENTARY: Imam Shafi'i's رحمه الله view is that the imam stands opposite a woman's hips when leading her funeral *salah* (prayer) and a man's head for his funeral *salah* (prayer). Imam Abu Hanifah's رحمه الله contention is that the imam must stand opposite to the chest of the dead person whether man or woman.

Ibn Hammam رحمه الله said that this hadith does not reject the imam's standing against the chest of the dead person because of the limbs of a human being, his chest itself is the centre, for, above it are the head and the hands. Below it are the belly and very near to one another, so the narrator may have seen him opposite to the waist.

However, Thamim رحمه الله has said that Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله also said that the imam stands opposite to the woman's hips when offering her funeral *salah* (prayer). Allah knows best.

FUNERAL SALAH (PRAYER) AFTER BURIAL

(١٦٥٨) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِقَبْرِ دُفْنٍ لَيْلًا فَقَالَ مَتَى دُفِنَ هَذَا قَالُوا الْبَارِحَةَ قَالَ أَفَلَا ادْتُمُونِي قَالُوا دَفِنَاهُ فِي ظُلْمَةِ اللَّيْلِ فَكَرِهْنَا أَنْ نُوقِظَكَ فَقَامَ فَصَفَّفْنَا خَلْفَهُ فَصَلَّى عَلَيْهِ (متفق عليه)

1658. Sayyiduna Ibn Abbas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم come by a grave in which the dead person was buried at night. He asked, "when was this one buried?" the *sahabah* (companions) رضي الله عنهم said, "Last night." He said, "Why did you not inform me?" they said, "We buried him late in the night and disliked to awaken you." So, he stood and they formed a row behind him and he led the

¹ Bukhari # 1331, Muslim # 87-964, Abu Dawud # 3195, Tirmidhi # 1035, Nasa'i # 1976, Ibn Majah # 1493, Musnad Ahmad 5.14.

funeral *salah* (prayer) over him.¹

(١٦٥٩) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ ابْنَ امْرَأَةٍ سَوْدَاءَ كَانَتْ تَقْفُرُ الْمَسْجِدَ أَوْ شَابًّا فَقَفَقَدَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ عَنْهَا أَوْ عَنْهُ فَقَالُوا مَاتَ قَالَ أَفَلَا كُنْتُمْ أَدْتُمُونِي قَالَ فَكَأَنَّهُمْ صَعَرُوا أَمْرَهَا أَوْ أَمْرَهُ فَقَالَ دُلُونِي عَلَى قَبْرِهِ فَدَلُّوهُ فَصَلَّى عَلَيْهَا ثُمَّ قَالَ إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا وَإِنَّ اللَّهَ يُتَوَرَّهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ - مُتَّفَقٌ عَلَيْهِ وَأَقْبَلُهُ لِمُسْلِمٍ

1659. Sayyiduna Abu Hurayrah narrated that a black woman or a young man used a sweep the mosque. Allah's Messenger صلى الله عليه وسلم did not find her. So he asked about her, or him. They said, "He (or she) has died." He asked, "Why did you not inform me?" They seemed to have thought of her (or him) as of no consequence. So, he said, "Take me to his grave." There, he offered the (funeral) *salah* (prayer) over her. Then he said, "Surely, these graves are packed with darkness over their graves for them because of my *salah* (prayer) over them."²

COMMENTARY: Only those graves are full of darkness for their inmates on which it was possible for the Prophet صلى الله عليه وسلم to offer the funeral *salah* (prayer).

The majority of the *ulama* (Scholars) hold that it is legal to offer the funeral *salah* (prayer) at anyone's grave whether the inmate's funeral *salah* (prayer) was offered previously or not.

However, Ibrahim Nakha'I رحمه الله Imam Abu Hanifah رحمه الله and Imam Maalik hold that if a funeral *salah* (prayer) had been offered over a person then it is not proper to offer another funeral *salah* (prayer) at his grave, otherwise it is allowed to offer it at his grave. But, Imam Abu Hanifah رحمه الله has laid the proviso that the dead body should not have burst in the grave. If the body has burst then the funeral *salah* (prayer) is not allowed. In terms of days, a body is likely to burst open in three days. If three days have not passed after burial then it will be presumed that the body is intact. If three days and more have passed then the body will be said to have burst open.

Imam Abu Hanifah رحمه الله said that it was exclusive for the Prophet صلى الله عليه وسلم to offer *salah* (prayer) of the funeral over a grave to make it bright and illuminated. It is absolutely disallowed to anyone else to do it.

FORTY MEN IN FUNERAL SALAH (PRAYER)

(١٦٦٠) وَعَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ مَاتَ لَهُ ابْنٌ بِقُدَيْدٍ أَوْ بِمُسْفَانَ فَقَالَ يَا كُرَيْبُ أَنْظِرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ قَالَ فَخَرَجْتُ فَإِذَا أَنَا قَدْ اجْتَمَعُوا لَهُ فَأَخْبَرْتُهُ فَقَالَ تَقُولُ هُمْ أَرْبَعُونَ قَالَ نَعَمْ قَالَ أَخْرِجُوهُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ (رواه مسلم)

1660. Sayyiduna Kirayb رحمه الله the freedman of Sayyiduna Ibn Abbas رضي الله عنه narrated about Sayyiduna Abdullah ibn Abbas رضي الله عنه that his son died in Qudayd

¹ Bukhari # 1247, Muslim # 69-954, Ibn Majah # 1530.

² Bukhari # 1337, Muslim # 31-956, Ibn Majah # 1533, Musnad Ahmad 2-388.

or Usfan. He commanded him to go and find out how many people had assembled for the funeral *salah* (prayer). So, he went out and found that people were there and reported to Ibn Abbas رضى الله عنه of that. He asked him if he thought that there were forty. He said, "Yes!" He said, "Bring him out, I had heard Allah's Messenger صلى الله عليه وسلم say. "If a Muslim man dies and forty men who do not associate anything with Allah stand for his funeral *salah* (prayer), then Allah will approve their intercession for the dead person."¹

ONE HUNDRED MEN

(١٦٦١) وَعَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مَيِّتٍ تُصَلِّيَ عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ مِائَةً كُلُّهُمْ يَشْفَعُونَ لَهُ إِلَّا شُفِعُوا فِيهِ (رواه مسلم)

1661. Sayyiduna ayshah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "If for a dead person, a section of the Muslims whose number reaches one hundred intercede -everyone of them, then their intercession is approve.?"²
(He will be forgiven)

COMMENTARY: The second hadith may have declared first the merit of one hundred men. Later the same merit may have been attributed to forty men. Or, these number merely denote a large gathering and do not mean an exact count.

WITNESSES ON EARTH

(١٦٦٢) وَعَنْ أَنَسِ قَالَ مَرُّوا بِجَنَازَةٍ فَأَتَيْتُهَا خَيْرًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجِبَتْ ثُمَّ مَرُّوا بِأُخْرَى فَأَتَيْتُهَا شَرًّا فَقَالَ وَجِبَتْ فَحَمَرُ مَا وَجِبَتْ فَقَالَ هَذَا أَتَيْتُمْ عَلَيْهِ خَيْرًا فَوَجِبَتْ لَهُ الْجَنَّةُ وَهَذَا أَتَيْتُمْ عَلَيْهِ شَرًّا فَوَجِبَتْ لَهُ النَّارُ أَنْتُمْ شُهَدَاءُ لِلَّهِ فِي الْأَرْضِ - مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ الْأُمُومُونَ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ -

1662. Sayyiduna Anas رضى الله عنهم narrated that the *sahabah* (companions) passed a funeral and praise him (as a pious one). The Prophet صلى الله عليه وسلم said, "It becomes liable." They passed another and described him as evil. The Prophet صلى الله عليه وسلم said, "It becomes liable." Sayyiduna Umar رضى الله عنه reminded (them). "You praised one highly, so paradise becomes certain for him. You described the other as evil, so hell is certain for him. You are the witnesses of Allah in the earth." Another version has; "The believers are the witnesses of Allah in the earth.

COMMENTARY: This is not a universal command if anyone is praised paradise becomes certain for him. Rather, these are high hopes of his being admitted to it. Similarly, if anyone is described as wicked, he might indeed be consigned to hell. As for the Prophet's صلى الله عليه وسلم edict, Allah had disclosed to him the fate of each of the two men.

Zayn said that mentioning anyone as praiseworthy or blameworthy does not entitle him to paradise or hell, but becomes a mere sign of either of the two places.

Moreover, the testimony ought to come from reliable and God-fearing people voluntarily

¹ Muslim # 59-948, Ibn Majah # 1489, Musnad Ahmad 1-277.

² Bukhari # 1367, Muslim # 60-949, Tirmidhi # 1059, Nasa'i # 1932, Musnad Ahmad 3-281.

without compulsion. If a man of the world praises or criticizes anyone that will not be deemed to be reliable He may have personal motives in praising or blaming someone. The Prophet's صلى الله عليه وسلم words, 'You are witnesses of Allah' concerns most people. This means that often Allah causes His creatures to describe someone as he really is.

(١٦٦٣) وَعَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْمًا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللَّهُ الْجَنَّةَ فُلْنَا وَثَلَاثَةٌ قُلْنَا وَثَلَاثَةٌ قُلْنَا وَاثْنَانِ قَالَ وَاثْنَانِ ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ (رواه البخارى)

1663. Sayyiduna Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If four people testify to the piety of a Muslim. Allah will admit him to paradise." They asked. "And if three?" He confirmed, "And, three!" They asked, "And, if two (testify)?" He confirmed, 'And two.' They did not ask him about one.¹

DO NOT REVILE THE DEAD

(١٦٦٤) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا الْأَمْوَاتَ فَإِنَّهُنَّ قَدْ أَفْصَوْا إِلَى مَا قَدَّمُوا- (رواه البخارى)

1664. Sayyidah Ayshah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not vilify the dead, for, they have come to that which they have forwarded ahead of them."²

BURIAL OF MARTYRS OF UHUD

(١٦٦٥) وَعَنْ جَابِرِ بْنِ أَبِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ بِيَجْمَعُهُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَوَاحِدٍ ثُمَّ يَقُولُ أَيُّهُمَا أَكْتَمُرُ أَخْذًا لِلْقُرْآنِ فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ وَقَالَ أَنَا شَهِيدٌ عَلَى هُوَ لَأَيُّ يَوْمِ الْقِيَامَةِ وَأَمَرَ بِدَفْنِهِمْ بِدِمَائِهِمْ وَأَمَرَ بِصَلِّ عَلَيْهِمْ وَأَمَرَ يُعَسَّلُوا (رواه البخارى)

1665. Sayyiduna Jabir رضى الله عنه narrated that of the martyrs of *Uhud*, the Prophet صلى الله عليه وسلم had two man enshrouded together in one garment. Then he asked, "Which of them knew more of the Quran?" When one of them was pointed out of him, he had him placed first in the side of the grave, saying, "I will be a witness over them on the day of resurrection." He commanded that they should be buried with their blood (stains). And he did not offer the funeral *salah* (prayer) over them and they were not given a bath.³

RETURNING ON CONVEYANCE

(١٦٦٦) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِفَرَسٍ مَعْرُورٍ فَرَكِبَهُ حِينَ انْصَرَفَ مِنْ جَنَازَةِ ابْنِ الدَّخْدَاحِ وَنَحْنُ نَمشي حَوْلَهُ (رواه مسلم)

1666. Sayyiduna Jabir ibn Samurrah رضى الله عنه narrated that a horse without saddle was brought for the Prophet صلى الله عليه وسلم. He rode it while departing after the funeral

¹ Bukhari # 1368, Nasa'i # 1934, Musnad Ahmad 1-22.

² Bukhari # 1393, Nasa'i # 1936, Darimi # 2511, Musnad Ahmad 6-180.

³ Bukhari # 1347, Tirmidhi # 1036, Nasa'i # 1955, Ibn Majah # 1036

of Ibn ad-Dahdah رضى الله عنه and they walked out around him.¹

SECTION II

الْفَضْلُ الثَّانِي

HOW TO WALK WITH THE FUNERAL

(١٦٦٧) وَعَنِ الْمُخَيْرَةِ ابْنِ شُعْبَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّابِكُ يَسِيرُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي يَمْشِي خَلْفَهَا وَأَمَامَهَا وَعَنْ يَمِينِهَا وَعَنْ يَسَارِهَا قَرِيبًا مِنْهَا وَالسَّقَطُ يُصَلَّى عَلَيْهِ وَيُدْعَى لِوَالِدَيْهِ بِالْمَعْفِرَةِ وَالرَّحْمَةِ- رَوَاهُ أَبُو دَاوُدَ فِي رِوَايَةِ أَحْمَدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ قَالَ الرَّابِكُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا وَالطِّفْلُ يُصَلَّى عَلَيْهِ وَفِي الْمَصَابِيحِ عَنِ الْمُخَيْرَةِ بْنِ زِيَادٍ-

1667. Sayyiduna Mughirah ibn Shu'bah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The rider should keep behind the funeral. Those walking on foot should keep behind it, in front of it, to its right and to its left but should remain nearer to it. Funeral *salah* (prayer) should be offered over an aborted child and invocation for forgiveness and mercy should be made for its parents."²

Another version has: The rider should keep behind the funeral and those on foot should walk wherever they like around it. Funeral *salah* (prayer) should be offered over an infant.³

ABOUT WALKING IN FRONT

(١٦٦٨) وَعَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرًا وَعُمَرَ يَمْشُونَ أَمَامَ الْجَنَازَةِ- رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ وَأَهْلُ الْحَدِيثِ كَأَنَّكُمْ يَرَوْنَهُ مُرْسَلًا-

1668. Zuhri reported that Soalim رحمه الله narrated from his father that he observed Allah's Messenger صلى الله عليه وسلم, Abu Bakr رضى الله عنه and Umar رضى الله عنه walk in front of the funeral.⁴ Tirmidhi said that the scholars of hadith regard it as mursal.

BETTER TO WALK BEHIND

(١٦٦٩) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَنَازَةُ مَبْعُوعَةٌ وَلَا تُتَّبَعُ لَيْسَ مَعَهَا مَنْ تَقَدَّمَهَا- رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَابْنُ مَاجَةَ قَالَ التِّرْمِذِيُّ وَابْنُ مَاجَةَ الرَّابِي الرَّابِي رَجُلٌ مَجْهُولٌ-

1669. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The funeral is followed but does not follow. They who go ahead of it are not accompanying it."⁵

CARRYING THE FUNERAL IS TO GIVE IT ITS RIGHT

(١٦٧٠-١٦٧١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَبِعَ جَنَازَةً وَحَمَلَهَا ثَلَاثَ

¹ Muslim # 89-965, Abu Dawud # 3178, Tirmidhi # 1013.

² Abu Dawud # 3180.

³ Tirmidhi # 1031, Nasa'i # 1442, Ibn Majah # 1481, Musnad Ahmad 4-247.

⁴ Abu Dawud # 3179, Tirmidhi # 1007, Nasa'i # 1944, Ibn Majah # 1482, Muwatta Maalik # 8 (Jaridat) Musnad Ahmad 2-8.

⁵ Abu Dawud # 3184, Tirmidhi # 1011, Ibn Majah # 1484, Musnad Ahmad 1-415.

مِرَارٍ فَقَدْ قُضِيَ مَا عَلَيْهِ مِنْ حَقِّهَا - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ وَقَدْرُوِي فِي شَرْحِ الشُّنَّةِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَمَلَ جَنَازَةَ سَعْدِ بْنِ مُعَاذٍ بَيْنَ الْعَمُودَيْنِ -

1670. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "One who follows the funeral and carries it three times gives it its right due on him."¹

1671. The Sharh us Sunah has: "The Prophet صلى الله عليه وسلم carried the funeral of (Sayyiduna) Sa'd ibn Mu'adh رضى الله عنه between the two pillars."²

RIDER ACCOMPANYING FUNERAL ADMONISHED

(١٦٧٢) وَعَنْ ثَوْبَانَ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةٍ فَرَأَى نَاسًا رُكَبَانًا فَقَالَ أَلَا تَسْتَحْيُونَ آبَاءَ مَلَائِكَةِ اللَّهِ عَلَى أَقْدَامِهِمْ وَأَنْتُمْ عَلَى ظُهُورِ الدَّوَابِّ - رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَرَوَى أَبُو دَاوُدَ وَنَحْوَهُ وَقَالَ التِّرْمِذِيُّ وَقَدْرُوِي عَنْ ثَوْبَانَ مَوْفُوقًا -

1672. Sayyiduna Thawban رضى الله عنه narrated that they were out with the Prophet صلى الله عليه وسلم following a funeral when he observed some people riding. He said, "Do you not hesitate?" Allah's angels are on their feet while you ride on the backs of animals.³

RECITING SURAH AL-FATIHAH

(١٦٧٣) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ عَلَى الْجَنَازَةِ بِفَاتِحَةِ الْكِتَابِ - رَوَاهُ التِّرْمِذِيُّ وَابْنُ دَاوُدَ وَابْنُ مَاجَةَ -

1673. Sayyiduna Ibn Abbas رضى الله عنه narrated that that the Prophet صلى الله عليه وسلم recited surah al-Fatihah on the dead (or the bier).⁴

SUPPLICATE SINCERELY

(١٦٧٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ، فَأَخْلِصُوا لَهُ الدُّعَاءَ - (رواه ابوداؤد وابن ماجه)

1674. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you offer salah (prayer) over the dead, make your supplication for him sincere."⁵

SUPPLICATION IN THE FUNERAL SALAH (PRAYER)

(١٦٧٥-١٦٧٦) وَعَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى عَلَى الْجَنَازَةِ قَالَ اللَّهُمَّ اغْفِرْ لِحَبِيتِنَا

1 Tirmidhi # 1041.

2 Abu Dawud # 3177, Tirmidhi # 1012, Ibn Majah # 1460.

3 Abu Dawud # 3177, Tirmidhi # 1012, Ibn Majah # 1480.

4 Tirmidhi # 1026, Ibn Majah # 1495.

5 Abu Dawud # 3199, Ibn Maiah # 1497.

وَمَيِّتَنَا وَشَاهِدَنَا وَعَائِيْنَا وَصَغِيرَنَا وَكَبِيرَنَا وَذَكَرْنَا وَأُنْقَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَآخِ بِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا تُخْرِمْنَا أَجْرَهُ وَلَا تُفْتِنَّا بَعْدَهُ - رَوَاهُ أَحْمَدُ وَابُودَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَرَوَاهُ النَّسَائِيُّ عَنْ أَبِي إِبْرَاهِيمَ الْأَشْهَلِيِّ عَنْ أَبِيهِ وَانْتَهَتْ رِوَايَتُهُ عِنْدَ قَوْلِهِ وَأُنْقَانَا وَفِي رِوَايَةِ أَبِي دَاوُدَ فَآخِ بِهِ عَلَى الْإِيمَانِ وَتَوَفَّهُ عَلَى الْإِسْلَامِ وَفِي آخِرِهِ وَلَا تُضِلَّنَا بَعْدَهُ

1675. Sayyiduna Abu Hurayrah رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم offered *salah* (prayer) over a funeral, he prayed:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِيْنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْقَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَآخِ بِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا تُخْرِمْنَا أَجْرَهُ وَلَا تُفْتِنَّا بَعْدَهُ - رَوَاهُ أَحْمَدُ وَابُودَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَرَوَاهُ النَّسَائِيُّ عَنْ أَبِي إِبْرَاهِيمَ الْأَشْهَلِيِّ عَنْ أَبِيهِ وَانْتَهَتْ رِوَايَتُهُ عِنْدَ قَوْلِهِ وَأُنْقَانَا وَفِي رِوَايَةِ أَبِي دَاوُدَ فَآخِ بِهِ عَلَى الْإِيمَانِ وَتَوَفَّهُ عَلَى الْإِسْلَامِ وَفِي آخِرِهِ وَلَا تُضِلَّنَا بَعْدَهُ

"O Allah, forgive the living among us and those of us who have died, those of us who are present and those of us who are absent, those of us who are young and those of us who are old, and the males among us and the females among us. O Allah, to whomsoever of us you give life, cause him to live as an adherent of Islam. And whomsoever of us you cause to die, make him die as a believer. O Allah, deprive us not of his reward and put us not to trial after him."¹

1676. Abu Ibrahim al-Ash-hahi رحمه الله narrated from his father this hadith concluding at 'and the females among us.'

The version of Abu Dawud has:

".....cause him to live as a believer and make him die as an adherent of Islam." It concludes with the words: 'and do not cause us to stray after him.'²

PROPHET'S صلى الله عليه وسلم PRAYER FOR A DEAD PERSON

(١٦٧٧) وَعَنْ وَاثِلَةَ بِنِ الْأَسْقَعِ قَالَتْ صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَجُلٍ مِّنَ الْمُسْلِمِينَ فَسَمِعْتُهُ يَقُولُ اللَّهُمَّ إِنَّ بَنَ فُلَانَ بَنَ فُلَانَ فِي ذِمَّتِكَ وَحَبْلِ جِوَارِكَ فَفِيهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ (رواه ابوداؤد وابن ماجه)

1677. Sayyiduna Wathilah ibn Asqa رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم led them in a funeral *salah* (prayer) over a Muslim man. He heard him pray:

اللَّهُمَّ إِنَّ بَنَ فُلَانَ بَنَ فُلَانَ فِي ذِمَّتِكَ وَحَبْلِ جِوَارِكَ فَفِيهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

"O Allah so-and-so son of so-and-so is in your protection and safe-keeping. So-

¹ Tirmidhi # 1024, Ibn majah # 1498, Musnad Ahmad 2-368.

² Abu Dawud # 3201, Tirmidhi # 1986.

guard him from the trial in the grave and punishment in hell. You are who reimburses and you are the true. O Allah, do forgive him and have mercy on him. Surely, you are the forgiving the Merciful.”¹

COMMENTARY: Mulla Ali Qari رحمه الله has suggested many meaning of the word (حبل). He concludes with what he says to be the best meaning: ‘He was attached to the Qur’an and had grasped it firmly. Hence (حبل) refer to the Quran as in he Qural itself:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

{And hold you fast, all of you together, to the cord (Quran) of Allah....} (3:103)

The word (جرار) mean protection. So, this sentence implies: ‘He had grasped the Quran firmly which is an assurance of protection, peace, faith, Islam and awareness, and means to them.’

DO NOT RECALL BAD THINGS OF THE DEAD

(١٦٧٨) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْكُرُوا مَحَاسِنَ مَوْتَانَا كُمْ وَكُفُّوا عَنْ

مُسَاوِيَهُمْ - (رواه ابوداؤد والترمذی)

1678. Sayyiduna Ibn Umar رضي الله عنه narrated that Allah’s Messenger صلى الله عليه وسلم said, “Recall the good attributes of your dead people but abstain from referring to their bad side.”²

COMMENTARY: When pious work and goodness of anyone who is dead are recalled, Allah’s mercy descends.

The command to mention their good qualities is of the nature of *mustahab* (desirable) while the command to abstain from remembering their weak side is of the kind of *wajib* (obligatory). Hujjatul Islam has written that backbiting the dead is worse than backbiting the living. The *ulama* (Scholars) say that for one who gives bath to the dead, person, it is *mustahab* (desirable) to tell the people of any good sign he sees in the dead, like bright face, sweet smell, etc. But, he must not disclose to anyone any defect or deformation he sees in him, for that is *haraam* (forbidden).

IMAM’S PLACE IN THE FUNERAL SALAH (PRAYER)

(١٦٧٩) وَعَنْ نَافِعِ أَبِي غَالِبٍ قَالَ صَلَّيْتُ مَعَ أَنَسِ بْنِ مَالِكٍ عَلَى جَنَازَةِ رَجُلٍ فَقَامَ حِيَالَ رَأْسِهِ ثُمَّ جَاءُوا

بِجَنَازَةِ امْرَأَةٍ مِنْ قُرَيْشٍ فَقَالُوا يَا أَبَا حَمْرَةَ صَلَّى عَلَيْهَا فَقَامَ حِيَالِ وَسَطِ السَّرِيرِ فَقَالَ لَهُ الْعَلَاءُ بْنُ زِيَادٍ

هَكَذَا رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ عَلَى الْجَنَازَةِ مَقَامَكَ مِنْهَا وَمِنَ الرَّجُلِ مَقَامَكَ مِنْهُ قَالَ

نَعَمْ - رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَفِي رِوَايَةِ أَبِي دَاوُدَ نَحْوَهُ مَعَ زِيَادَةَ فَقَامَ عِنْدَ عَجِيزَةِ الْمُرَأَةِ -

1679. Sayyiduna Nafi Abu Ghalib رحمه الله narrated that he offered the funeral *salah* (prayer) of a man with (Sayyiduna) Anas ibn Maalik رضي الله عنه. (The man was Abdullah ibn Umar رضي الله عنه. He stood opposite his head. Then they came with the funeral of a Qurayshi woman and requested, ‘Abu Hamzah, do offer her funeral *salah* (prayer).’ He stood opposite to the centre of the bier. Al-ala ibn Ziyad asked

¹ Abu Dawud # 3202, Ibn Majah # 1499.

² Abu Dawud # 4900, Tirmidhi # 1019.

him, "Did you see Allah's Messenger صلى الله عليه وسلم stand at the place as you did against the bier for the woman, and at the place as you did against bier for the man?" He said, "Yes!"

According to the version in Abu Dawud the addition is; 'He stood against the hips of the woman.'¹

COMMENTARY: The question where the imam must stand while leading the funeral *salah* (prayer) has been discussed threadbare in section I (hadith # 1657). The difference of opinion and the verdicts of the imam have been mentioned in the commentary there. Sayyiduna Nafi's رحمه الله kunyah was Abu Ghalib and of Sayyiduna Anas رضي الله عنه Abu Hamzah.

SECTION III

الْفَضْلُ الثَّالِثُ

ABOUT STAND UP ON SEEING THE FUNERAL

(١٦٨٠) وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ كَانَ سَهْلُ بْنُ حُنَيْفٍ وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسِيَّةِ فَمَرَّ عَلَيْهِمَا جَنَازَةٌ فَقَامَا فَقِيلَ لَهُمَا إِنَّهَا مِنْ أَهْلِ الْأَرْضِ أَيْ مِنْ أَهْلِ الذِّمَّةِ فَقَالَا إِنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ فَقِيلَ لَهُ إِنَّهَا جَنَازَةٌ يَهُودِيَّةٍ فَقَالَ أَلَيْسَتْ نَفْسًا (متفق عليه)

1680. Sayyiduna Abdur Rahman ibn Abu Layla رحمه الله narrated that (Sayyiduna) Sahl ibn Hunayf رحمه الله and (Sayyiduna) Qays ibn Sa'd رضي الله عنه were sitting (somewhere) in Qadsiyah. A funeral passed by them and they stood up. They were told, "He was one of the ahlulard (resident of the land) or dhimmi and he cited Allah's Messenger's صلى الله عليه وسلم standing when a bier come along. When he was told that it belonged to a Jew the Prophet صلى الله عليه وسلم asked them, "Is that not a soul?"²

COMMENTARY: Qadsiyah is fifteen leagues from Kufah.

The dhimmis are called ahlulard either because they belonged to the lower strata in society or because the Muslim had allotted to them land for cultivation against kharaj.

The Prophet صلى الله عليه وسلم had asked if that was not a soul, meaning, "Should we not take a lesson? Does one not feel fearful on seeing a funeral?"

Perhaps both these *sahabah* (companions) رضي الله عنهم had not known that the command to stand on seeing a funeral was abrogated. (see hadith # 1650 and 1682)

PROPHET'S صلى الله عليه وسلم PRACTICE & ITS ABROGATION

(١٦٨١) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَبِعَ جَنَازَةً لَمْ يَقْعُدْ حَتَّى تُوَصَّعَ فِي اللَّحْدِ فَحَرَّضَ لَهُ جِبْرٌ مِنَ الْيَهُودِ فَقَالَ لَهُ إِنَّا هَكَذَا نَصْنَعُ يَا مُحَمَّدُ قَالَ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ خَالِفُوهُمْ - رَوَاهُ التِّرْمِذِيُّ وَ أَبُو دَاوُدَ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ وَيَشْرِبُ رَأْفِعُ بْنُ الرَّائِي لَيْسَ بِالْقَوِيِّ -

1681. Sayyiduna Ubadah ibn Samit رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم walked behind a funeral and did not sit down till the corpse was lowered in the

¹ Abu Dawud # 3194, Tirmidhi # 1034, Ibn majah # 1494.

² Bukhari # 1312, Muslim # 81-961.

grave. Once, a Jew scholar was presented to him and he said, "This is how we do it, O Muhammad." So, Allah's Messenger صلى الله عليه وسلم sat down and said, "Be different from them."¹

Tirmidhi classifies it as a weak tradition and questions the standing of a sub narrator Bishr ibn Rafi.'

DO NOT STAND UP

(١٦٨٢) وَعَنْ عَلِيٍّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنَا بِالنُّجُومِ فِي الْجَنَائِزِ ثُمَّ جَلَسَ بَعْدَ ذَلِكَ وَأَمَرَنَا بِالْمَجْلُوسِينَ (رواه احمد)

1682. Sayyiduna Ail رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to command them to stand up on seeing a funeral. Later, however, he sat and commanded them to remain seated.²

COMMENTARY: It is obvious from this hadith that the first command to stand up on seeing a funeral is rescinded. On lookers may not now stand up for a funeral.

(١٦٨٣) وَعَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ إِرْتَجَزَا زَةً مَرَّتْ بِالْحَسَنِ بْنِ عَلِيٍّ وَابْنِ عَبَّاسٍ فَقَامَ الْحَسَنُ وَأَمَرَ يَقُمْ ابْنُ عَبَّاسٍ فَقَالَ الْحَسَنُ أَلَيْسَ قَدْ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنَجَارَةٍ يَهُودِيٍّ قَالَ نَعَمْ ثُمَّ جَلَسَ (رواه النسائي)

1683. Sayyiduna Muhammad ibn Sirin رحمه الله narrated that a funeral passed by Sayyiduna Hasan ibn Ali رضى الله عنه and Sayyiduna Ibn Abbas رضى الله عنه. Hasan رضى الله عنه stood up but not Ibn Abbas رضى الله عنه. So, Hasan رضى الله عنه asked, "Had not Allah's Messenger صلى الله عليه وسلم stood up for the funeral of a Jew?" He said, "Yes, but after that he (always) remained seated."³

COMMENTARY: Sayyiduna Ibn Abbas رضى الله عنه enlightened Sayyiduna Hasan رضى الله عنه that the practice of standing up for the funeral was withdrawn by the Prophet صلى الله عليه وسلم. The *ulama* (Scholars) say that perhaps Sayyiduna Hasan رضى الله عنه had not learnt of the Prophet's صلى الله عليه وسلم command to remain seated.

WHY HAD THE PROPHET صلى الله عليه وسلم STOOD FOR THE JEW'S FUNERAL

(١٦٨٤) وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ كَانَ جَالِسًا فَمَرَّ عَلَيْهِ جَنَائِزٌ فَقَامَ النَّاسُ حَتَّى جَاوَزَتِ الْجَنَائِزُ فَقَالَ الْحَسَنُ إِنَّمَا مَرَّ جَنَائِزُ يَهُودِيٍّ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى طَرِيقِهَا جَالِسًا وَكَرِهَ أَنْ تَعْلُو رَأْسَهُ جَنَائِزُ يَهُودِيٍّ فَقَامَ (رواه النسائي)

1684. Sayyiduna Ja'far ibn Muhammad رحمه الله (who was Ja'far Sadiq) narrated on the authority of his father (Muhammad Baqir) رحمه الله that Hasan ibn Ali رضى الله عنه was sitting (somewhere) when a funeral was carried past him. The people (around)

¹ Abu Dawud # 3176, Tirmidhi # 1020, Ibn Majah # 1545.

² Musnad Ahmad 1-82.

³ Nasa'i # 1924.

stood up till it had passed them (Sayyiduna) Hasan رضى الله عنه said to them, "In fact, when a Jew's funeral was being carried, Allah's Messenger صلى الله عليه وسلم was sitting along its route and he did not like that a Jew's bier should be higher than his head, so he stood up."¹

COMMENTARY: The hadith (# 1683) preceding this concerned an early period of time and this hadith is of a later time when Sayyiduna Hasan رضى الله عنه had learnt of the abrogation of the practice to stand up for the funeral.

There are many reasons apart from the one suggested in this hadith for standing on observing a funeral; for fear and taking warning, to honour the angels accompanying a funeral, and so on.

Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله has said that this hadith is manqata (cut off) because Imam Baqi رحمه الله had not found the times of Sayyiduna Hasan رضى الله عنه.

(١٦٨٥) وَعَنْ أَبِي مُوسَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَرَّتْ بِكَ جَنَازَةٌ يَهُودِيٍّ أَوْ نَصْرَانِيٍّ أَوْ مُسْلِمٍ فَقُومُوا لَهَا فَلَسْتُمْ لَهَا تَقُومُونَ إِذْ مَا تَقُومُونَ لِمَنْ مَعَهَا مِنَ الْمَلَائِكَةِ (رواه احمد)

1685. Sayyiduna Abu Musa رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Stand up for the coffin of a Jew, a Christian or a Muslim as it passes you. You will not be standing for it, but you will only stand for the angels who accompany it."²

COMMENTARY: As stated previously, there could be many reasons for standing on seeing the funeral. Moreover, this command to stand is withdrawn.

(١٦٨٦) وَعَنْ أَنَسِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ فَقِيلَ لَهَا جَنَازَةٌ يَهُودِيٍّ فَقَالَ إِذْ مَا قُمْتُ لِلْمَلَائِكَةِ (رواه النسائي)

1686. Sayyiduna Anas رضى الله عنه narrated that a funeral (passed by Allah's Messenger صلى الله عليه وسلم so he stood up. He was told that the funeral was of a Jew and he said, "I stood up only for the angels."³

THREE ROWS NECESSARY FOR THE FUNERAL SALAH (PRAYER)

(١٦٨٧) وَعَنْ مَالِكِ بْنِ هُبَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ مُسْلِمٍ يَمُوتُ فَيُصَلِّي عَلَيْهِ ثَلَاثَةٌ صُفُوفٍ مِنَ الْمُسْلِمِينَ إِلَّا أَوْجِبَ فَكَانَ مَالِكٌ إِذَا اسْتَقْبَلَ أَهْلَ الْجَنَازَةِ جَزَاهُمْ ثَلَاثَةَ صُفُوفٍ لِهَذَا الْحَدِيثِ - رَوَاهُ أَبُو دَاوُدَ وَفِي رِوَايَةِ التِّرْمِذِيِّ قَالَ كَانَ مَالِكُ ابْنُ هُبَيْرَةَ إِذَا صَلَّى عَلَى جَنَازَةٍ فَتَقَالَ النَّاسُ عَلَيْهَا جَزَاهُمْ ثَلَاثَةٌ أَجْرَاءٍ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَيْهِ ثَلَاثَةٌ صُفُوفٍ أَوْجِبَ وَرَوَى ابْنُ مَاجَةَ نَحْوَهُ - (رواه الترمذی)

1687. Sayyiduna Maalik ibn Hubayrah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "when a Muslim dies and three rows of Muslims offer

¹ Nasa'i # 1927.

² Musnad Ahmad 4-391.

³ Nasa'i 1028.

salah (prayer) over him, he is assured of admittance (to paradise).” Hence, when Maalik رضى الله عنه considered those who had accompanied the funeral to be few, he divided them into three rows in the light of this hadith.

The version in Tirmidhi is:

Marthad ibn Abdullah رحمه الله narrated that when Maalik ibn Hubayrah رضى الله عنه led a funeral *salah (prayer)* and there were few people, he arranged them into three rows. He said that Allah’s Messenger صلى الله عليه وسلم had said, “He over whom three rows (of Muslims) offer the funeral *salah (prayer)*, is assured (of paradise).”¹

COMMENTARY: It is very clear that we must believe firmly that nothing is *wajib (expedient)* or binding on Allah. This hadith says that it is *wajib (expedient)* on Allah or the man is assured of admittance to paradise. This is according to Allah’s promise and His favour. His promise is never defaulted and He makes it binding on Himself without any compulsion. In a funeral *salah (prayer)*, the most excellent row is the last one as against the regular *salah (prayer)* in which the front rows are the most excellent.

The *ulama (Scholars)* say that after the funeral *salah (prayer)*, prayers should not be made for the dead person because that might suggest an extension of the funeral *salah (prayer)*.

THE PROPHET’S PRAYER IN THE FUNERAL SALAH (PRAYER)

(١٦٨٨) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلَاةِ عَلَى الْجُنَائِزِ أَللَّهُمَّ أَنْتَ رَبُّهَا وَأَنْتَ خَلَقْتَهَا وَأَنْتَ هَدَيْتَهَا إِلَى الْإِسْلَامِ وَأَنْتَ قَبَضْتَ رُوحَهَا وَأَنْتَ أَعْلَمُ بِسِرِّهَا وَعَلَانِيَتِهَا جِئْنَا شُفَعَاءَ فَأَغْفِرْ لَهُ (رواه ابو داود)

1688. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم prayed during the funeral *salah (prayer)*:

اللَّهُمَّ أَنْتَ رَبُّهَا وَأَنْتَ خَلَقْتَهَا وَأَنْتَ هَدَيْتَهَا إِلَى الْإِسْلَامِ وَأَنْتَ قَبَضْتَ رُوحَهَا وَأَنْتَ أَعْلَمُ بِسِرِّهَا وَعَلَانِيَتِهَا جِئْنَا شُفَعَاءَ فَأَغْفِرْ لَهُ

“O Allah, you are its Lord. You created it. You guided it to Islam and you have taken its soul. You are more aware of its secrets and its apparent (conduct). We have come as intercessors, so do forgive him.”²

ABU HURAYRAH’S رضى الله عنه PRAYER OVER A CHILD

(١٦٨٩) وَعَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ صَلَّيْتُ وَرَأَى أَبِي هُرَيْرَةَ عَلَى صَبِيٍّ لَمْ يَعْمَلْ خَطِيئَةً قَطُّ فَسَمِعْتُهُ يَقُولُ
اللَّهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ (رواه مالك)

1689. Sayyiduna Sa’eed ibn al Musayyab رحمه الله narrated that he offered *salah (prayer)* over a child, who had never done any wrong, behind (Sayyiduna) Abu Hurayrah رضى الله عنه. He heard him pray, “O Allah, protect him from the punishment in the grave.”³

¹ Abu Dawud # 3166, Tirmidhi # 1028, Ibn Majah # 1490.

² Abu Dawud # 3200, Musnad Ahmad 2-458.

³ Muwatta Maalik # 18(Jana’iz).

COMMENTARY: This prayer does not mean chastisement and questioning in the grave. Rather, it is a plea to Allah to save the child from sorrow and terror in the grave and the squeezing which will afflict everyone minor or adult.

WILL CHILDREN BE QUESTIONED: Though the *ulama* (Scholars) differ on this question, the correct thing is that children will not be subjected to reckoning. It is against the principles of Shri'ah that a non-responsible person should be punished.

PRAYER OVER A CHILD

(١٦٩٠) وَعَنِ الْبُخَارِيِّ تَعْلِيْقًا قَالَ يَقْرَأُ الْحَسَنُ عَلَى الطِّفْلِ فَاتِحَةَ الْكِتَابِ وَيَقُولُ اللَّهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَفَرَطًا وَذُخْرًا وَأَجْرًا-

1690. Imam Bukhari رحمه الله has reported as part of caption of a chapter that رحمه الله when he offered *salah* (prayer) over a child, Hasan Busri رحمه الله recited (after the first *takbir*) surah al-Fatihah and prayed:

اللَّهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَفَرَطًا وَذُخْرًا وَأَجْرًا

"O Allah let him be for us a forerunner, an augury, a store and a reward."¹

COMMENTARY: The prayer means 'let this child be a means to our advantage, goodness and profit on the day of resurrection, so that it intercedes for us before our Lord!

NO FUNERAL SALAH (PRAYER) OVER INFANT

(١٦٩١) وَعَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الطِّفْلُ لَا يُصَلَّى عَلَيْهِ وَلَا يَرِثُ وَلَا يُورَثُ حَتَّى يَسْتَهْلَ- رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ إِلَّا أَنَّهُ لَمْ يَذْكُرْ وَلَا يُورَثُ-

1691. Sayyiduna Jabir رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Funeral *salah* (prayer) should not be offered over an infant who has uttered no sound (or cried at the time of birth), neither does he inheritance)." (meaning that he leaves on inheritance)(He is one on whom no sign of life is apparent),² Ibn Majah does not mention 'nor is he inherited.'

IMAM SHOULD NOT STAND ON A RAISED PLACE

(١٦٩٢) وَعَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ هَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقُومَ الْإِمَامُ فَوْقَ شَيْءٍ وَالنَّاسُ خَلْفَهُ يَعْجَبُ مِنْهُ- رَوَاهُ الدَّارِقُطْنِيُّ فِي الْمُجْتَبَى فِي كِتَابِ الْجَنَائِزِ-

1692. Sayyiduna Abu Mas'ud Ansari رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade that the imam should stand above something and the people behind him, meaning on a level lower than him.³

COMMENTARY: In the funeral *salah* (prayer), it is disallowed that the imam should stand on a raised place and his followers on a lower level. This means that the converse would be more disallowed; the imam lower than his followers. This applies to every *salah* (prayer),

¹ Bukhari chapter heading: recitation of al-Fatihah, Book of Funerals.

² Tirmidhi # 1049, Ibn Majah # 1508.

³ Abu Dawud # 597, Daraqutni # I nth chapter Prophet صلى الله عليه وسلم forbade the imam standing on a raised place (above followers).

not merely the funeral *salah* (prayer). This is why the words of hadith do not specify the *salah* (prayer), but the compiler of Mishkat presumed this hadith to pertain to the funeral *salah* (prayer) so put it down in this chapter, so it is clear that this hadith belongs here too. Moreover, people may have been doing this thing. Hence, they were forbidden to do this.

CHAPTER - VI

BURYING THE DEAD

بَابُ دَفْنِ الْمَيِّتِ

SECTION I

الْفَضْلُ الْأَوَّلُ

MUSTAHAB (DESIRABLE) TO BUILD GRAVE WITH NICHE

(١٦٩٣) عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَيْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ فِي مَرَضِهِ الَّذِي هَلَكَ فِيهِو الْخُدُوعِي لِحْدًا وَأَنْصَبُوا عَلَيَّ اللَّيْنِ نَصْبًا كَمَا صَنِعَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (رواه مسلم)

1693. Sayyiduna Aamir ibn Sa'd ibn Abu Waqqas رحمه الله narrated that (Sayyiduna) Sa'd ibn Abu Waqqas رضي الله عنه Said, during his illness that led to his death, "Make for me a lahd (lateral niche) in my grave and place over me unbaked bricks as was done for Allah's Messenger صلى الله عليه وسلم."¹

COMMENTARY: Lahd is the niche within the grave oriented to the qiblah in which the corpse is lowered. It is *mustahab* (desirable) to make this kind of grave.

Ibn Hammam, however, said that it is *sunnah* (Practice of Holy Prophet صلى الله عليه وسلم) unless one cannot do it, like the soil might be soft.

Sayyiduna Sa'd رضي الله عنه instructed that unbaked bricks must be placed over him, meaning the grave should be covered with them.

The *ulama* (Scholars) say that the Prophet's صلى الله عليه وسلم grave's lahd was covered with nine bricks.

PLACING CLOTH IN THE GRAVE

(١٦٩٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ جُعِلَ فِي قَبْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَطِيفَةٌ حُمْرَاءُ (رواه مسلم)

1694. Sayyiduna Ibn Abbas رضي الله عنه narrated that a piece of red cloth was put in the grave of Allah's Messenger صلى الله عليه وسلم.²

COMMENTARY: Sha'ran رضي الله عنه (شهران) was a servant of the Prophet صلى الله عليه وسلم. He had placed this red cloth in the Prophet's صلى الله عليه وسلم grave on his own without asking permission of the *sahabah* (companions) رضي الله عنهم. He explained his doing that he did not like anyone else to make use of a sheet of cloth that the Prophet صلى الله عليه وسلم had used.³

Some *ulama* (Scholars) hold that placing a cloth or anything like it in a grave was exclusive to the Prophet صلى الله عليه وسلم (and no one else is allowed it). The *sahabah* (companions) رضي الله عنهم were not agreeable to the cloth being placed in the Prophet's صلى الله عليه وسلم grave. Sayyiduna Ali رضي الله عنه and Sayyiduna Abbas رضي الله عنه reprimanded Sha'ran رضي الله عنه for doing it. Rather, Ibn Abdul Bar رحمه الله has written in *Isti'ab* that the piece of red cloth was removed from the grave before it was closed.

¹ Muslim # 90.966, Nasa'i # 2007, Ibn Majah # 1556.

² Muslim # 91-967, Tirmidhi # 1048, Nasa'i # 2012, Musnad Ahmad 1-355.

³ Ibn Kathir gives the name a shaqran. See life of Prophet صلى الله عليه وسلم (P 722) Darul Isha'at, Karachi.

The *ulama* (Scholars) hold that it is *makruh* (unbecoming) to place a piece of cloth it is *makruh* (unbecoming) to place a piece of cloth in the grave because it is a waste of money.

LIKE CAMEL'S HUMP

(١٦٩٥) وَعَنْ سُفْيَانَ التَّمَامِيِّ أَنَّهُ رَأَى قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَهْمًا (رواه البخاري)

1695. Sayyiduna Sufyan al-Tammar رضى الله عنه narrated that he saw the grave of the Prophet صلى الله عليه وسلم humped (like camel's hump).¹

COMMENTARY: Imam Maalik رحمه الله Imam Ahmad رحمه الله and Imam Abu Hanifah رحمه الله go by this hadith. They say that it is *mustahab* (desirable) to have the grave humped. Imam Shafi'i رحمه الله said that the grave should be levelled with the surface.

GRAVE SHOULD NOT BE RAISED

(١٦٩٦) وَعَنْ أَبِي الْهَيَّاجِ الْأَسَدِيِّ قَالَ قَالَ لِي عَلِيٌّ أَلَا أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا تَدَعُ بَيْتًا إِلَّا أَطْمَسْتَهُ وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ (رواه مسلم)

1696. Sayyiduna Abu Al-Hayyaj Al-Asadi رحمه الله said that (Sayyiduna) Ali رضى الله عنه said to him, "Indeed, I send you to accomplish what Allah's Messenger صلى الله عليه وسلم had sent me to do. Do not leave a picture without obliterating it, and a raised grave without levelling it."²

COMMENTARY: The *ulama* (Scholars) say that it is forbidden to keep a picture and *wajib* (expedient) to erase it. It is disallowed to sit before it. If a grave is very high then it must be levelled to near the surface of the ground, leaving only its indication which is about a span because only this much is mansun, or *mustahab* (desirable). More than that is *makruh* (unbecoming). If a grave is more than one span high then it is *mustahab* (desirable) to demolish the portion above one span.

FORBIDDEN THINGS

(١٦٩٧) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجَيِّصَ الْقَبْرَ وَأَنْ يُبْنَى عَلَيْهِ وَأَنْ يُقْعَدَ عَلَيْهِ (رواه مسلم)

1697. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade that graves should be plastered with cement, that a structure should be built over it and that anyone should sit on it.³

COMMENTARY: The disallowance to plaster the graves is of the kind of *makruh* (unbecoming) whatever way it is done.

It is not proper to erect any kind of a structure over a grave, like a dome, etc. If it is raised then it must be demolished, this being *wajib* (expedient) even if it is a mosque. Erecting a structure on a grave is forbidden whether it is built with stones and bricks, or a mere canopy is raised. This is disallowed because it resembles the infidels who put up a shade over graves for ten days.

Sitting on graves is disallowed because it belittles a believer and stains his honour and

¹ Bukhari # 1390.

² Muslim # 93-969, Abu Dawud # 3218, Tirmidhi # 1051, Musnad Ahmad 1-96.

³ Muslim # 94-970, Tirmidhi # 1054, Nasa'i # 2027, Ibn Majah # 1562, Musnad Ahmad 6-299.

nobility. Sitting on graves degrades the grave dweller.

Some people say that it is not allowed to sit on graves if anyone sit to express sorrow and grief and continues to sit because some people abandon the world and retreat to a grave of their well wisher or relative.

SOME RULES ABOUT GRAVES

(١٦٩٨) وَعَنْ أَبِي مَرْثَدٍ الْعَنَوِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تُصَلُّوا إِلَيْهَا - (رواه مسلم)

1698. Sayyiduna Abu Marthad al-Ghanawi رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not sit on graves and do not offer *salah* (prayer) facing them."¹

COMMENTARY: Ibn Hammam said that it is *makruh* (unbecoming) to sit on graves and to walk over them. However, it is becomes necessary to step on graves in order to be able to dig a grave or Cary a bier up to it or bury a dead, then one may walk on them.

It is *mustahab* (desirable) to walk bare fasted in a graveyard but *makruh* (unbecoming) to sleep near a grave or to sleep by reclining on it. It is extremely disliked to relieve oneself near graves. Besides everything is *makruh* (unbecoming) at a graveyard that is not established by *sunnah* (Practice of Holy Prophet صلى الله عليه وسلم). The only thing know from *sunnah* (Practice of Holy Prophet صلى الله عليه وسلم) is to go to the graves and make supplication while standing there. The Prophet صلى الله عليه وسلم visited the graveyard Jannatul Baqi and said there;

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاجِقُونَ وَأَسْأَلُ اللَّهَ لِي وَلَكُمْ الْعَافِيَةَ

'Peace be on you, O you the believing people! And, we - if Allah wills - shall meet you. I pray to Allah, for safety for myself and for you.'

This should not cause anyone to doubt that the Quran cannot be recited there because recitation of the Quran is part of supplication. So, it is not *makruh* (unbecoming) to recite the Quran at the graveyard.

The *ulama* (Scholars) say that if anyone offers *salah* (prayer) in the direction of a grave intending thereby to respect the grave or honour its dweller then it is clearly an act of disbelief. Even if he has no such intention in offering *salah* (prayer) in the direction of a grave, it is *makruh tahrimi* (disapproved to forbidden). It is same if a bier is placed in front of one who offer *salah* (prayer). Rather, the dislike in this case is more accentuated.

No one may have a grave or a bier in front of him when he offers a *salah* (prayer).

(١٦٩٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جُمْرَةٍ فَتُحْرِقَ ثِيَابَهُ فَتُخْلِصَ إِلَى جِلْدِهِ خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرِ (رواه مسلم)

1699. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "That one of you should sit on burning coals and scorch his clothing and warm his skin is better than that he should sit on a grave."²

COMMENTARY: Live coals will not cause as much harm as sitting on graves would.

¹ Muslim # 97-972, Abu Dawud # 3229, Tirmidhi # 1052, Nasa'i # 760.

² Muslim # 96-971, Abu Dawud # 3228, Nasai # 2044, Ibn Majah # 1566.

SECTION II

الْفَضْلُ الثَّانِي

SPLIT GRAVE TOO

(١٧٠٠) وَعَنْ عُرْوَةَ بْنِ الرَّبِيعِ قَالَ كَانَتْ بِالْمَدِينَةِ رَجُلَاتٍ أَحَدُهُمَا يَلْحَدُ وَالْأُخْرَى لَا يَلْحَدُ فَقَالُوا أَيُّهُمَا

جَاءَ أَوَّلًا عَمِلَ عَمَلَهُ فَبَجَاءَ الَّذِي يَلْحَدُ فَلَحَدَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (رواه في شرح السنة)

1700. Sayyiduna Urwah ibn Zubayr narrated that there were in Madinah two men, one of whom dug graves with niches and the other did not dig riches (in graves but dug split graves). So, the *sahabah* (companions) رضى الله عنهم decided that whichever of them came first would carry out work that he had been doing. So, he who made riches come and dug (the grave with) a niche for Allah's Messenger صلى الله عليه وسلم.¹

COMMENTARY: Sayyiduna Abu Ubaydah ibn al-Jarrah رضى الله عنه was a great *sahabi*. He was one of the ten who were given glad tidings of paradise by the Prophet صلى الله عليه وسلم. He used to dig split graves and though the niche was better, the split was permitted too. Sayyiduna Abu Tahah رضى الله عنه Ansari used to make niche in the grave he dug.

EXCELLENCE OF NICHE IN THE GRAVE

(١٧٠١-١٧٠٢) وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنَا وَالشَّقُّ لِعَيْرِنَا. رَوَاهُ

الزُّمَيْدِيُّ وَأَبُو دَاوُدَ وَالتَّنَائِيُّ وَابْنُ مَاجَةَ وَرَوَاهُ أَحْمَدُ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ.

1701. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "The lahd (niche) is for us and shaqq (split) is for others than us."²

1702. Sayyiduna Jarir ibn Abdullah رضى الله عنه narrated it too.³

COMMENTARY: The *ulama* (Scholars) give several meanings of this hadith. The most correct is that the grave with the lateral niche is for the Prophets. عليه السلام The grave with split or excavation in the middle is for other than the Prophet صلى الله عليه وسلم.

WIDE, DEEP & BEAUTIFUL GRAVES

(١٧٠٣) وَعَنْ هِشَامِ بْنِ عَامِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ أُحُدٍ اخْفِرُوا وَأَوْسِعُوا وَأَعْمِقُوا

وَأَحْسِنُوا وَأَدْفِنُوا الْإِثْنَيْنِ وَالثَّلَاثَةَ فِي قَبْرِ وَاحِدٍ وَقَدِّمُوا أَكْثَرَهُمْ قُرْآنًا. رَوَاهُ أَحْمَدُ وَالتَّنَائِيُّ وَأَبُو دَاوُدَ

وَالتَّنَائِيُّ وَرَوَى ابْنُ مَاجَةَ إِلَى قَوْلِهِ وَأَحْسِنُوا.

1703. Sayyiduna Hisham ibn Aamir رضى الله عنه narrated that on the day of *Uhud*, the Prophet صلى الله عليه وسلم said, "Dig (graves) and make them spacious, deep and beautiful. And, bury two or three together in one grave. Put him first who knew the Quran most of others."⁴

COMMENTARY: To dig a grave deep is *sunnah* (Practice of Holy Prophet صلى الله عليه وسلم). The corpse is safe in a deep grave from animals. It should be so deep that if a man stand inside

¹ Baygawi in Sharh us *Sunnah* # 1510.

² Abu Dawud # 3208, Tirmidhi # 1045, Nasa'I # 2009, Ibn Majah # 1554.

³ Ibn Majah # 1555, Musnad Ahmad 4-357.

⁴ Abu Dawud # 321, Tirmidhi # 1713.

and raises aloft his hands, the tip of his fingers would touch the edge of the grave.

It is allowed to bury two or three men in a grave at times of necessity but when there is no compulsion, it is not allowed.

A practicing scholar is honoured in this world. So, he is honoured too after death by putting the most learned in the Quran in the front (towards the qiblah) in the grave when more than one are buried inside.

ONE FUNERAL SALAH (PRAYER) FOR MORE THEN ONE DEAD PERSON

It is allowed to offer a single funeral *salah* (prayer) over more than one dead person when more than one funeral are brought together. But, it is also allowed to offer a separate funeral *salah* (prayer) for each of them. The biers may be placed one behind the other towards the qiblah, or in a straight line lengthwise. The imam, in the latter case, must stand against the most superior of them.

SHIFTING THE DEAD TO ANOTHER PLACE

(١٧٠٤) وَعَنْ جَابِرٍ قَالَ لَمَّا كَانَتْ يَوْمَ أُحُدٍ جَاءَتْ عَمَّتِي بِأَبِي لَسْتُ فِتْنَةً فِي مَقَابِرِنَا فَمَنَّاذَى مُتَأَذَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُدُّوا الْقَتْلَى إِلَى مَضَاجِعِهِمْ - رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالتَّسَائِيُّ وَالدَّارِمِيُّ وَ لَقَطُّهُ لِلتِّرْمِذِيِّ -

1704. Sayyiduna Jabir رضى الله عنه narrated that on the day of *Uhud* his paternal aunt brought his father (her brother) to bury him in their graveyard. However, a crier from Allah's Messenger صلى الله عليه وسلم called out, "Return the martyrs to the places where they fell (in martyrdom)."¹

COMMENTARY: The father of Sayyiduna Jabir رضى الله عنه was among the martyrs of the Battle of *Uhud*. His paternal aunt took her brother to the Baqir graveyard for burial. However, the Prophet's صلى الله عليه وسلم message was conveyed to her that the martyrs were to be buried where they had died.

The ruling is deduced by some scholars that a person must be buried in the city in which he dies. His body must not be shifted to another city.

The correct thing is that this hadith concerns the martyrs. Moreover, once a body is buried then it must not be taken out to move to another city without a valid reason. If there is a sound reason then the body may be moved to another place.

Ibn Hammam رحمه الله said that before burial and preparation of the grave, there is no harm in moving the body to up to two leagues because graveyards can be at such distances. But, it is *mustahab* (desirable) to bury distances. But, it is *mustahab* (desirable) to bury the body in the same city where the person had died. The brother of Sayyidah Ayshah رضى الله عنه, Abdur Rahman ibn Abu Bakr رضى الله عنه died away from Makkah at the distance of one manzil. The people brought him to Makkah and buried him. When she visited his grave later, she said, "If I was there when you died, I would not have brought you here but buried you where you had died."

RE-DIGGING AFTER BURIAL

It is not allowed to dig a grave after burying the dead and closing the grave (for any reason

¹ Abu Dawud # 3165, Tirmidhi # 1717, Nasa'i # 2004, Ibn Majah # 1516, Darimi # 45, Musnad Ahmad 3-297.

whatsoever), even if only a little time has elapsed after burial, or if very much time has passed. However, it is allowed if there is a valid, sound reason, like the land of burial was usurped from someone, or someone having exercised his right has transferred the land to his name, and demands that the grave must be evacuated.

The *ulama* (Scholars) write that otherwise many *sahabah* are buried in cities of the infidels. They have not been moved from their graves.

The owner of the land where the grave lies has a right to level his land and use it for cultivation. Another reason for re-digging a grave is that someone may have left his property of any kind in the grave. He may dig it and recover his belonging.

Ibn Hammam رحمه الله said that if a woman's son dies somewhere and is buried there, it is not allowed to move his body his native land where the mother resides even if she becomes restless for him. Some later day *ulama* (Scholars) have allowed the transfer of the body in this case, but their ruling is not valid the compiler of the Hidayah has written in one of his other books, "If anyone dies in an alien city, it is *makruh* (unbecoming) to move his body because it is a meaningless and useless exercise. It is a waste of time, too. Also, it causes a delay in burying the dead.

Moreover, the *ulama* (Scholars) have given a unanimous verdict that even if a body is buried without offering the funeral *salah* (prayer), it is not allowed to bring it out of its grave.

No one should be buried in the house where he used to reside. This is the privilege only of the Prophet صلى الله عليه وسلم. It is not permitted to anyone else to do so.

LOWERING THE BODY IN THE GRAVE

(١٧٠٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قِبَلِ رَأْسِهِ (رواه الشافعي)

1705. Sayyiduna Ibn Abbas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was lowered into the grave from the side of his head. ¹

COMMENTARY: Imam Shafi'i رحمه الله has followed this hadith and has prescribed that the corpse must be lowered into the grave head first.

The Hanafi place the corpse by the side of the grave towards the qiblah and pick it up and lower it into the grave. This is how the Prophet صلى الله عليه وسلم used to do as clear from the next hadith.

As for this hadith, the room of the Prophet صلى الله عليه وسلم was not very spacious and the side of the grave was along the wall of the room.

Moreover, another hadith (in Abu Dawud) contradicts this hadith saying that the Prophet صلى الله عليه وسلم was lowered from the side of the qiblah. (Ibn Majah too has transmitted a similar hadith).

In the light of the contradiction, both these traditions are dropped.

(١٧٠٦) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ قَبْرَ الْيَلَاءِ فَأَسْرَجَ لَهُ بِسِرَاجٍ فَأَخَذَ مِنْ قِبَلِ الْقِبْلَةِ

وَقَالَ رَحِمَكَ اللَّهُ إِنَّ كُنْتُ لَا وَأَهَّا تَلَاءً لِلْقُرْآنِ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ فِي شَرْحِ السُّنَنِ إِسْنَادُهُ ضَعِيفٌ -

1706. Sayyiduna Ibn Abbas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم entered a grave (to lower a corpse) in the night. A lamp was lit for him and he faced the qiblah, (He lowered the corpse and) he said, "May Allah have mercy on you. You

¹ Bayhaqi in sunan, Shafi'i in Musnad p 360.

wept much (for fear of Allah) and you recited the Quran very often. (Because of these two things you deserve mercy of Allah.)”¹

COMMENTARY: Tirmidhi rates this hadith as hasan sahih. Jabir رضى الله عنه and Yazid ibn Thabit رضى الله عنه also narrated ahadith in this chapter.

This hadith asserts that it is not *makruh* (unbecoming) to bury the dead in the night as some *ulama* (Scholars) say. The Hanafis follow this hadith and lower the body from the direction of the qiblah, as a *sunnah* (Practice of Holy Prophet صلى الله عليه وسلم).

RECITATION WHILE LOWERING THE BODY

(١٧٠٧) وَعَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أُدْخِلَ الْمَيِّتَ الْقَبْرَ قَالَ بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ وَفِي رِوَايَةٍ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ - رَوَاهُ أَحْمَدُ وَالْبَيْهَقِيُّ وَابْنُ مَاجَةَ وَرَوَى أَبُو دَاوُدَ الْقَائِمَةَ -

1707. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم recited when he lowered the dead person in the grave:

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

“In the name of Allah, at His command and on the Shari’ah (divine law) of Allah’s Messenger صلى الله عليه وسلم”

According to another version, he recited:

وَعَلَى سُنَّةِ رَسُولِ اللَّهِ

“...and on the *sunnah* (Practice of Holy Prophet صلى الله عليه وسلم) of Allah’s Messenger صلى الله عليه وسلم”²

(instead of ‘Shari’ah (divine law) of ...’)

DUST & WATER

(١٧٠٨) وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُرْسَلًا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَفَى عَلَى الْمَيِّتِ ثَلَاثَ حَفَيَاتٍ بِيَدَيْهِ جَمِيعًا وَأَنَّ رَشَّ عَلَى قَبْرِ ابْنِهِ إِبْرَاهِيمَ وَوَصَّ عَلَيْهِ حَصْبَاءَ - رَوَاهُ فِي شَرْحِ السُّنَّةِ وَرَوَى الشَّافِعِيُّ مِنْ قَوْلِهِ رَشَّ

1708. Sayyiduna Jafar ibn Muhammad narrated in a mursal form from his father (Imam Baqir) that the Prophet صلى الله عليه وسلم scattered three handfuls of earth on the dead (on his grave) with both hands, and that he sprinkled water on his son Ibrahim’s grave and (to mark it) he put some pebbles on it.³

COMMENTARY: Imam Ahmad رحمه الله has reported it with a weak line of transmission that the Prophet صلى الله عليه وسلم threw the first handful of earth and said: (منها خلقناكم) (from it we created you). At the second, he said: (ولينا نعيدكم) (And into it we shall restore you). When he scattered the third handful, he said: (ومننا نخرجكم تارة أخرى) (and from it we shall bring you forth). (Surah Taha, 20:55)

Ibn Maalik رحمه الله said that those people who go with the funeral procession, it is *sunnah*

¹ Tirmidhi # 1059, Baghawi Sharh as *Sunnah* # 1514.

² Tirmidhi # 1048, Abu Dawud # 3213 (2nd version), Ibn Majah # 1550, Musnad Ahmad 2-27.

³ Baghawi # 1515.

(Practice of Holy Prophet صلى الله عليه وسلم) for them to cast dust into the grave by the handful when the lahd or Shiqq is closed. When it is full and levelled, it is *sunnah* (Practice of Holy Prophet صلى الله عليه وسلم) for them to sprinkle water over it.

A DIDACTIC EXAMPLE

Some dreamt that a man who had died related that when his deeds were weighed, his evil deeds outweighed the pious landed in the pan of pieties and outweighed the evil deeds. He learnt that it had the handful of earth that he had cast on a Muslim's grave.

NO INSCRIPTION ON GRAVES & NO TRAMPLING

(١٧٠٩) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجَمَّصَ الْقَبُورُ وَأَنْ يُكْتَبَ عَلَيْهَا وَأَنْ تُؤْطَأَ (رواه الترمذی)

1709. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade them that graves should be plastered with cement, have inscriptions on them or be trampled.¹

COMMENTARY: If graves are plastered that is a kind of adornment and an unnecessary effort. Some people, however, allow that wet mud should be smeared over a grave.

It is *makruh* (unbecoming) to write on graves the name of Allah or His Messenger صلى الله عليه وسلم and verses of the Quran lest they come under feet of pedestrians or animals pass urine over them. Some Hanafi *ulama* (Scholars) hold that it is also forbidden to inscribe the sacred name of Allah and of His Messenger صلى الله عليه وسلم and verses of the Quran. It is also *makruh* (unbecoming) to write down the name epithet, etc. of the dead person on a tablet or a gravestone. Some *ulama* (Scholars), however, maintain that it is allowed to mount an epitaph on the grave with the name of the dead, particularly the righteous men, so that their graves may be recognized even after passage of time.

WATER WAS SPRINKLED ON PROPHET'S صلى الله عليه وسلم GRAVE

(١٧١٠) وَعَنْهُ قَالَ قَالَ رَسُولُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ الَّذِي رَسَّ الْمَاءَ عَلَى قَبْرِهِ بِإِلَافِ بْنِ رَبَاحٍ بِقَرْبَةِ بَدَأْمَنْ قَبْلِ رَأْسِهِ حَتَّى انْتَهَى إِلَى رِجْلَيْهِ (رواه البيهقي في دلائل النبوة)

1710. Sayyiduna Jabir رضى الله عنه narrated that water was sprinkled at the Prophet's صلى الله عليه وسلم grave. It was (Sayyiduna) Bilal ibn Rabah رضى الله عنه who had sprinkled the water on his grave from a waterskin, having begun from the side of the head to end it up at his feet.²

SLAB ON GRAVE

(١٧١١) وَعَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ قَالَ لَمَّا مَاتَ عُثْمَانُ بْنُ مَطْعُونٍ أُخْرِجَ بِحِثَارَتِهِ فُدْفِنَ أَمْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ يَأْتِيَهُ بِحَجَرٍ فَلَمْ يَسْتَطِعْ حَمَلَهَا فَفَقَامَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَسَرَ عَنْ ذِرَاعَيْهِ قَالَ الْمُطَّلِبُ قَالَ الَّذِي يُخْبِرُنِي عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانِي أَنْظُرُ إِلَى بَيَاضِ

¹ Tirmidhi # 1054.

² Bayhaqi in Datil Nabuwah.

ذَرَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ حَسَرَ عَنْهُمَا ثُمَّ حَمَلَهَا فَوَضَعَهَا عِنْدَ رَأْسِهِ وَقَالَ أَعْلَمُ بِهَا قَبْرُ
أَخِي وَأَذْفُنْ إِلَيْهِ مَنْ مَاتَ مِنْ أَهْلِي (رواه ابوداؤد)

1711. Sayyiduna Al-Muttalib ibn Abu Wada'ah رضى الله عنه narrated that when Uthman ibn Ma'zun رضى الله عنه died, his funeral was brought and he was buried. The Prophet صلى الله عليه وسلم instructed a man to fetch a stone, but he was unable to carry it. So, Allah's Messenger صلى الله عليه وسلم stood up, went up to it and rolled his sleeves. Al Muttalib interjected that he who narrated to him this hadith about Allah's Messenger صلى الله عليه وسلم said, "It is as though I still see whiteness of the forearms of Allah's Messenger صلى الله عليه وسلم as he had rolled up his sleeves." Then, he carried the stone and placed it at the head of the grave, and said, "In this way, I post a marking at my brother's grave. Now, I shall bury near him those of my family who die."¹

COMMENTARY: Sayyiduna Muttalib in Abu Wada'ah رضى الله عنه was a sahabi (Prophet's companion) who embraced Islam on the day of the conquest of Makkah. He had narrated this hadith from another sahabi رضى الله عنه because he was not himself present on this occasion.

Sayyiduna Uthman ibn Maz'un رضى الله عنه was the Prophet's صلى الله عليه وسلم foster brother. He had embraced Islam in its earliest stage and only thirteen people had preceded him in Islam. He had participated in the Battle of Badr and was the first of the muhajirs (emigrants) to die in Madinah. The first to be buried near his grave was Ibrahim رضى الله عنه the Prophet's صلى الله عليه وسلم infant son.

It is *mustahab* (desirable) to place a marking on the grave to be able to recognize it. It is also *mustahab* (desirable) to bury one's family members and relatives at one place.

GRAVE OF THE PROPHET SAYYIDUNA ABN BAKR رضى الله عنه AND UMAR رضى الله عنه

(١٧١٢) وَعَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ يَا أُمَّاهُ اكْشِفِي لِي عَنْ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَصَاحِبَيْهِ فَكَشَفَتْ لِي عَنْ ثَلَاثَةِ قُبُورٍ لَا مُشْرِفَةَ وَلَا لَا طِئَةَ مَبْطُوحَةٍ يَبْطَحَاءِ الْعُرْصَةِ الْحُمْرَاءِ

(رواه ابوداؤد)

1712. Sayyiduna at-Qasim ibn Muhammad رحمه الله narrated that he went to Sayyidah Ayshah رضى الله عنه and requested her to let him see the graves of the Prophet صلى الله عليه وسلم and his two companions, رضى الله عنه addressing her as mother. She let him see the three graves. They were neither high nor level with the ground (but about one span higher than the surface of the earth). Red pebbles of the open spaces around were laid on them.²

COMMENTARY: These graves were in the room of Sayyidah Ayshah رضى الله عنه. As long as the door was open a curtain was hung on it. Anyone who wished to visit the graves could go in by raising the curtain.

(١٧١٣) وَعَنِ الْبِرَاءِ بْنِ عَازِبٍ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ

¹ Abu Dawud # 3206.

² Abu Dawud # 3220.

فَأْتَيْنَاهُمَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدُ بَعْدُ فَجَلَسَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَقْبِلَ الْقِبْلَةِ وَجَدَسْنَا مَعَهُ رَوَاهُ أَبُو دَاوُدَ وَالتَّيَمِيُّ وَابْنُ مَاجَةَ وَرَادْفُ أَخْرِيهِ كَانَ عَلَى رُؤُسِنَا الطَّيْرَ-

1713. Sayyiduna Al-Bara ibn Aazib رضي الله عنه narrated that they went out with Allah's Messenger صلى الله عليه وسلم to the funeral of a man of the Ansar. The lahd was being prepared, so the Prophet صلى الله عليه وسلم sat down facing the qiblah and they too sat around him. ¹

COMMENTARY: This hadith has been narrated that in detail previously. See hadith # 1630.

MUTILATING THE DEAD

(١٧١٤) وَعَنْ عَائِشَةَ أُمِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَسْرُ عَظْمِ الْمَيِّتِ كَكْسْرِ حَيًّا (رواه مالك و ابوداؤد وابن ماجه)

1714. Sayyidah Ayshah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "To break the bones of a dead person is like breaking his bones when he was alive."²

COMMENTARY: Just as it is disallowed to disgrace a living person, so too it is disallowed to disgrace a dead person.

SECTION III

الْفَضْلُ الْفَالِكُ

TEARS ON DEATH OF PROPHET'S صلى الله عليه وسلم DAUGHTER

(١٧١٥) وَعَنْ أَنَسِ قَالَ شَهِدْنَا بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُدْفَنُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ عَلَى الْقَبْرِ فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ فَقَالَ هَلْ فِيكُمْ مِنْ أَحَدٍ لَمْ يُعَارِفِ اللَّيْلَةَ فَقَالَ أَبُو طَلْحَةَ أَنَا قَالَ فَأَنْزِلْ فِي قَبْرِهَا فَانْزَلْ فِي قَبْرِهَا (رواه البخاري)

1715. Sayyiduna Anas رضي الله عنه narrated that he was present when the daughter of Allah's Messenger صلى الله عليه وسلم was being buried. He was sitting beside the grave and Anas رضي الله عنه could see that his eyes shed tears. He said, "Is there among you one who has not had sexual intercourse in the night (gone by)?" Abu Tahah رضي الله عنه said, "I", So, he said, "Get down into her grave." Thus he went down into her grave.³

COMMENTARY: While it is not disallowed to have sexual intercourse with one's wife, yet abstaining from it gives a resemblance to the angels. So, he wished that such a man should lower his daughter, Sayyidah Umm Kulthum رضي الله عنه wife of Sayyiduna Uthman رضي الله عنه.

Abu Talhah رضي الله عنه was not her mahram. So, we might say that the Prophet صلى الله عليه وسلم asked him as an exclusive case. Or he wished others to know that it was permissible.

MEN WILL LOWER WOMEN

Ibn Hamman رحمه الله said that only men will lower a dead women in her grave, or take her out. In life, it is allowed to a stranger man to touch a woman during exigencies provided a piece of cloth or something lies in between. Similarly when necessary a stranger man may

¹ Abu Dawud # 3212, Nasa'i # 2001, Ibn Majah # 1549, Musnad Ahmad 40287.

² Abu Dawud # 3207, Ibn Majah # 1616, Muwatta Maalik # 40 (Jana'iz), Musnad Ahmad 6-168.

³ Bukhari # 1285, Musnad Ahmad 3-126.

touch a dead woman. So, when a woman dies and she has no mahram to place her in the grave, her pious and righteous neighbours may do it. If her mahram are there, then they will undertake the task whether they are blood-relations or relatives through marriage. As for her husband and mahram being the best people to lower Sayyidah Umm Kulthum رضى الله عنه in the grave, both of them, Sayyiduna Uthman رضى الله عنه and the Prophet صلى الله عليه وسلم, may have been precluded from doing so for some reason. That is why the Prophet صلى الله عليه وسلم, her father, and Sayyiduna Uthman, رضى الله عنه her husband, did not get down the grave to do lower her.

THE WILL OF SAYYIDUNA AMR IBN AL-AAS رضى الله عنه

(١٧١٦) وَعَنْ عُمَرَ وَبْنِ الْعَاصِ قَالَ لِأَبْنَيْهِ وَهُوَ فِي سِيَاقِ الصَّوْتِ إِذَا أَنَا مِتُّ فَلَا تَصْحَبْنِي نَائِحَةً وَلَا نَارًا فَإِذَا دَفَنْتُمُونِي فَسْتُونَا عَلَى التُّرَابِ شَتًّا ثُمَّ آفِيئُوا حَوْلَ قَبْرِي قَدْرَ مَا يُنْحَرُ جَزُورٌ وَيُقَسَّمُ لَكُمْهَا حَتَّى أَسْتَأْنِسَ بِكُمْ وَأَعْلَمَ مَاذَا أَرَادَ بِهِ رَسُولُ رَبِّي (رواه مسلم)

1716. Sayyiduna Amr ibn al-Aas رضى الله عنه is reported to have instructed his son while he was grappling with death, "When I die, do not let any wailing woman or fire accompany me. When you have buried me scatter earth gently over me. Then (after burial) stand around my grave (making supplication) for the time it takes to sacrifice an animal and to distribute its flesh that I might sense your presence and know what answers to give to the messengers of my Lord."¹

COMMENTARY: During the Jahiliyah (ignorance period), it was a symbol of greatness and a matter of pride to carry fire with the funeral. They used it to burn fragrance and for other purposes. Islam forbade this thing. Hence, Sayyiduna Amr ibn Aas رضى الله عنه told his son not to carry fire or allow wailing women with his funeral. Thus it is also disallowed to carry aloe stick or the fire of the hookah (a tobacco pipe with tube).

According to a hadith in Abu Dawud the Prophet صلى الله عليه وسلم used to stand at the grave after burial and say (to the *sahabah*) رضى الله عنه, "More istighfar and prayer for your brother to be steadfast because the reckoning is on."

HASTEN WITH BURIAL PREPARATIONS

(١٧١٧) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا مَاتَ أَحَدُكُمْ فَلَا تَحْسَبُوهُ وَأَسْرِعُوا بِهِ إِلَى قَبْرِهِ وَليُقْرَأَ عِنْدَ رَأْسِهِ فَاتِحَةُ الْبَقْرَةِ وَعِنْدَ رِجْلَيْهِ خَاتِمَةُ الْبَقْرَةِ - رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ وَالصَّحِيحُ أَنَّهُ مَوْقُوفٌ عَلَيْهِ -

1717. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that he heard the Prophet صلى الله عليه وسلم say. "When any one among you dies, do not detain him but take him to his grave quickly. And (at the grave) recite at his head the initial verses of surah al Baqarah and, at his feet, the concluding verses of al-Baqarah."²
(The initial five verses and the concluding two verses.)

COMMENTARY: Do not detain the dead means do not delay burial for no reason at all. It is

¹ Muslm # 192-121.

² Bayhaqi In Shab'ul Eeman # 9294. The hadith in Mawquf.

mustahab (desirable) to hasten with burial preparations. It is also a *sunnah* (Practice of Holy Prophet صلى الله عليه وسلم) to walk rapidly when carrying the funeral, which is neither running nor too slow.

MERIT OF CONSIGNING REWARD

Imran Ahmad ibn Hanbal رحمه الله said that at the graveyard one should recite surah al-Fatihah. Surah al-Ikhlās, al-Falaq and an-Naas and consign the reward thereof to the inmates of the graveyard. It is accepted and consigned.

Visited the graveyard has two. Fold benefits. The grave-dwellers earn the reward and the visitor takes head.

Sayyiduna Ali رضي الله عنه narrated that in a marfu manner. "If anyone visits the graveyard and recites surah al-Ikhlās eleven times and consigns its reward to the dwellers of the graves, then he earns a reward equivalent to the number of those buried there.

Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone goes to the graveyard and recites surah al-Fatihah, al-Ikhlās and at-Takathur and prays to Allah, 'Do consign the reward of whatever I have recited from your Quran to the believing men and women buried in this graveyard,' then those who are buried there become intercessors for him."

Hammad Makki رحمه الله related an experience of his. He went to a graveyard one night and putting his head on a grave went to sleep. He dreamt that the dead buried there sat around in small groups. He wondered if the day of resurrection had come because the heads were out of their graves. They explained, "No! Rather, someone among our brothers had recited al-Ikhlās and consigned its reward to us. So, we are distributing that reward among ourselves for the past one year."

Sayyiduna Anas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, 'If anyone visits the graveyard and recites surah Yasin, Allah reduces or softens the punishment on the grave dwellers and rewards this man with pieties equivalent to the number of those buried in the graveyard.'

IMAM SHAFI'I'S رحمه الله OPINION

Suyuti رحمه الله who was a follower of Imam Shafi'i رحمه الله wrote in Sharh Sudur that it is a disputed proposition that reward consigned after reciting the Quran is conveyed or not to the dead. "The predecessors including the *sahabah* (companions) رضي الله عنهم and the *tabi'un* رحمه الله and the earlier *ulama* (Scholars) as well as the three imams confirmed that the reward is consigned to the dead but our Imam Shafi'i رحمه الله disagreed with them."

Then Sujuti رحمه الله has given rejoinder to the arguments of Imam Shafi'i رحمه الله and confirmed that whatever reward anyone consigned of one's worship or deeds then the reward is received by the dead person.

(See Sharh us-Sudur and Mirqat.)

SAYYIDAH AYSHAH رضي الله عنها AT HER BROTHER'S GRAVE

(١٧١٨) وَعَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ لَمَّا تُوِّفِيَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ بِالْحَبَشِيِّ وَهُوَ مَوْضِعٌ فَمُحْمَلٌ إِلَى مَكَّةَ

فَدُفِنَ بِهَا فَلَمَّا قَدِمَتْ عَائِشَةُ أَتَتْ قَبْرَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ فَقَالَتْ:

مِنَ الدَّهْرِ حَتَّى قِيلَ لَنْ يَبْصُرَا

وَكُنَّا كَتَدَ مَا نِي جُدَيْمَةَ حَقْبَةً

فَلَمَّا تَفَرَّقْنَا كَأَنِّي وَ مَا لِيكَ
لِطُولِ اجْتِمَاعٍ لَمْ نَبْتَ لَيْلَةً مَعًا

ثُمَّ قَالَتْ وَاللَّهِ لَوْ حَضَرْتُكَ مَا دُفِنْتُ إِلَّا حَيْثُ مِتُّ وَأَوْ شَهِدْتُكَ مَا زُرْتُكَ (رواه الترمذی)

1718. Sayyiduna Ibn Abu Malaykah رحمه الله narrated that when (Sayyiduna) Abdur Rahman ibn Abu Bakr رضى الله عنه died in al-Hubshiy, which is a place, he was brought to Makkah and buried there. When (Sayyidah) Ayshah رضى الله عنها came (to Makkah to perform the pilgrimage), she visited the grave of (her brother) Abdur Rahman ibn Abu Bakr رضى الله عنه and recited (the couplets)

وَكُنَّا كَنَدَ مَا نِي جُدَيْمَةَ حِفْبَةً
مِنَ الدَّهْرِ حَتَّى قِيلَ لَنْ يَتَّصِدَا

فَلَمَّا تَفَرَّقْنَا كَأَنِّي وَ مَا لِيكَ
لِطُولِ اجْتِمَاعٍ لَمْ نَبْتَ لَيْلَةً مَعًا

“The two of us were like friends of Judhaymah together for an age, so that it was thought that we were inseparable.

When we are apart, though we had been together for a long time, it seems that we had never been together.”

Then she said, ‘By Allah, were I there, I would have buried you not save where you had died. And had I seen you (before your death), I would not have visited you (to day).’¹

COMMENTARY: Hubshiy² is a place one stage of journey away from Makkah.

The couplet that Sayyidah Ayshah رضى الله عنها recited at her brother’s grave were recited by Tamim ibn Nuwayrah as part of an elegy he composed on his brother’s (Maalik’s) death when Sayyiduna Khalid ibn Walid رضى الله عنه had killed him in the time of Sayyiduna Abu Bakr. رضى الله عنه

Tamim has compared himself and his brother Maalik to the two companions of Judhaymah. The story goes back in time to Iraq when a king Judhayman ruled over it. He empire extended to the Arabian peninsula He had two companions, both brother, Maalik and Aqil (or Uqayl). Their companionship with the king extended over forty years. Both of them were killed by Nu’man. The story of their killing is also amazing. It is recounted in full in Muqamat Hurayri

Tamim composed the elegy and lamented the death of his brother Maalik. “The companionship,” he lamented, “was broken in a few moments as though it was a dream.” (In the Arabic, Sayyidah Ayshah رضى الله عنها reproduced the original words of Tamim ‘it seemed I and Maalik, in spite of being together for a long time, had never been together.’ The translation follows the Urdu rendering and drops the word Maalik).

Sayyidah Ayshah رضى الله عنها also said that if she had met her brother at the time of his death, she would not have visited his grave. She had in mind the Prophet’s words in which he cursed women who go to the graves. So, she hoped that her visit would stand for their farewell meeting. (Elsewhere Judhaymah is Jadhimah and Tamim is Mutammim.)

LOWERING FROM SIDE OF HEAD

(١٧١٩) وَعَنْ أَبِي رَافِعٍ قَالَ سَلَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَعْدًا وَرَشَّ عَلَى قَبْرِهٖ مَاءً (رواه ابن ماجه)

¹ Tirmidhi # 1057. In the original it is Maalik and I, see commentary.

² Mu’jan Bldan says a mountain (ous area) six mile from Makkah.

1719. Sayyiduna Abu Rafi narrated that Allah's Messenger صلى الله عليه وسلم brought Sa'd رضى الله عنه out of the funeral from the head (and lowered him head first) and sprinkled water on his grave.¹

COMMENTARY: Please use the commentary against hadith # 1705. This hadith is evidence of the verdict of Imam Shafi' رحمه الله

COST DUST FROM THE SIDE OF HEAD

(١٧٢٠) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى جَنَازَةٍ ثُمَّ أَتَى الْقَبْرَ فَحَطَّى عَلَيْهِ مِنْ قِبَلِ رَأْسِهِ ثَلَاثًا. (رواه ابن ماجه)

1720. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم offered the (funeral) salah (prayer) over a dead person. Then, he came to the grave and scattered three handfuls of earth from the side of the head of the buried person.²

LEANING ON GRAVES

(١٧٢١) وَعَنْ عُمَرَ وَبْنِ حَزْمٍ قَالَ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلَى قَبْرِ فَقَالَ لَا تُؤْذِ صَاحِبَ هَذَا الْقَبْرِ أَوْ لَا تُؤْذِهِ. (رواه احمد)

1721. Sayyiduna Amr ibn Hazm رضى الله عنه narrated that the Prophet صلى الله عليه وسلم saw him leaning on a grave. So, he said (to him). "Do not torment the dweller of this grave." Or, he said, "Do not torment him (or, it)."³

COMMENTARY: Perhaps tormenting the grave dweller means that reclining on the grave to lie down or to sit might displease the spirit of the grave dweller. It belittles the soul.

CHAPTER - VII

WEeping FOR THE DEAD

بَابُ الْبُكَاءِ عَلَى الْمَيِّتِ

It is natural to feel grieved over the permanent loss of a dear one. The grief is commensurate with the relationship of the dead person, the nearer he was the greater the grief. It is far-fetched to expect anyone not to grieve over the death of a relative or friend, to expect the eyes not to shed tears, to expect the face not to reflect sorrow and then the other side of this affliction is the expression of the sorrow. Tears do express the heart's sentiments.

Islam has guided Muslim in every department of life to observe moderation and the Messenger صلى الله عليه وسلم has maintained the standard of human dignity both in happiness and in sorrow. So, it is impossible that guidance should have been neglected in this emotional and delicate phase of life.

The Prophet's صلى الله عليه وسلم teaching on this department of life are carried in the ahadith in this chapter.

COMMANDS & RULINGS

It is not *makruh* (unbecoming) to weep on someone's death without wailing and shrieking. However, it is *makruh* (unbecoming) to shriek and wail and to eulogize the dead in an

¹ Ibn Majah # 1551.

² Ibn Majah # 1565.

³ Musnad Ahmad (The hadith could not be traced in the Musnad).

exaggerated way as was done in the pre-Islamic days. But, it is not *makruh* (*unbecoming*) to mention the true and correct praiseworthy attributes of the dead person.

It is *mustahab* (*desirable*) to condole with the aggrieved when someone dies. They must be encouraged to observe patience and they must be comforted. Condolence must be offered only once. It is a *bid'ah* and is forbidden to assemble at the house of the dead person on the third day of his death. This is not recognized by Shari'ah (divine law) and it is absolutely disallowed to spend from the wealth of a dead person without his (or her) permission and deprive the orphans and the heirs of their share.

The writer of the Qamus, Majd ud-din رحمه الله has written in *safar us Sa'adah* that formerly people assembled only for the funeral *salah* (*prayer*). Now-a-day, it has become a custom which is unnecessary and merely ceremonious that days and nights are determined for reciting the Quran and other rituals and together at graves or any other place. It is *abid'ah* (or an innovations).

It is allowed to sit in the house or mosque to receive condolences. When Sayyiduna Jafar رضي الله عنه, Sayyiduna Zayd رضي الله عنه and Sayyiduna Ibn Rawwahah رضي الله عنه were martyred in succession in the Battle of Muthah, the Prophet صلى الله عليه وسلم was very grieved. He sat in the Masjid Nabawi where people came to him and condoled with him. The latter day custom to appoint days or dates to offer condolences was not known earlier.

Many *ulama* (*Scholars*) of later days hold that it is *makruh* (*unbecoming*) to gather at the house of the dead person to condole. And, it is more emphatically *makruh* (*unbecoming*) that the family members of the person sit at the doors of their house only that visitors might come and offer condolences because it smacks of the Jahiliyah (ignorance period). The correct procedure is for people to disburse after burial to attend to their individual work and the family of the dead must also occupy themselves in their duties.

It is also *makruh* (*unbecoming*) to gather round the grave and recite the Quran.

Condolences may be offered within three days after death. It is *makruh* (*unbecoming*) to offer condolence after three days. However, if either of the two is not present then it is not wrong to condole when they meet.

It is better to condole after burial. If the aggrieved are likely to go to extremes in mourning after burial, then it is better to condole before burial.

It is *mustahab* to condole with all relatives of the dead person, young and old, men and women. If a woman is youthful then condolence must not be offered to her. Her *mahrom*, however, may condole with her.

WORDS OF CONDOLENCE

It is *mustahab* (*desirable*) to condole with the family of the dead in words like these; "May Allah forgive and have mercy on the dead! May He overlook his lapses! May He cause you all to endure the severe tragedy patiently and may He reward you all against this grief and affliction." The best words of condolence are that which the Prophet صلى الله عليه وسلم spoke:

إِنَّ لِلَّهِ مَا أَخَذَ وَأَلَهُ مَا أَعْطَىٰ وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى -

"To Allah belongs what He has taken away and that which He has given is also His.

And for everything a time is determined with him."

If a non-Muslim dies and his relative is a Muslim, then this is how condolence may be made with him; 'May Allah grant you much reward and enable you to endure patiently and in peace."

If the dead person was a Muslim but the relatives are non-Muslims then one may say, "May Allah forgive the dead and give you patience."

If both the dead and the relatives are non-Muslims, then these like words are spoken, "May Allah recompense you and may He not reduce your family."

Though it is allowed to stay home and abstain from one's occupation for three days because of the grief, yet it is better not to do so. It is forbidden to men to display grief by donning black garments, tearing their clothes ripping their clothes the collar. Woman may wear black garments.

When any one dies, it is very wrong and sinful, smacking of the pre-Islamic customs, to exaggerate mourning by creating a scene, beating oneself, upsetting one's hair, throwing dust on oneself, beating one's chest and burning fire at the graves.

There is nothing wrong in sending meal to the house where anyone has died but it is extremely wrong to borrow money for it and to suppose that it is very necessary. Similarly. It is very bad and wasteful to invite people to a meal on the third day.

Those people who indulge in excessively meaningless deeds are very much misguided. They invite people as if to a wedding party. They must refrain from such things.

Those men who apply perfume on the third day, imitate women because it is women who end their mourning on the third day and apply perfume. So, this too must be avoided. It is not forbidden because of the perfume but because it amounts to resemblance to women. Shari'ah (divine law) has disallowed any kind of resemblance to women.

The etiquette of condolence is to offer salaam to the members of the house when one goes there to condole. He must shake hands and speak very humbly and mildly. He must refrain from fruitless and too much conversation. He must only comfort them, call upon them to be patient and peaceful. He must not laugh or smile.

SECTION I

الْفَضْلُ الْأَوَّلُ

THE PROPHET'S SORROW ON SON'S DEATH

(١٧٢٢) وَعَنْ أَنَسٍ قَالَ دَخَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي سَيِّفِ الْقَيْنِ وَكَانَ ظُمْرًا لِإِبْرَاهِيمَ فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِبْرَاهِيمَ فَقَبَّلَهُ وَسَمَّهُ ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَلِكَ وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ فَجَعَلَتْ عَيْنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَدْرِفَانِ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَأَنْتَ يَا رَسُولَ اللَّهِ فَقَالَ يَا ابْنَ عَوْفٍ إِنْهَا رَحْمَةٌ ثُمَّ اتَّبَعَهَا بِأُخْرَى فَقَالَ إِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبَ يَحْزَنُ وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ (متفق عليه)

1722. Sayyiduna Anas رضى الله عنه narrated that they went with Allah's Messenger and visited Abu Sayf, the smith, who was the husband of the wet-nurse of Ibrahim (the son of the Prophet صلى الله عليه وسلم) Allah's Messenger صلى الله عليه وسلم took Ibrahim, kissed him and smelt him. Again, later they went in to visit him when Ibrahim was dying. The eyes of Allah's Messenger صلى الله عليه وسلم shed tears. So, Abdur Rahman ibn Awf رضى الله عنه asked, "And you, too, O Messenger of Allah?" He said, "O Ibn Awf, it is mercy." His eyes shed more tear and he said, "The eye weeps and the heart grieves. We speak only what pleases our Lord. And, we are grieved

at partying with you, O Ibrahim."¹

COMMENTARY: The name of Abu Sayf was Bara. His wife was Khawlah Mundhir. She was from the Ansar, and the wet nurse of the Prophet's صلى الله عليه وسلم son, Ibrahim. He was a smith by profession. Ibrahim رضى الله عنه died when he was sixteen or seventeen months old. The Prophet صلى الله عليه وسلم had gone to the house of Ibrahim's wet nurse, took him in his lap and kissed him. The Prophet صلى الله عليه وسلم wept when he was dying and said that he was not weeping because of impatience but out of mercy for the child who was suffering. Anyone who has a heart will feel sympathy at such times.

DEATH OF GRANDSON

(١٧٢٣) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ أَرْسَلَتْ ابْنَتُهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِ أَيْ ابْنَتَايَ فُيَصَّ فَاتِنَا فَأَرْسَلَتْ يَقْرَأُ السَّلَامَ وَيَقُولُ إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلُّ عِنْدَهُ بِأَجَلٍ مُّسَمًّى فَلْتَصْبِرْ وَأَلْتَحْتَسِبْ فَأَرْسَلَتْ إِلَيْهِ تُقْسِمُ عَلَيْهِ لِيَأْتِيَنَهَا فَمَامَرَتْ مَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ وَأَبُو بِن كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ وَرِجَالٌ فَرَفَعُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّبِيَّ وَنَفْسُهُ تَتَمَعَّقَعُ فَقَاَصَتْ عَيْنَاهُ فَقَالَ سَعْدُ يَا رَسُولَ اللَّهِ مَا هَذَا فَقَالَ هَذَا رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ فَإِنَّمَا يَرَحِمُ اللَّهُ مِنْ عِبَادِهِ الرَّحْمَاءَ (متفق عليه)

1723. Sayyiduna Usamah ibn Zayd رضى الله عنه narrated that the Prophet's صلى الله عليه وسلم daughter (Sayyidah Zaynab رضى الله عنه) sent message to him that her son was dying and he must come to her. He sent his salaam to her, saying, "What Allah takes belongs to him and what He gives belongs to Him and there is with Him a time appointed for everything. So, be patient and seek reward from Allah." Again, she sent for him adjuring him to come to her. So, he got up and with him were Sa'd ibn Ubadah رضى الله عنه and Mu'adh ibn Jamal رضى الله عنه. Ubayy ibn Ka'b رضى الله عنه, Zayd ibn Thabit رضى الله عنه and some others. The child was lifted up to Allah's Messenger صلى الله عليه وسلم, being on the point of death and panting. His eyes became moist with tears. So Sa'd رضى الله عنه submitted, "O Messenger of Allah, why this?" He said, "This is mercy that Allah has placed in the hearts of His slaves. Indeed, Allah has mercy only on those of His slaves who are merciful."²

COMMENTARY: Sayyiduna Sa'd رضى الله عنه had presumed that weeping is disallowed in every form. He thought that the Prophet صلى الله عليه وسلم had forgotten and wept. The Messenger صلى الله عليه وسلم of Allah enlightened him that his weeping was from compassion for the child. It was different from wailing and beating oneself.

CRYING LOUDLY

(١٧٢٤) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ اشْتَكَيْ سَعْدُ بْنُ عُبَادَةَ شَكْوَى لَهُ فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهُودُهُ مَعَ عَبْدِ الرَّحْمَنِ ابْنِ عَرُوفٍ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ عَبْدِ اللَّهِ ابْنَ مَسْعُودٍ فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهُ فِي غَائِبَةٍ فَقَالَ قَدْ فَهِقَ قَالُوا لَا يَا رَسُولَ اللَّهِ فَبَكَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَأَى الْقَوْمَ بُكَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

¹ Bukhari # 1303, Muslim # 26-2315, Abu Dawud # 3126, Ibn Majah # 1589, Musnad Ahmad 3-194.

² Bukhari # 1284, Muslim # 11-923, Abu Dawud # 3125, Nasa'i # 1868, Musnad Ahmad 5-204.

وَسَلَّمَ بَكَوًا فَقَالَ أَلَا تَسْمَعُونَ إِنَّ اللَّهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلَا بِحُزْنِ الْقَلْبِ وَلَكِنْ يُعَذِّبُ بِهَذَا
وَأَشَارَ إِلَى لِسَانِهِ أَوْ يَزُحُّ وَارْتَمَى الْمَيِّتَ يُعَذِّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ (متفق عليه)

1724. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that (Sayyiduna) Sa'd ibn Ubadah رضى الله عنه complained of sickness. So, the Prophet صلى الله عليه وسلم visited him alongwith Abdur Rahman ibn Awf. Sa'd ibn Abu Waqqas رضى الله عنه and Abdullah ibn Mas'ud رضى الله عنه when they come to him he was unconscious. The Prophet صلى الله عليه وسلم asked, "Has he died?" they said, "No O Messenger of Allah." He wept (on seeing his condition). The other also wept on seeing him weep. He said, "Pay heed! Allah does not punish for the tear that the eye sheds and the grief that the heart harbours. But, he punishes for this" and he pointed to his tongue. "Or, He has mercy. Indeed the dead is punished for the weeping of his family over him."¹

COMMENTARY: The concluding words of the hadith imply that if the dead person's family wail over him and shriek, the dead person is punished.

This question will be discussed in the section III, In-sha-Allah.

(١٧٢٥) وَعَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ صَرَبَ الْخُدُودَ
وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ (متفق عليه)

1725. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He is not one of us who beats the cheeks, tears the garments at the front and shrieks as the shriek of the Jahiliyah (ignorance period)."²

COMMENTARY: The same warning applies to those who throw away their turban and cap or pull hair on their head or beard.

(١٧٢٦) وَعَنْ أَبِي بُرْدَةَ قَالَ قَالَ أُعْمِي عَلَى أَبِي مُوسَى الْأَشْعَرِيِّ فَأَقْبَلَتْ أُمُّ عَبْدِ اللَّهِ تَصِيحُ بِرَنَّةٍ ثُمَّ أَفَاقَ
فَقَالَ أَلَمْ تَعْلَمِي وَكَانَ يُحَدِّثُهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنَا بَرِيءٌ وَمَنْ حَلَقَ وَصَلَقَ
وَخَرَقَ (متفق عليه ولفظه لمسلم)

1726. Sayyiduna Abu Burdah رضى الله عنه narrated that (once) Abu Musa al-Ash'ari رضى الله عنه fell unconscious. So, his wife (Sayyidah) Umm Abdullah رضى الله عنه began to shriek in a terrifying voice. When he regained consciousness, he asked her, "do you not know?" And he narrated to her that Allah's Messenger صلى الله عليه وسلم had said, "I am absolved of anyone and rips clothing."³

COMMENTARY: Muslims must desist from doing such things as were customs of the jihiliyah. Allah's Messenger صلى الله عليه وسلم has said that he had nothing to do with people who perpetrate such things.

WAILING IS BAD

(١٧٢٧) وَعَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَبِعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ

¹ Bukhari # 1304, Muslim # 12-924.

² Bukhari # 1294, Muslim # 165-103, Tirmidhi # 999, Nasa'i # 1862, Ibn Majah # 1584, Ibn Majah # 1584, Musnad Ahmad 1-432.

³ Bukhari # 1296, Muslim # 167-104, Nasa'i # 1863, Ibn Majah # 1586.

لَا يَتْرُكُوهُنَّ الْفَخْرُ فِي الْأَحْسَابِ وَالطَّلْعُ فِي الْأَنْسَابِ وَالْإِسْتِسْقَاءُ بِالنُّجُومِ وَالْيَبَاحَةُ وَقَالَ النَّبِيُّ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سَرْبَالٌ مِنْ قَطْرَانَ وَدِرْعٌ مِنْ جَرَبٍ (رواه مسلم)

1727. Sayyiduna Abu Maalik al-Ash'ary رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Four things in my ummah are from the traits of the Jahiliyah (ignorance period) and they will not give them up. They are: boasting on singular trait, insulting others on their genealogy, seeking rain with the stars (astrology) and wailing." He added. "If a wailing woman does not repent before her death, then she will be made to stand on the day of resurrection having on herself clothing of pitch and a chemise of (itching) ménage."¹

COMMENTARY: The first is such a characteristic in a person as makes him regard himself to be superior, like bravery or courage or eloquence. The second is to find defects in another person's ancestors. There is no harm in bath of them if Islam is at the base of them. A Muslim may boast because of his Islam and another's disbelief.

To seek rain with the stars is to subscribe to the belief that stars have an influence on weather and rain. It is forbidden to believe that stars in different houses in a horoscope spell rain and showers. Rather, when it rains, we must say that Allah has sent down rain as His favour.

Wailing is to cry loudly and describe the dead with superb and imagined good qualities.

This clothing of pitch will be like coulter and will emit a bad odour. A woman who wails and does not repent before death will have itching on the day of resurrection and that will be augmented with the chemise of mange.

(١٧٢٨) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَمْرٍ أَنْ تَبْجِي عِنْدَ قَبْرِ فَقَالَ أَتَقِي اللَّهَ وَاصْبِرِي قَالَتْ إِيَّاكَ عَنِّي فَإِنَّكَ لَمْ تُصَبِّ بِمُصِيبَتِي وَأَمْ تَعْرِفُهُ فَقِيلَ لَهَا إِنَّهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَتْ بَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَحُدَّ عِنْدَهُ بَوَائِبِينَ فَقَالَتْ لَمْ أَعْرِفُكَ فَقَالَ إِنَّمَا الصَّبْرُ عِنْدَ الصَّدَمَةِ الْأُولَى (متفق عليه)

1728. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم came by a woman weeping at a grave. He said, "Fear Allah (and do not wail). Show patience." She retorted, "Go away from me! You are not beset with my affliction," for, she did not know him. Then she was told, "He is the prophet عليه السلام!" (That was enough for her!) she went to his door but there was no doorkeeper. She said, 'I had not recognized you.' He said, "Patience is (correct) only at the first strike."²

COMMENTARY: How true it is that one must heed what is spoken! It is not necessary to see who is speaking. The woman should have weighed in the words without considering who is speaker was. She would not have had to repent.

The preferred patience which earns reward is one that is shown at the time of affliction. Later, a person learns to endure, after all and it makes no difference then.

FORBIDDEN TO WAIL

The forgoing ahadith make it amply clear that it is forbidden to wail, describe lofty

¹ Muslim # 29, 434, Musnad Ahmad 5-342.

² Bukhari # 1283, Muslim # 15.926, Abu Dawud # 3124, Nasa'i # 1869, Tirmidhi # 987, Ibn Majah # 1596, Musnad Ahmad 3-140.

attributes of the dead while wailing shrieking the while, beating the cheeks, ripping the clothing from the front, pulling the hair, shaving them, blackening the face, pouring dust over the head and doing all such things as are signs of lack of endurance.

DEATH OF THREE CHILDREN OF MUSLIM

(١٧٢٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَمُوتُ لِمُسْلِمٍ ثَلَاثَةٌ مِّنَ الْوَلَدِ فَيَلْجُ النَّارَ إِلَّا لِحَلَّةٍ الْقَسَمِ (متفق عليه)

1729. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A Muslim whose three children die will not go to hell except to expiate the oath."¹

COMMENTARY: The expiation of the oath refers to the Quran:

وَإِن مِّنكُمْ وَاللَّهِ إِلَّا وَارِدُهَا أَيَّةٌ

{And there is not one of you, but shall come to it....} (19:71)

It is as though the words 'By Allah' are understood in the verse: 'there is no one who shall not enter hell,' though he may go in for a moment like lightening or breeze. The fact is that a bridge, called sirat, will be raised over hell. Everyone - Muslim or otherwise - will go over it. He may be pious or evil. The only difference is that the pious will pass over it smoothly into paradise but the evil will suffer harm and fall down into hell.

The Muslim who loses three children will enter hell for only this moment to expiate the oath. Actually, he will not go into hell but go over the sirat which is the bridge over hell. He will not suffer any kind of punishment.

This kind of expiation of oath is often heard in the conversation of the linguists.

(١٧٣٠) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنِسْوَةٍ مِّنَ الْأَنْصَارِ لَا يَمُوتُ لِإِحْدَاكُنَّ ثَلَاثَةً مِّنَ الْوَلَدِ فَتَحْتَسِبُهُ إِلَّا دَخَلْتَ الْجَنَّةَ فَقَالَتْ امْرَأَةٌ مِّنْهُنَّ أَوْائَاتِبُ يَا رَسُولَ اللَّهِ قَالَ أَوْائَاتِبُ - رَوَاهُ مُسْلِمٌ وَفِي رِوَايَةٍ لَهُمَا ثَلَاثَةٌ لَمْ يَبْلُغُوا الْحَيْضَ -

1730. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to some women of the Ansars, "If three children of anyone of you die and she hopes for reward from Allah then she will enter paradise." So, one of them submitted, "Or two, O Messenger of Allah?" He agreed, "Or two."

According to another version: "There who had not attained puberty."²

COMMENTARY: The woman who loses three children does not wail but endures her loss, saying:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(To Allah we belong and to Him is our return). She will enter paradise.

She may go to paradise directly, or, after the intercession of her children.

When a woman enquired about death of two children, The prophet صلى الله عليه وسلم received a

¹ Bukhari #: 6656, Muslim #: 150-2632, Tirmidhi #: 1060, Nasa'i #: 1856, Ibn Majah #: 1603, Muwatta Maalik #: 38 (Jana'iz) Musnad Ahmad 2-239.

² Bukhari #: 1381, Muslim #: 151-2632, Tirmidhi #: 1059, Nasa'i #: 1873, Ibn Majah #: 1604, Muwatta : Maalik #: 39, (Janai'z), Musnad Ahmad 2-510.

Diving revelation that accepted the woman's plea. Or, he prayed to Allah for that and his prayer was granted.

The stipulation that the children should be minor respects a woman's love for her young children more than for the grown ups.

REWARD FOR PATIENCE

(١٧٣١) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قَبِضْتُ صَفِيَّتَهُ مِنْ أَهْلِ الدُّنْيَا ثُمَّ أَخْتَسِبُهُ إِلَّا الْجَنَّةَ (رواه البخارى)

1731. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Allah says, "when I take away from My believing slave his dear friend from among the worldly people and he hopes for reward from me, then I have for him nothing better than paradise as a reward."¹

COMMENTARY: The dear friend could be children, parents, or such others.

The hadith is about worldly people. If anyone devoted to the hereafter dies and this person shows patience then he earns much good fortune and honour. Allah will be please with him and Allah's pleasure is a great blessing.

SECTION II

الْفَضْلُ الثَّانِي

CURSE ON ONE WHO WAILS & WHO LISTEN TO IT

(١٧٣٢) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّائِحَةَ وَالْمُسْتَمِعَةَ (رواه ابو داؤد)

1732. Sayyiduna Abu Sa'eed al Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم cursed the woman who wai'ls and who listen to her.²

COMMENTARY: The wailing woman is one who describes the good qualities of the dead while crying aloud. Or, she is one who cries over the dead shrieking.

The woman who listens to her is one who lends on ear to the wailing woman and likes her act.

BELIEVER IS PATIENT AND GRATEFUL AT ALL TIMES

(١٧٣٣) وَعَنْ سَعِيدِ بْنِ أَبِي وَقَّاصٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجَبٌ لِلْمُؤْمِنِ إِنْ أَصَابَهُ خَيْرٌ فَحَمِدَ اللَّهَ وَشَكَرَ وَإِنْ أَصَابَتْهُ مُصِيبَةٌ حَمِدَ اللَّهَ وَصَبَرَ فَالْمُؤْمِنُ يُوجِرُنِي كُلَّ أَمْرِهِ حَتَّى فِي اللَّقْمَةِ يَرْفَعُهَا إِلَى فِي امْرَأَتِهِ (رواه البيهقي في شعب الایمان)

1733. Sayyiduna Sa'd ibn Abu waqqas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "It is amazing with the believer. When good comes his way, he praises Allah and thanks Him. When distress afflicts him, he praises Allah and bears it patiently. So, the believer is rewarded in each of his affairs, even for the morsel that he raises to his wife's mouth."³

COMMENTARY: This hadith brings out the merit of the believer and his distinction which is a pride.

He is ever grateful to Allah whatever overtakes him. And, he always praises Allah. Hence,

¹ Bukhari # 6422, Nasa'i # 1871, Musnad Ahmad 2-417.

² Abu Dawud # 3128, Musnad Ahmad 3-165.

³ Musnad Ahmad 10182, Bayahqi Shab ul-Eeeman # 9951.

Allah rewards him for all his acts that are permissible. Of course, the things that he does must be dictated with honest and good intentions and hope to earn reward. For instance, the morsel he feeds his wife must be prompted with an intention to give her the right for which Allah has made him responsible and he desires to please Allah is this way. This seemingly simple permissible act will fetch him a mighty reward and blessing.

EARTH & HEAVEN WEEP WHEN A BELIEVER DIES

(١٧٣٤) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُؤْمِنٍ إِلَّا وَلَهُ بَابَانِ بَابٌ يَصْعَدُ مِنْهُ عَمَلُهُ وَبَابٌ يَنْزِلُ مِنْهُ رِزْقُهُ فَإِذَا مَاتَ بَكَيَا عَلَيْهِ فَذَلِكَ قَوْلُهُ تَعَالَى فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ (رواه الترمذی)

1734. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is not a believer but there are two gates for him. By one his deeds ascend and by the other his provision descends. When he dies, both (the gates) weep for him. That is according to the words of Allah, the Exalted;

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ

[So the heaven and the earth wept not for them, nor were they respited] (44:29)

COMMENTARY: None of the two weeps for the disbeliever. But, heaven and earth, both, weep for the believer.

TREASURE OF THE HEREAFTER

(١٧٣٥) وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ لَهُ فَرَطَانِ مِنْ أُمَّتِي أَدْخَلَهُ اللَّهُ بِهِمَا الْجَنَّةَ فَقَالَتْ عَائِشَةُ فَمَنْ كَانَ لَهُ فَرَطٌ مِنْ أُمَّتِكَ قَالَ وَمَنْ كَانَ لَهُ فَرَطٌ يَا مُوَفَّقُهُ فَقَالَتْ فَمَنْ لَمْ يَكُنْ لَهُ فَرَطٌ مِنْ أُمَّتِكَ قَالَ فَأَنَا فَرَطُ أُمَّتِي لَنْ يُصَابُوا بِسُخْنٍ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ -

1735. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone of my *ummah* has two children who precede him (in death) then Allah will admit him to paradise because of them." Sayyidah Ayshah رضى الله عنها asked, "What, if one of your *ummah* have one child who precedes him?" He said, "And, he whose one child precedes him, O Muwaffaqah (fortunate one)!" She asked, "What of one who has no child precedes him?" He said, "I am the farat of my *ummah* who have never been afflicted by a loss to compare with (suffering) less of me."¹

COMMENTARY: Farat is the man who precedes the caravan to their destination and makes arrangement for the members of the caravan for their provision, etc. In this hadith farat is the child who dies before attaining puberty. This child is called farat because he (or she) precedes its parents to paradise and arranges for them the bounties of paradise. It will intercede with Allah for its parents and take them to paradise. However. The farat in the concluding sentence of the hadith 'I am farat.' Does not refer to their minor child.

¹ Tirmidhi # 1064, Musnad Ahmad # 3098.

The Prophet صلى الله عليه وسلم described Sayyidah Ayshah (r0 as 'muwaffaqah' for her exceptional relationship, qualities and merits. It embraces all excellences for Allah caused her to ask about the good things.

He said of himself that he was the intercessor for his *ummah* whom he would take to paradise. Reward is in proportion to affliction and hardship. The Prophet's صلى الله عليه وسلم departure from this world is an incomparable hardship and affliction. Every member of his *ummah* is hurt by his departure and this loss is enough treasure for them in the hereafter.

REWARD FOR PATIENCE ON LOSS OF CHILDREN

(١٧٣٦) وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَاتَ وَكَدَّ الْعَبْدُ قَالَ اللَّهُ تَعَالَى لِسَلَائِكْتِمُ قَبْضَتُمْ وَكَدَّ عَبْدِي فَيَقُولُونَ نَعَمْ فَيَقُولُ قَبْضَتُمْ ثَمَرَةَ فُؤَادِهِ فَيَقُولُونَ نَعَمْ فَيَقُولُ مَاذَا قَالَ عَبْدِي فَيَقُولُونَ حَمْدَكَ وَاسْتَرْجَعَهُ فَيَقُولُ اللَّهُ ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَسَمُّوهُ بَيْتَ الْحَمْدِ (رواه احمد والترمذى)

1736. Sayyiduna Abu Musa Al-Ash'ary رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When someone's child dies, Allah asks the angels, 'Did you take away the child of My slave?' They answer, 'Yes.' He asks, 'Did you take away the fruit of his heart?' They say, 'Yes' He asks 'what did My slave say?' They say, 'He praised you and said (انا لله وانا اليه راجعون) (we belong to Allah and to Him is our return). Then Allah say, 'Build for My slave a house in paradise and name it Bayt ul Hamd.'¹

COMMENTARY: Bayt ul Hamd (House of Praise) is the name given because the man displayed exemplary servitude and even in times of tragedy, he showed patience and expressed gratitude.

COMFORTING THE DISTRESSED

(١٧٣٧) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَزَّى مُصَابًا فَلَهُ مِثْلُ أَجْرِهِ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عَلِيِّ ابْنِ عَاصِمٍ الرَّائِي وَقَالَ وَرَوَاهُ بَعْضُهُمْ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ بِهَذَا الْإِسْنَادِ مَوْفُوقًا۔

1737. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who comforts one who is distressed will get a reward like the reward of the distressed."²

COMMENTARY: Here, the word 'distressed' covers affliction of different kinds through death, etc. Anyone who comforts such a distressed person is a means to get sting him to be patient and earning reward. So, he too gets that reward. For (Arabic) (one who guides to what is good is as the doer). This hadith is backed by:

مَا مِنْ مُسْلِمٍ يُعْزِّي أَخَاهُ بِمُصِيبَةٍ إِلَّا كَسَاهُ اللَّهُ مِنْ حُلَلِ الْكَرَامَةِ يَوْمَ الْقِيَامَةِ

"If any believer exhorts his brother to be patient against, then Allah, the Glorious,

¹ Tirmidhi # 1023, Musnad Ahmad 4-415.

² Tirmidhi # 1078, Ibn Majah # 1602.

will attire him with a garment of excellence." (Ibn Majah # 1601)

(١٧٣٨) وَعَنْ أَبِي بَرَزَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَزَى نِكْلِي كَيْفِي بُرْدًا فِي الْجَنَّةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ-

1738. Sayyiduna Abu Barzah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "One who comforts a woman who has lost a child will be given to wear a striped cloak in paradise."¹

ARRANGING MEAL FOR THE BEREAVED

(١٧٣٩) وَعَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ لَمَّا جَاءَ نَعْيُ جَعْفَرٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اصْضَعُوا لِأَلِ جَعْفَرٍ طَعَامًا فَقَدْ أَتَاهُمْ مَا يُسْخَلُهُمْ (رواه الترمذى و ابوداؤد و ابن ماجة)

1739. Sayyiduna Abdullah ibn Ja'far رضى الله عنه narrated that when news of death of (Sayyiduna) Ja'far رضى الله عنه arrived, the Prophet صلى الله عليه وسلم said, (to the people of the house), "Prepare food for the family of Jafar, for, there has come to them what keeps them occupied."²

COMMENTARY: It is *mustahab* (desirable) for the relatives and neighbours to send to the bereaved family meal enough for all of them for one day and one night to satiating point. Some authorities say that they must send the meal for three days.

MAY OTHER PEOPLE EAT

The *ulama* (Scholars) differ on this question. Some say that others at their home must not eat, but some others say that there is no harm if any visitor shares the meal with the bereaved.

The *ulama* (Scholars) also say that those who send the meal must ensure that the family of the dead have eaten the food. In their occupation, they might overlook the meal or not like to eat.

It is *makruh* (unbecoming) to prepare food for the wailing women, Sayyiduna Jabir رضى الله عنه said, "We regard this (serving food to wailing women) as a kind of wailing." Thus, it is clearly forbidden to prepare food for the wailing woman.

Imam Ghazali رحمه الله said that it is *makruh* (unbecoming) to join in preparing the meal for this purpose for the bereaved.

Mulla Ali Qari رحمه الله said that this thing is *makruh* (unbecoming) if the meal is not prepared from the property of the orphans or of anyone who is away. But, if it is prepared from the property of any one of them then it is forbidden.

SECTION III

اللَّهُضَلُّ النَّالِكُ

THE DEAD IS PUNISHED IF ANYONE WAILES OVER HIM

(١٧٤٠) عَنْ الْمُخَيْرَةَ بِنِ شُعْبَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ نَيْحَ عَلَيْهِ فَإِنَّهُ يُعَذَّبُ بِمَا نَيْحَ عَلَيْهِ يَوْمَ الْقِيَامَةِ (متفق عليه)

1740. Sayyiduna Al-Mughirah ibn Shu'bah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say. "He over whom any one wails will be punished on the

¹ Tirmidhi # 1078.

² Abu Dawud # 3132, Tirmidhi # 998, Ibn Majah # 1610, Musnad Ahmad # 1751.

day of resurrection for the wailing over him."¹

(١٧٤١) وَعَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهَا قَالَتْ سَمِعْتُ عَائِشَةَ وَذَكَرَ لَهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا مَاتَ عُمَرُ بْنُ عَبْدِ الرَّحْمَنِ أَمَا أَنَّهُ لَمْ يَكْذِبْ وَلَكِنَّهُ نَسِيَ أَوْ أَخْطَأَ إِنَّمَا مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى يَهُودِيَّةٍ يُبْكِي عَلَيْهَا فَقَالَ إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا (متفق عليه)

1741. Sayyidah Amrah bint Abdur Rahman narrated that she heard (Sayyidah) Ayshah رضي الله عنها say when told that Abdullah ibn Umar رضي الله عنه said that the dead is punished for the weeping of the living over them, "May Allah forgive Abu Abdur Rahman. Indeed, he does not lie, but has forgotten, or is mistaken. Allah's Messenger صلى الله عليه وسلم had merely passed by (the grave of) a Jewess and saw people weeping over her. So, he said, "They weep over her while she is being punished in her grave."²

COMMENTARY: The Prophet صلى الله عليه وسلم said that those people were unaware that the woman was being Punished in the grave. They wept for her love. He did not say that she was punished because of their weeping. Rather, she was being chastised as all infidels are. The *ulama* (Scholars) say that Sayyidah Ayshah's رضي الله عنها objection was based on her deduction. She would have been correct if the Prophet صلى الله عليه وسلم saying was limited to only this occasion, but, in fact, his saying of this nature is narrated by many *sahabah* رحمه الله. This question will be discussed against the next hadith

(١٧٤٢) وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ تُوِّفِيَتْ بِنْتُ لُعْمَانَ بْنِ عَفَّانَ بِمَكَّةَ فَبَجْنَا لِنَشْهَدَهَا وَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ فَإِنِّي لَجَالِسٌ بَيْنَهُمَا فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لِعُمَيْرِ وَابْنِ عَفَّانَ وَهُوَ مُوَاجِهُهُ أَلَا تَنْهَى عَنِ الْبُكَاءِ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ فَقَالَ ابْنُ عَبَّاسٍ قَدْ كَانَ عُمَرُ يَقُولُ بَعْضُ ذَلِكَ ثُمَّ حَدَّثْتُ فَقَالَ صَدَرْتُ مَعَ عُمَرَ مِنْ مَكَّةَ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ فَإِذَا هُوَ يَرْكَبُ نَحْتِ ظِلِّ سَمُرَةٍ فَقَالَ أَذْهَبُ فَأَنْظُرُ مَنْ هُوَ لِأَعِ الرَّكْبَ فَتَنْظُرْتُ فَإِذَا هُوَ صُهَيْبٌ قَالَ فَأَخْبَرْتُهُ فَقَالَ إِذْ هُوَ فَرَجَعْتُ إِلَى صُهَيْبٍ فَقُلْتُ ارْتَحِلْ فَأَلْحِقْ أَمِيرَ الْمُؤْمِنِينَ عُمَرَ فَلَمَّا آتَى أَصَيْبَ عُمَرَ دَخَلَ صُهَيْبٌ يُبْكِي يَقُولُ وَآخَاهُ وَآ صَاحِبَاهُ فَقَالَ عُمَرُ يَا صُهَيْبُ أَتَبْكِي عَلَيَّ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ فَقَالَ ابْنُ عَبَّاسٍ فَلَمَّا مَاتَ عُمَرُ ذَكَرْتُ ذَلِكَ لِعَائِشَةَ فَقَالَتْ يَرْحَمُ اللَّهُ عُمَرَ لَا وَاللَّهِ مَا حَدَّثْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ

¹ Bukhari # 1291, Muslim # 28.933, Tirmidhi # 1000, Musnad Ahmad 2-61.

² Bukhari # 1289, Muslim # 27.932, Abu Dawud # 3129, Tirmidhi # 1006, Nasa'i # 1056, Ibn Majah # 1595, Muwatta Maalik # 37, (Jana'iz), Musnad Ahmad 2-38.

الْمَيِّتِ لِيُعَذِّبَ بِبِكَاءِ أَهْلِهِ عَلَيْهِ وَلَكِنْ إِنْ رَبَّ اللَّهُ يَزِيدُ الْكَافِرَ عَذَابًا بِبِكَاءِ أَهْلِهِ عَلَيْهِ وَقَالَتْ عَائِشَةُ حَسْبُكُمْ
الْقُرْآنُ وَلَا تَزُرُّ وَارِزَةً وَزُرَّ أُخْرَى قَالَ ابْنُ عَبَّاسٍ عِنْدَ ذَلِكَ وَاللَّهِ أَصْحَكَ وَأَبْكِي قَالَ ابْنُ أَبِي مُلَيْكَةَ
فَمَا قَالَ ابْنُ عُمَرَ شَيْئًا (متفق عليه)

1742. Sayyiduna Abdullah ibn Abu Mulaykah رضى الله عنه narrated that a daughter of (Sayyiduna) Uthman ibn Affan رضى الله عنه died in Makkah. They went to participate in the funeral and Ibn Umar رضى الله عنه and Ibn Abbas رضى الله عنه were also there. He sat between them. Abdullah ibn Umar رضى الله عنه asked Amr ibn Uthman رضى الله عنه who was facing him to prevent them (his folk) from weeping, because Allah's Messenger صلى الله عليه وسلم had disclosed that the dead is punished for the weeping of people over him. Ibn Abbas رضى الله عنه said that Umar رحمه الله used to say something like that and he related an experience during his journey from Makkah with Umar رضى الله عنه when they saw some riders standing in the shade of a gum-acacia tree at al-Bayda. Umar رضى الله عنه asked him to go and find out who the riders were. He found Suhayb رضى الله عنه among them and reported his finding to Umar رضى الله عنه who instructed him to fetch him. He went back to Suhayb رضى الله عنه and asked him to come and meet the amir ul mumineen.

Later, when Umar رضى الله عنه was wounded (in Madinah), Suayb رضى الله عنه came weeping and lamented, "O brother, O chief! (what has happened!)" Umar رضى الله عنه reproached him (even in his wounded condition), "O Suhayb, do you weep over me while Allah's Messenger صلى الله عليه وسلم did say, indeed, that the dead will surely be punished for some of weeping of his family over him."

(Sayyiduna) Ibn Abbas رضى الله عنه added that when Umar رضى الله عنه died, he mentioned that to (Sayyidah) Ayshah رضى الله عنها. She exclaimed, "May Allah have mercy on Umar! No, by Allah, never did Allah's Messenger صلى الله عليه وسلم say that the dead will surely be chastised for the weeping of his family over him. But, (he did say) that Allah does increase the chastisement to the disbeliever because of the weeping of his family over him." Then (Sayyidah) Ayshah رضى الله عنها said, "The (verdict of the) Quran should suffice you:

وَلَا تَزُرُّ وَارِزَةً وَزُرَّ أُخْرَى

{And no bearer of burden shall bear the burden of another} (6:164, 17:15, 35:18, 39:7) (Sayyiduna) Ibn Abbas رضى الله عنه said, after that, (Indeed) Allah is He who makes one to laugh and to weep." (A reference to 53:43, He meant to say that the implication of that verse was like what he said.)

Then, (Sayyiduna) Ibn Abu Mulaykah رضى الله عنه concluded his narration, "Ibn Umar رضى الله عنه said nothing (on hearing this)."¹

COMMENTARY: ² At the time of the *salah* (prayer) of fajr on Wednesday 26th Dhul Hijjah 23 AH, as Sayyiduna Umar رضى الله عنه stood in the mihrab and commenced the *salah* (prayer).

¹ Bukhari # 1286, Muslim # 23-927.

² See also hadith # 1724, 1742.

suddenly the slave of Sayyiduna Mughirah ibn Shu'bah رضى الله عنه, Abu Luluah who was lying in wait behind him pounced on him with a large dual edged knife. He struck on his ribs and hit him six times in all. Sayyiduna Umar رضى الله عنه fell down and was carried home. News of his killing spread all over Madinah like wild fire and people thronged at his house. Sayyiduna Suhayb رضى الله عنه was one of them. He saw Sayyiduna Umar رضى الله عنه in a pool of blood and was stunned and cried involuntarily, saying. "O brother, O chief!" But, he did not wail He neither shrieked nor was his voice sing song. Sayyiduna Umar رضى الله عنه nevertheless, asked him to desist lest he transgress and violate the Shari'ah (divine law). Sayyidah Ayshah رضى الله عنها did not deny the hadith but rejected the deduction of Sayyiduna Umar رضى الله عنه from the hadith. The hadith itself is sahih and there is no doubt about it. Sayyiduna Umar رضى الله عنه and Abdullah deduced that the dead person is punished for the weeping of his people over him whether he is a believer or an un believer.

Sayyidah Ayshah رضى الله عنها said that these words of the Prophet Muhammad صلى الله عليه وسلم are about disbelievers. A disbeliever is punished anyway whether his folk weep over him or not. Of course, if they weep then his punishment is augmented because he feels pleased when they weep. So much so that some of the disbelievers left dying instruction that mourning should be observed on their death.

Sayyidah Ayshah رضى الله عنها relied for her opinion on the verse (6:164)

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

{No bearer of burdens can bear the burden of another}

The sin of anyone cannot be recorded against another person and, hence, no one else can be punished for the sin of a sinner himself. If the folk of the dead weep or wail, it is their deed, why should their doing be recorded against the dead person?" why should he be punished for their sins.

Then, Sayyiduna Ibn Abbas رضى الله عنه too upheld the verdict of Sayyidah Ayshah رضى الله عنها, saying that a person's laughing and weeping, his pleasure and displeasure are all from Allah who alone has created them. Hence, how is weeping liable to be punished?

However, this suggestion of Ibn Abbas رضى الله عنه is untenable, for every deed of the creatures is created by Allah. A person only does it and reward or punishment follows on it. For instance, if anyone laughs on seeing another Muslim out of happiness then he earns reward, but if he laughs to ridicule him then he commits a sin. In the same manner are other things, like happiness and sorrow, for they may got reward or punishment. Hence, the suggestion of Ibn Abbas رضى الله عنه can be worthy if 'laughing and weeping' are involuntary, but if laughing or weeping is at the person's discretion then reward or punishment will follow.

Sayyiduna Ibn Umar رضى الله عنه said nothing on hearing Ibn Abbas رضى الله عنه not because he conceded to the opinion of Ibn Abbas رضى الله عنه, but because he decided to end the discussion in the fashion of the learned.

DO NOT WEEP OVER THE DEAD

(١٧٤٣) وَعَنْ عَائِشَةَ قَالَتْ لَمَّا جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَتَلَ ابْنَ حَارِثَةَ وَجَعَفَرَ وَابْنَ رَوَاحَةَ جَلَسَ

يَعْرِفُ فِيهِ الْحُزْرُ وَأَنَا أَنْظُرُ مِنْ صَائِرِ الْبَابِ تَغْيِي سَقَى الْبَابِ فَأَتَاهُ رَجُلٌ فَقَالَ إِنَّ نِسَاءَ جَعْفَرٍ وَذَكَرَ
بُكَاءَ هُنَّ فَأَمَرَهُ أَنْ يَنْتَهَى عَنْ فَدَّهَبَ ثُمَّ أَتَاهُ الثَّانِيَةَ لَمْ يُطِئْتَهُ فَقَالَ أَهْمُنَّ فَأَتَاهُ الثَّالِثَةَ قَالَ وَاللَّهِ غَلَبَتْنَا
يَا رَسُولَ اللَّهِ فَرَعَمْتُ أَنَّهُ قَالَ فَاخْتُ فِي أَفْوَاهِهِنَّ التُّرَابَ فَمَلْتُكَ أَرْعَمَ اللَّهُ أَنْفَكَ لَمْ تَفْعَلْ مَا أَمَرَكَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمْ تَتَّبِعُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْعَتَاءِ (متفق عليه)

1743. Sayyidah Ayshah رضى الله عنها narrated that when the Prophet صلى الله عليه وسلم was informed of the martyrdom of (Sayyiduna) Ibn Harithah رضى الله عنه, Ja'far رضى الله عنه and Ibn Rawahah رضى الله عنه (in the battle of Muṭah) he sat down, grief apparent on him. She looked at him from the crevice of the door. A man came to him and spoke of the weeping of the women of Ja'far رضى الله عنه. So, he instructed the man to forbid them from weeping and he went but came a second time for they did not obey. He again sent him to prevent them (from weeping). He came a third time, saying, "By Allah, they have got the better of us, O Messenger of Allah's (Sayyidah) Ayshah رضى الله عنها thought that he said, "pour dust in their mouths. She exclaimed thereupon (to the man), "May Allah humble you! You could not do what Allah's Messenger صلى الله عليه وسلم commanded you to do and you also did not cease to irk him."¹

COMMENTARY: The words 'pour dust in their mouths' perhaps are a figurative speech to say, 'Leave them alone. They are in a state of shock when advice will have no effect on them.'

(١٧٤٤) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ لَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ غَرِيبٌ وَفِي أَرْضٍ غُرَبَةٍ لَا بَكِيئَةَ بُكَاءٍ يَسْحَلْتُ عَنْهُ
فَكُنْتُ قَدْ هَمَيْتُ لِلْبُكَاءِ عَلَيْهِ إِذَا أَقْبَلْتِ امْرَأَةً تُرِيدُ أَنْ تُسَعِدَنِي فَاسْتَقْبَلَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَتْرِيدِينَ أَنْ تُدْخِلِي الشَّيْطَانَ بَيْتًا أَخْرَجَهُ اللَّهُ مِنْهُ مَرَّتَيْنِ وَكَفَّمْتُ عَنِ الْبُكَاءِ فَلَمْ أَجَلِ (رواه مسلم)

1744. Sayyidah Umm Salamah رضى الله عنها narrated that when Sayyiduna Abu Salamah رضى الله عنه died, she thought that he was a stranger in an alien land so she would weep for him such a weeping as would be exemplary. Thus, she prepared for the weeping over him, when, behold! A woman arrive with intention to join and help her. But, Allah's Messenger صلى الله عليه وسلم confronted her (before she came in) and asked, "Is it your aim to bring the devil into a house from which Allah has thrown him out twice?" She, therefore, refrained from weeping and wept not (as Shari'ah (divine law) has disallowed).²

COMMENTARY: Perhaps Sayyidah Umm Salamah رضى الله عنها did not know till then that it was disallowed to weep aloud and to wail otherwise she would not have done that which Shri'ah had forbidden.

The devil was cast out from the house when Abu Salamah رضى الله عنه had thrown out disbelief and polytheism to embrace Islam. The second time the devil was cast when Abu Salamah رضى الله عنه departed from the dark, ignorant world with faith and Islam.

¹ Bukhari # 1299, Muslim # 30.935, Nasa'i # 1847, Musnad Ahmad 6.59.

² Muslim # 10.922.

WAILING NOT ALLOWED

(١٧٤٥) وَعَنِ التُّعْمَانِ بْنِ بَشِيرٍ قَالَ أُغِيِبَ عَلَى عَبْدِ اللَّهِ بْنِ رَوَاحَةَ فَجَعَلَتْ أُخْتُهُ عَمْرَةَ تَبْكِي وَاجْبَلَاهُ
وَكَذَا وَكَذَا تُعَدُّ عَلَيْهِ فَقَالَ جِئِنَ أَفَاقَ مَا قُلْتِ شَيْئًا إِلَّا قِيلَ لِي أَنْتَ كَذَلِكَ زَادَ فِي رِوَايَةٍ فَلَمَّا مَاتَ لَمْ
تُبْكِ عَلَيْهِ (رواه البخارى)

1745. Sayyiduna an-Numan ibn Bashir رضى الله عنه narrated that (Sayyiduna) Abdullah ibn Rawahah (fell ill so much that he) fainted. His sister, Amrah, wept (profusely) and shrieked, "O mountain how sad! O this and that how sad! O this and that how sad! O such and such how Sad!" She recounted his goodness. When he regained consciousness, he said, 'You did not say anything but I was asked, "Are you like that?" Another version also has: when he died, she did not weep over him. ¹

(١٧٤٦) وَعَنْ أَبِي مُوسَى قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ مَيِّتٍ يَمُوتُ فَيَقُومُ
بِأَكْبِهِمْ فَيَقُولُ وَاجْبَلَاهُ وَاسْتِدَاهُ وَتَحْوُ ذَلِكَ إِلَّا وَكَّلَ اللَّهُ بِهِ مَلَكَيْنِ يَلْهَرَانِهِ وَيَقُولَانِ أَهْكَذَا كُنْتَ -
رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ -

1746. Sayyiduna Abu Musa رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "If anyone dies and anyone mourning for him says, 'O the mountains! O the chief!' or something like that, then Allah appoint over him two angels who beat him on the chest and ask him, 'where you like that?'"²

COMMENTARY: The dead, in the hadith, could also mean the dying.

Previously, this question has been discussed against the hadith # 1742 and # 1724. More discussion follows here.

Allamah (learned Scholar) Suyuti رحمه الله has said in sharh us Sudur about he hadith (# 742); 'The dead is punished for the keeping of his people over him, that different opinions are expressed about it. He has enumerated the various versions in sequence.

- (1) This hadith means what is apparent from its words and is absolute, irrespective of whether or not there is a will about it, or the dead is a disbeliever or not. If anyone wails over the dead then the dead is punished. This is Sayyiduna Umar رضى الله عنه and Ibn Umar رضى الله عنه interpreted it.
 - (2) The dead person is no it subjected at all, to punishment for the weeping of his folk.
 - (3) Punishment depends on the situation. The dead person already undergoes when his folk are weeping over him, but the punishment is not because of their weeping. Rather it is because of his sins and evil deeds.
 - (4) This hadith is specifically about the disbelievers.
- Both the foregoing interpretations belong to Sayidah Ayshah رضى الله عنه.
- (5) This hadith and the warning are particularly about the person whose people are used to wailing. This is the contention of Imam Bukhari.
 - (6) This hadith is about one who instructs his folks and heirs to wail over him

¹ Bukhari # 4267.

² Tirmidhi # 1005, Ibn Majah # 1594, Musnad Ahmad # 19737.

after his death.

- (7) This hadith concerns one who does not instruct his folk not to wail over him knowing that they are liable to observe wailing after his death. It is *wajib* (expedient) for such people to forbid their folk to wail after them.
- (8) The dead is punished when his folk wail over him and say about him such thing as are evil in the eyes of Shari'ah (divine law), as people during the Jahiliyah (ignorance period) said about their dead, 'O you who have rendered women widows.' 'O who have orphaned children.' 'O who have ruined the house.'
- (9) Punishment is the wrath of the angels because of describing the dead in the mentioned manner while weeping.
- (10) When the family of the dead wail, the dead is subjected to punishment in his grave.

Some people say that punishment means the weeping of bereaved in a wrong way not valid in Shari'ah (divine law). Then the dead experienced a severe spiritual pain and he is grieved. It is like when a soul goes from the world to the barzakh, the souls that are already there ask the new comer about their people in the world. If one of them gets an adverse report of its relatives committing sin then it feels grieved and sad. If the report discloses that they are pious then the concerned soul is elated.

In short, if the dead person is himself responsible for the wailing, in any way, then the punishment mentioned in the hadith will be deemed to be in its real meaning. If they wail, he will be punished.

If the dead is not responsible in any way and does not like such things, then punishment will mean that he will be grieved. He might be grieved when he is on the point of death, or after death and he might be a disbeliever or a Muslim. In this regard, all are equally effected.

In this way, the verse of the Quran (6:164) and the absolute ahadith on this subject are reconciled.

WEEPING WITHOUT SHRIEKING

(١٧٤٧) وَعَنْ أَبِي هُرَيْرَةَ قَالَ مَاتَ مَيِّتٌ مِنْ آلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاجْتَمَعَ النِّسَاءُ يَبْكِينَ

عَلَيْهِ فَقَامَ عُمَرُ يَنْهَاهُنَّ وَيَنْظُرُهُنَّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعْنَهُنَّ يَا عُمَرُ فَإِنَّ الْعَيْنَ

دَامِعَةٌ وَالْقَلْبُ مُصَابٌ وَالْعَهْدُ قَرِيبٌ (رواه احمد والنسائي)

1747. Sayyiduna 'Abu Hurayrah رضى الله عنه narrated that someone of the family of Allah's Messenger died. The women gathered and wept for the dead. Sayyiduna Umar رضى الله عنه stood up and forbade them (the relatives) and drove away others (the strangers). Allah's Messenger صلى الله عليه وسلم said, "Leave them alone, O Umar, for the eyes weep, the heart aches and affliction is recent."¹

COMMENTARY: Sayyiduna Umar رضى الله عنه stopped the woman because he thought they might exceed and begin to shriek. The Prophet صلى الله عليه وسلم advised him to let women vent their natural feelings and not curb their innate emotions.

¹ Nasa'i # 1859, Ibn Majah # 1587, Musnad Ahmad 2-444.

(١٧٤٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ مَا نَكَتْ رَيْتَبُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَكَتِ النِّسَاءُ فَجَعَلَ عُمَرُ يُضْرِبُهُنَّ بِسَوْطِهِ فَأَخْرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ وَقَالَ مَهْلَايَا عُمَرُ ثُمَّ قَالَ إِيَّاكُمْ وَنَوَيْقِي الشَّيْطَانِ ثُمَّ قَالَ إِنَّهُ مَهْمَا كَانَ مِنَ الْعَيْنِ وَمِنَ الْقَلْبِ فَمِنَ اللَّهِ عَزَّ وَجَلَّ وَمِنَ الرَّحْمَةِ وَمَا كَانَ مِنَ الْيَدِ وَمِنَ اللِّسَانِ فَمِنَ الشَّيْطَانِ - (رواه احمد)

1748. Sayyiduna Ibn Abbas رضى الله عنها narrated that when (Sayyidah) Zaynab daughter of Allah's Messenger صلى الله عليه وسلم died, the women wept. But (Sayyiduna) Umar رضى الله عنه beat them with his whip. Allah's Messenger صلى الله عليه وسلم put him back with his hands, saying, "Be mild, O Omar." To the woman, he said, "Beware of the shrieking of the devil." Then, he said, "That which is from the eye and from the heart is from Allah's Mighty and Glorious, and represents mercy. But, that which is from the hand and the tongue is from the devil."¹

COMMENTARY: The hand is instrumental in beating oneself, slapping, tearing clothing, etc. The tongue wails, shrieks and utter that Allah does not like.

ONE YEAR'S VIGIL OVER GRAVE

(١٧٤٩) وَعَنِ الْبُخَارِيِّ تَعْلِيْقًا قَالَ لَمَّا مَاتَ الْحَسَنُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ صَرَبَتْ امْرَأَتُهُ الْقُبَّةَ عَلَى قَبْرِهِ سَنَةً ثُمَّ رَفَعَتْ فَسَمِعَتْ صَائِحًا يَقُولُ الْآهْلُ وَجَدُوا مَا فَقَدُوا فَأَجَابَهُ اخْرُبِلْ يَبْسُوا فَأَنْقَلَبُوا -

1749. Imam Bukhari رحمه الله narrated in a ta'liq from (without a line of transmission) that when Sayyiduna Hasan رحمه الله son of (Sayyiduna) Hasan ibn Ali رضى الله عنه died, his wife pitched a tent over his grave for one year when she dismantled it. (At that) she heard a voice shout, "Did they find what they had last?" Another (voice) replied, "Rather they are dejected, and have departed!"²

COMMENTARY: The son of Sayyiduna Hasan ibn Ali رضى الله عنه was also named Hasan رحمه الله. When he died, his wife erected a tent and lived in it over the grave for one year. She refreshed his memory every day.

Perhaps, she did it to have his friends, etc assemble there for praying for him.

A CUSTOM OF JAHILIYAH (IGNORANCE PERIOD)

(١٧٥٠) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَآبِي بَرَزَةَ قَالََا خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةٍ فَرَأَى قَوْمًا قَدْ طَرَحُوا أَرْدِيَّتَهُمْ يَمْشُونَ فِي قُمْصٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْفَعِلُ الْجَاهِلِيَّةُ تَأْخِذُونَ أَوْ يَصْنَعُونَ الْجَاهِلِيَّةَ تَشَبَهُونَ لَقَدْ هَمَمْتُ أَنْ أَدْعُو عَلَيْكُمْ دَعْوَةَ تَرْجِعُونَ فِي غَيْرِ صُورِكُمْ قَالَ فَأَخَذُوا أَرْدِيَّتَهُمْ وَأَمْرُهُمْ يَحْدُو ذَلِكَ (رواه ابن ماجه)

1750. Sayyiduna Imran ibn Husayn رضى الله عنه and Sayyiduna Abu Barzah رضى الله عنه narrated that they accompanied Allah's Messenger صلى الله عليه وسلم to a funeral. He saw

¹ Musnad Ahmad 1-335.

² Bukhari Book of Funerals Chapter # 61, heading.

there some people who had removed their cloaks and were walking in (their) shirts. Allah's Messenger صلى الله عليه وسلم asked, "Will you stick to the doings of the Jahiliyah (ignorance period)?" Or "will you resemble the people of the jahiliyah(ignorance period) in what they did? I had resolved to pray against you that you return (home) in an appearance different from yours" They took their cloaks and did never return to that (practice).¹

COMMENTARY: In ancient times people wore a cloak over their shirts. The pre-Islamic people removed in to show their state of grief.

Teebi رحمه الله pointed out that this seemingly minor neglect invited a serious warning, so we can imagine the fate of those who follow more complex and prohibited customs.

WHEN SHARI'AH (DIVINE LAW) IS VIOLATED DO NOT ACCOMPANY THE FUNERAL

(١٧٥١) وَعَنْ ابْنِ عُمَرَ قَالَ قَالَ نَبِيُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَأَيْتُمْ جَنَازَةً مَعَهَا رَأَتْهُ (رواه احمد وابن ماجه)

1751. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade going with a funeral that had a wailing woman with it.²

COMMENTARY: While it is *sunnah* (as per prophet's teaching) to walk with the *sunnah* (as per prophet's practice), yet this *sunnah* (Practice of Holy Prophet صلى الله عليه وسلم) may be abandoned when anything contrary to *sunnah* (Prophet's teaching) is perpetrated.

NEW BORN WILL TAKE PARENTS TO PARADISE

(١٧٥٢) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ قَالَ لَه مَاتَ ابْنٌ لِي فَوَجَدْتُ عَلَيْهِ هَلْ سَمِعْتُمْ مِنْ خَلِيلِكَ

صَلَوَاتُ اللَّهِ عَلَيْهِ وَسَلَامُهُ شَيْئًا يَطِيبُ بِأَنْفُسِنَا عَنْ مَوْتَانَا قَالَ نَعَمْ سَمِعْتُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

قَالَ صَعَاؤُهُمْ دَعَا وَيُصُّ الْجَنَّةِ يَلْقَى أَحَدَهُمْ أَبَاهُ فَيَأْخُذُ بِتَاجِيَةِ ثَوْبِهِ فَلَا يُفَارِقُهُ حَتَّى يُدْخِلَهُ الْجَنَّةَ

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَاللَّفْظُ لَهُ-

1752. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a man said to him that his (young) son had died and he was sorrowful over that. He asked, "Have you heard anything from your friend, may Allah's blessing and peace be on him, that may comfort us concerning our dead." He said, "Yes. I heard him, may Allah's blessing and peace be on him say that their young children will be like (الاطفال دعا ميمص الجنة) da'amis of paradise. When one of them meet his (or her) father, he will grasp the edge of his garment and not let go will he is admitted to paradise."³

COMMENTARY: Da'amis is the plural of Da'amus. (At the end of this commentary. We reproduce the relative paragraph from lane's lexicon against the word)

The dead child is compared to da'mus because it will roam about in paradise. There will be no restriction in paradise in children's movement just as there is no bar on children in the world. They can enter any house, any place and will not be stopped.

This hadith mentions only father perhaps because the subject concerned a father. However, the child will also get its mother admitted to paradise. Indeed, some ahadith

¹ Ibn Majah # 1458.

² Ibn Majah # 1583.

³ Muslim # 154-2635, Musnad Ahmad 2-488.

mention both the parents.

(The following paragraph is extracted from Lane's Lexican Book I part 3 p 883 – Translation:.)
(دعموص) A certain animalcule (دريكة) that dives in water or a certain black animalcule that scirms upon water: or a certain worm (دودة), that is in pools left by torrents when their water sinks into the earth; or a certain worm (دودة) having two heads, seen in water when it becomes little in quantity; (دعاميص) and (دعاميص) [Hence app..] One who much into affair; who is a frequent visitor of kings. And hence, (الاطفال دعاميص الجنة) meaning [Infants will be] roomers in Paradise; they will not be debarred from any dwelling; a trad.; but the words occurring in a trad of Abo-Hurayrah are (صغاركم دعاميص الجنة) [Your little children]

REWARD WHEN CHILDREN DIE

(١٧٥٣) وَعَنْ أَبِي سَعِيدٍ قَالَ جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ ذَهَبَ الرَّجَالُ بِحَدِيثِكَ فَأَجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْمًا نَأْتِيكَ فِيهِ نَعَلِمُنَا وَمَا عَلَّمْتَ اللَّهُ فَقَالَ اجْتَمِعْنَ فِي يَوْمٍ كَذَا وَكَذَا فِي مَكَانٍ كَذَا وَكَذَا فَاجْتَمِعْنَ فَأَتَاهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَّمَهُنَّ وَمَا عَلَّمَهُ اللَّهُ ثُمَّ قَالَ مَا مِنْكُمْ امْرَأَةٌ تُقَدِّمُ بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلَاثَةً إِلَّا كَانَتْ لَهَا حِجَابًا مِنَ النَّارِ فَقَالَتْ امْرَأَةٌ مِنْهُنَّ يَا رَسُولَ اللَّهِ أَوْ اثْنَيْنِ فَأَعَادَهَا مَرَّتَيْنِ ثُمَّ قَالَ وَاثْنَيْنِ وَاثْنَيْنِ (رواه البخارى)

1753. Sayyiduna Abu Sa'eed رضى الله عنه narrated that a woman come to Allah's Messenger صلى الله عليه وسلم and submitted, "O Messenger of Allah, the men do benefit from your sayings. So, do set us aside a day with yourself that we may come to you on it and you may teach us from what Allah has taught you." He said, "Assemble all of you on such and such a day at such and such a place." Accordingly, they did assembled there and he came to them and imparted to them some of the knowledge that Allah had taught him. Thereafter, he said, "If three children of a woman among you die before her then they will be a before her then they will be a barrier from hell for her." A woman among them asked, "O Messenger of Allah, or two?" She asked that twice. He said, "Also two, two, two!"¹

(١٧٥٤) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمَيْنِ يُتَوَفَّى لَهُمَا ثَلَاثَةٌ إِلَّا أَدْخَلَهُمَا اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُ مَا فَقَالُوا يَا رَسُولَ اللَّهِ أَوْ ثَنَابٍ قَالَ أَوْ ثَنَابٍ قَالُوا أَوْ وَاحِدٌ قَالَ أَوْ وَاحِدٌ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ السَّقَطَ لَيَجُرُّ أُمَّهُ بِسَرَرِهِ إِلَى الْجَنَّةِ إِذَا احْتَسَبَتْهُ - رَوَاهُ أَحْمَدُ وَرَوَى ابْنُ مَاجَةَ مِنْ قَوْلِهِ وَالَّذِي نَفْسِي بِيَدِهِ -

1754. Sayyiduan Mu'adh ibn Jabal رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'If three (children) of a Muslim couple die then Allah will admit them to paradise because of His exclusive mercy on them' The *sahabah* (companions) رضى الله عنهم asked, "O Messenger of Allah, or two?" He agreed, "Or two!" They again asked, "Or one?" Then he continued, "By Him in whose hand is my soul, surely the foetus

¹ Ibn Majah # 1605, Musnad Ahmad 5-241.

(or the abortion) will pull its mother to paradise by its umbilical cord when she regards (the loss as) a mean of reward (and observes patience)."¹

COMMENTARY: The mother had not yet established a motherly relationship with the adoration. In spite of that, their relationship is said to be joined by the umbilical cord. Imagine the reward that will accrue to the mother when her infant, whom she has given her love, dies.

(١٧٥٥) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَدَّمَ ثَلَاثَةً مِنْ الْوَلَدِ لَمْ يَيْلَعُوا الْحِثَّ كَانُوا لَهُ حِصًّا حَصِينًا مِنَ النَّارِ فَقَالَ أَبُو ذَرٍّ قَدَّمْتُ اثْنَيْنِ قَالَ وَاثْنَيْنِ قَالَ أَبِي بْنُ كَعْبٍ أَبُو الْمُنْذِرِ سَيِّدُ الْفُرَّاءِ قَدَّمْتُ وَاحِدًا قَالَ وَوَاحِدًا- رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ

1755. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'He who is predeceased by three minor children will find them as a strong fortress for him against the fire.' (Sayyiduna) Abu Dharr رضى الله عنه said, "I have been predeceased by two." He said, "And, two!" Then, Sayyiduna Ubayy ibn Ka'b (whose kunyah was) Abu Mundhir, the chief, of the reciters of the Quran, said, "I have lost one child ahead of me.' He said, "And, one also!"²

(Tirmidhi also has; "But that is only if patience is shown at the first shock.

(١٧٥٦) وَعَنْ فُرَّةِ الْمُزَنِيِّ أَرَبَ رَجُلًا كَانَتْ يَأْتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ ابْنٌ لَهُ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْجِيَهُ فَقَالَ يَا رَسُولَ اللَّهِ أَحَبَّتْ اللَّهُ كَمَا أُحِبُّهُ فَمَقَّدَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا فَعَلَ ابْنُ فُلَانٍ قَالُوا يَا رَسُولَ اللَّهِ مَاتَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا تُحِبُّ أَرَبَ لَا تَأْتِي بَابًا مِنْ أَبْوَابِ الْجَنَّةِ إِلَّا وَجَدْتَهُ يَنْتَظِرُكَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ لَهُ خَاصَّةٌ أَمْرًا لِكُنَّا قَالَ بَلْ لِكُلِّكُمْ (رواه احمد)

1756. Sayyiduna Qurrah al-Muzani رضى الله عنه narrated that a man used to visit the Prophet صلى الله عليه وسلم along with one of his sons. The Prophet صلى الله عليه وسلم asked him, "Do you love him (so much that you keep him with you always)?" He said, "O Messenger of Allah, may Allah love you as I love him." Then, the Prophet صلى الله عليه وسلم missed him and asked (people) what had happened to the man's son. They said, "O Messenger of Allah, he has died." So, Allah's Messenger صلى الله عليه وسلم asked (the man when they met), "would you not love to meet him at whichever the gates of paradise you come (on the day of resurrection)?" Someone asked, "O Messenger of Allah, does this apply to him alone or to all of us?" He said, "Rather, to all of you."³

ABORTION WILL TAKE ITS PARENTS TO PARADISE

(١٧٥٧) وَعَنْ عَلِيِّ بْنِ قَائِلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ رَيْتَ الرَّقِطَ لَيْرًا غُرًّا رَبَّهُ إِذَا أَدْخَلَ أَبْوَابَ النَّارِ

¹ Ibn Majah # 1604, Musnad Ahmad 5-241.

² Tirmidhi # 1063, Ibn Majah # 1606, Musnad Ahmad # 4077, (Adopted from Tirmidhi, Darul Isha'at Karachi).

³ Musnad Ahmad 5-35.

فَيَقَالُ أَيُّهَا السَّقَطُ الْمُرَاغِرُ رَبِّكَ أَدْخَلَ أَبَوَيْكَ الْجَنَّةَ فَيَجُرُّهُمَا بِسَرَرِهِ حَتَّى يُدْخِلَهُمَا الْجَنَّةَ (رواه ابن ماجه)

1757. Sayyiduna Ali رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that the aborted child will argue with its Lord when He sends its parents to hell. It will be told, "O the aborted child who argues with its Lord, take your parents to paradise." So, it will pull them with its umbilical cord and bring them into paradise.¹

PATIENCE IS REWARDED WITH PARADISE

(١٧٥٨) وَعَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى ابْنُ آدَمَ إِنْ صَبَرْتَ

وَاحْتَسَبْتَ عِنْدَ الصَّدَمَةِ الْأُولَى لَمْ أَرْضَ لَكَ ثَوَابًا دُونَ الْجَنَّةِ (رواه ابن ماجه)

1758. Sayyiduna Abu Umamah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said that Allah, Blessed and Exalted, says, "O son of Aadam, if you exercise patience and seek reward at the first shock, I shall not be pleased for you with a reward lesser than paradise."²

MERIT OF ISTIRJA

(١٧٥٩) وَعَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُسْلِمٍ وَلَا مُسْلِمَةٍ يُصَابُ بِمُصِيبَةٍ

فَيَذْكُرُهَا وَإِنْ طَالَ عَهْدُهَا فَيُحَدِّثُ لِذَلِكَ إِسْتِرْجَاءًا إِلَّا جَدَّدَ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ عِنْدَ ذَلِكَ فَأَعْطَاهُ

مِثْلَ أَجْرِهَا يَوْمَ أُصِيبَ بِهَا (رواه احمد والبيهقي في شعب الایمان)

1759. Sayyiduna Husayn ibn Ali رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, 'If a Muslim man or woman suffers a hardship and recalls it, even after a long period of time and says:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(We belong to Allah and to Him is our return).

Allah, Blessed and Exalted, renews a reward whenever it is said like the reward for it on the day he was afflicted."³

(١٧٦٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا انْقَطَعَ شِعْرُ أَحَدِكُمْ فَلْيَسْتَرْجِعْ فَإِنَّهُ

مِنَ الْمَصَائِبِ -

1760. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the thong of someone's sandal breaks, let him say;

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(To Allah we belong and to him is our return)

because this too is one of the afflictions."⁴

COMMENTARY: This means that even if one faces a simple, ordinary difficulty, he must

¹ Ibn Majah # 1597.

² Ibn Majah # 1608.

³ Musnad Ahmad 1-201,

⁴ Bayhaqi in Sha'b ul Eeman # 9693.

ecite the istirja. Once, a lantern blow off, so the Prophet صلى الله عليه وسلم recited this verse of the Quran (أَنَابَهُرُ أَنَا لِيهِ زَاجِفُونَ) - (2:156)

GREAT DISTINCTION OF THIS UMMAH

(١٧٦١) وَعَنْ أُمِّ الدَّرْدَاءِ قَالَتْ سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ سَمِعْتُ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ يَا عَيْسَى ابْنَ مَرْيَمَ إِذَا أَصَابَهُمْ مَا يُحِبُّونَ حَمِدُوا اللَّهَ وَإِنْ أَصَابَهُمْ مَا يَكْرَهُونَ اخْتَسَبُوا وَصَبَرُوا وَلَا جَلْمَ وَلَا عَقْلَ فَقَالَ يَا رَبِّ كَيْفَ يَكُونُ هَذَا لَهُمْ وَلَا جَلْمَ وَلَا عَقْلَ قَالَ أُعْطِيَهُمْ مِنْ جَلْمِي وَعَلْمِي رَوَاهُ مَا الْبَيْهَقِيُّ فِي شُعْبِ الْأَيْمَانِ

1761. Sayyiduna Umm Darda رضي الله عنه narrated that she heard Sayyiduna Abu as-Darda رضي الله عنه say that he heard Abu al-Qasim صلى الله عليه وسلم say that Allah, Blessed and Exalted, said, "O Easa, I shall send after you an *ummah* who will praise Allah when what pleases them takes place with them, and who will seek their reward from Allah and exercise patience when that which displeases them afflicts them, though they will not possess forbearance and intelligence." So, he asked, "My Lord, how will it be without having forbearance and intelligence?" He said, "I shall grant them some portion of My forbearance and knowledge."¹

COMMENTARY: Here, *ummah* means the obedient and righteous followers of the Prophet صلى الله عليه وسلم. That they will not possess intelligence and forbearance means that they will lose these things because of distress. Yet they will show endurance and seek reward. In the absence of these two traits a person cannot endure yet they will be enabled to do so. Allah will cause them to have the two traits without efforts, as His own grant.

CHAPTER - VIII

VISITING GRAVES

بَابُ زِيَارَةِ الْقُبُورِ

The ahadith in this chapter, as well as the aathar, speak of the merit and etiquette of visiting graves. The relative rules and issues are also given place here. The purpose of visiting graves and what is achieved on going there will be brought out, too.

SECTION I

أَفْضَلُ الْأَوَّلِ

MUSTAHAB (DESIRABLE) TO VISIT GRAVES

(١٧٦٢) عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَتَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَهَتَيْتُكُمْ عَنْ الْحُومِ الْأَصَاحِجِ فَوْقَ ثَلَاثٍ فَأَمْسِكُوا مَا بَدَا لَكُمْ وَهَتَيْتُكُمْ عَنِ السَّيِّئِ إِلَّا فِي سَقَاءٍ فَأَشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا وَلَا تَشْرَبُوا مُسْكِرًا (رواه مسلم)

1762. Sayyiduna Buraydah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I had forbidden you to visit graves, but you may (now) visit them. I had forbidden you to (store and) eat flesh of sacrificial animals beyond three days, but you may (now) store that as long as you please. I had forbidden you nabidh except

¹ Bukhari in Sha'b ul Eeman # 9953.

(to drink) in a waterskin so you may drink in all kinds (of vessels), but not drink what intoxicates.”¹

COMMENTARY: In early Islam, the Prophet صلى الله عليه وسلم had forbidden visit to graves because the Jahiliyah (ignorance period) was recent and not totally out of minds. It was possible that visitors to graves might perpetrate what disbelievers and associators did. Later, when Islam had set in, he permitted visit to graves. The *ulama* (Scholars) agree that it is *mustahab* (desirable) to visit graves. The heart softens and one remembers death. Moreover, it is *sunnah* (as per teaching of Holy Prophet صلى الله عليه وسلم) to pray for mercy and forgiveness of the dead in the graveyard. The Prophet صلى الله عليه وسلم used to visit graves of the Baqi and offer salaam to the dead and pray for them.

WOMEN VISITING GRAVES

The *ulama* (Scholars) differ on whether women may visit graves or the initial command forbidding visit to graves continues to be applied to them. The correct ruling is that women are allowed to visit the grave of the Prophet صلى الله عليه وسلم only, but it is not proper for them to visit graves of other people.

This question has been discussed in the commentary against the hadith # 740 in the chapter on mosques, etc. The juristic traditions are also cited there.

KINDS OF VISITS

With regard to purpose, there are many reasons for visiting grave.

- (i) Only to think of death and the hereafter. To achieve this, it is enough to see the graves without worrying about who the dweller is and how he behaved in life.
- (ii) To make supplication, seek forgiveness and consign reward and so on. This is *masnun* for every Muslim.
- (iii) To receive blessing. To achieve this, graves of saintly men and spiritual leaders should be visited because there are many blessings from them while they are in the *barzakh*.
- (iv) To give rights of the relatives and friends, like parents and so on. According to hadith Abu Nu’aym, “If anyone visits the graves of his parents or one of them on Friday, then this act will be like performing *hajj*.”
- (v) To promote or respect religious fraternity and love. According to hadith, “If anyone comes to the grave of any believing brother and offers him salaam and prays for him, then the dead person recognizes him and responds to his salaam (greetings).”

MANNER AND COMMAND

- (i) If anyone goes to a grave to pray for his forgiveness and to consign reward to him, he must stand opposite to the face of the grave-dweller with his face towards the grave and back towards the *qiblah*.
- (ii) At the grave, he must first offer salaam to the grave-dweller.
- (iii) He must not touch the grave.
- (iv) He must not kiss the grave.
- (v) He must not bow in respect opposite the grave, nor must he prostrate to it.
- (vi) He must not wipe the dust of the grave on his face as the Christians do.

¹ Muslim # 106.977, Abu Dawud # 3698, Nasa’i # 2032, Musnad Ahmad 1-145.

It is extremely misguided and wrong to do anything that has no sanction in Shari'ah (divine law).

It is not *makruh* (*unbecoming*) to recite the Quran near the grave.

It is *mustahab* (*desirable*), if any one dies, to recite there surah al-Ikhlās seven times and consign its reward to the grave-dweller.

It is more meritorious to visit graves on Friday particularly in the early part of the day. This is what people with the two sacred cities of Makkah and Madinah. They visited al-Thalla and al-Baqi early on Friday.

It is also stated that the dead is granted more knowledge and perception on Friday than on any other day so that the grave-dweller recognizes the visitors to his grave on Friday better than on any other day.

As stated previously, graves should not be trodden on unnecessarily.

It is *mustahab* (*desirable*) that some charity should be given in Allah's name for seven days after death of someone on behalf of the dead.

The meat of the sacrificial animal was not allowed to be stored beyond three days in early Islam because of extreme poverty. Everyone could not make a sacrifice. People were encouraged to share to flesh of sacrificial animals with the poor. When Allah brought the Muslims out of poverty into affluency, this order was rescinded.

Nabidh is a kind of wine. Dates or grapes are soaked in water for some days. The result is an intoxicating drink. Nabidh is a permitted drink for as long as it does not turn into an intoxicant. In early Islam, the Prophet صلى الله عليه وسلم had advised that nabidh should be kept in waterskins because a waterskin is thin and nabidh does not turn into an intoxicant in it rapidly. He disallowed that nabidh should be kept in any other vessel because it ferments very quickly in them and becomes an intoxicating drink. Since wine had been forbidden recently, it was feared that people would turn to nabidh for intoxication. When people had adjusted themselves to teetotalism, the Prophet صلى الله عليه وسلم allowed that nabidh may be drunk in any vessel but he made it clear that it is allowed only till it does not intoxicate. The prohibition does not concern a vessel but only intoxication.

PROPHET صلى الله عليه وسلم AT HIS MOTHER'S GRAVE

(١٧٦٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْرَ أُمِّهِ فَبَكَى وَأَبَكَى مِنْ حَوْلِهِ فَقَالَ اسْتَأذَنْتُ

رَبِّي فِيهِ أَرَأَيْتَ اسْتَعْفَرْتُهَا فَلَمْ يُؤْذَرْ لِي وَأَسْتَأْذِنُ فِيهَا فَبَكَتُ لِي فِي قَبْرِهَا فَأَذِنَ لِي فَرُؤُورُ الْقُبُورِ فَأَهْمَا

تَذَكَّرُ الْمَوْتَ (رواه مسلم)

1763. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم visited his mother's grave. He wept and caused those around him to weep. He said, "I sought permission of my Lord that I might make istighfar for my mother but permission was not given to me. And I sought His permission that I might visit her grave, and it was granted to me. So, visit graves. That reminds one of death."¹

COMMENTARY: The name of the Prophet's صلى الله عليه وسلم mother was Aamnah. When he was six years old, she took him to Madinah to meet her parents. When she was returning to Makkah, she died at Abwa a place on the way. She was buried there. Once the Prophet صلى الله

¹ Muslim # 108, 976, Abu Dawud # 3234, Nasa'i # 2032, Ibn Majah # 1572, Musnad Ahmad 2.441.

went to her grave but was overtaken by grief to such an extent that he cried very much. Those people who were with him were overwhelmed too and began to cry with him.

THE PROPHET'S PARENTS صلى الله عليه وسلم

We learn from this hadith that the Prophet's parents died as disbelievers. This is what the earlier scholars say. However, later day scholars have proved that they were Muslims. They have suggested three possibilities of their Islam.

- (i) They followed the religion of Prophet Ibrahim عليه السلام.
- (ii) They never received the message of Islam and died during the days of fatrah (the period when there was no Prophet, between prophet Easa عليه السلام and Prophet Muhammad صلى الله عليه وسلم).
- (iii) Allah received them on the prayer of the Prophet صلى الله عليه وسلم (as a miracle) for so much time that they could express belief (in Islam and) the Prophet's messengership. However, the hadith about this is itself da'if (weak) but it is made correct and hasan through a number of lines of transmission.

This thing was unknown to the earlier scholars but Allah disclosed it to the later day scholars. Suyuti رحمه الله has sat at rest doubts of the dissenters in this regard with sound arguments in his writings.

Since this issue is very delicate, the *ulama* (Scholars) decide that silence should be observed about it. Allah alone knows the correct thing.

WHAT TO SAY AT GRAVEYARD

(١٧٦٤) وَعَنْ بُرَيْدَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ أَلَسَّلَاهُمْ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَلْآحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ (رواه مسلم)

1764. Sayyiduna Buraydah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم taught them to say when they went to the graveyards:

أَلَسَّلَاهُمْ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ لَلْآحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ
"Peace be on you, O the occupiers of the dwellings, among the believers and the Muslims. And, we, insha Allah, shall join you. We pray to Allah for security for ourselves and for you."¹

SECTION II

اللهُ ضَلُّ الْفَأَنَى

(١٧٦٥) عَنْ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُبُورٍ بِالْمَدِينَةِ فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ أَلَسَّلَاهُمْ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَعْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفْنَا وَنَحْنُ بِالْآخِرِ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

1765. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم passed by some graves in Madinah. He faced them and said:

¹ Muslim # 104-957, Ibn Majah # 1547, Musnad Ahmad 5-353.

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآخِرِ

"Peace be on you, O dwellers of the graves! May Allah forgive us and you! You have preceded us while we shall follow."¹

COMMENTARY: It is *mustahab* (desirable) for anyone to turn his face towards the face of the dead person before conveying salaam to him. He must continue to do it while praying and reciting surah al-Fatihah. The *ulama* (Scholars) are one about it, except Ibn Hajar رحمه الله who says that while making supplication and reciting surah al-Fatihah it is *mustahab* (desirable) to face the qiblah.

Mazhar رحمه الله said that visiting a dead person is like meeting him while he was alive. Hence, when visiting a dead or his grave, one should face his body or his grave just as one did face him in his life. Also, the same manners and methods must be observed as were done during his lifetime. For example, if during his lifetime, one respected him and did not sit very close to him then the same thing must be done at his grave and one should stand or sit at a distance. If one was very close in life then at the grave too one must stand or sit very close.

At the grave one must recite surah al-Fatihah (once) and surah al-Ikhlâs three times and convey the reward to the dead and make supplication for him. But, he must not touch the grave or kiss it because this is what the Christian do. Also, one must not prostrate oneself at the grave, nor how, to more round it is very sinful, and contrary to the precession of Islam.

SECTION III

الْفَضْلُ الْبَاقِي

THE PROPHET صلى الله عليه وسلم WENT TO THE GRAVEYARD TOWARDS THE END OF THE NIGHT

(١٧٦٦) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلَّمَا كَانَ يَلْتَمِسُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيْعِ فَيَقُولُ السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَأَنَا كُمْ مَا تُوْعَدُونَ عَدَا

مُؤَجَّلُونَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاجِفُونَ اللَّهُمَّ اغْفِرْ لِأَهْلِ بَقِيْعِ الْغَرَقَدِ (رواه مسلم)

1766. Sayyidah Ayshah رضي الله عنها narrated that every such night when it was her turn with Allah's Messenger صلى الله عليه وسلم he went toward the last portion of the night to al-Baqi these he would say:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَأَنَا كُمْ مَا تُوْعَدُونَ عَدَا مُؤَجَّلُونَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ

لَاجِفُونَ اللَّهُمَّ اغْفِرْ لِأَهْلِ بَقِيْعِ الْغَرَقَدِ

"Peace be on you, the house of the believing people. That which was promised to you will come to you tomorrow. Respite is given to you. And, we shall, insha Allah, join you. O Allah, forgive the dwellers of Baqi al-gharqad."²

COMMENTARY: Al-Baqi is where are the graves of the people of Madinah. This graveyard is also called Janat ul Baqi. There are many trees of Gharqad here. This is why it is called in this supplication Baqi ul Gharqad. (Gharqad is a species of tree, large and perhaps Thorny).

¹ Tirmidhi # 1053.

² Muslim # 102, 974, Nasa'i # 2039.

(١٧٦٧) وَعَنْ عَائِشَةَ قَالَتْ كَيْفَ أَقُولُ يَا رَسُولَ اللَّهِ تَعْنِي فِي زِيَارَةِ الْقُبُورِ قَالَ قُولِي أَلْسَلَامٌ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَبِرَحْمَةِ اللَّهِ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَلْآحِقُونَ (رواه مسلم)

1767. Sayyidah Ayshah رضى الله عنها narrated that she asked, "O Messenger of Allah. What may I say, meaning, during visits to the graves?" He said, say:

أَلْسَلَامٌ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَبِرَحْمَةِ اللَّهِ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَلْآحِقُونَ

(Peace be on the dwellers of house of the believers and the Muslims. May Allah have mercy on the predecessors among us and the deferred one. We shall join you. Surely, insha Allah.)¹

COMMENTARY: According to a hadith of Sayyiduna Ibn Abbas رضى الله عنه the Prophet صلى الله عليه وسلم said. "If anyone goes to the grave of a believing brother whom he knew in the world and offers salaam to him, then the grave-dweller recognizes him and gives a response to his salaam."

VISITING GRAVES OF PARENTS

(١٧٦٨) وَعَنْ مُحَمَّدِ بْنِ النُّعْمَانِ يَرْفَعُ الْحَدِيثَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ زَارَ قَبْرَ أَبِيهِ أَوْ أَحَدِهِمَا فِي كُلِّ جُمُعَةٍ غُفِرَ لَهُ وَكُتِبَ بَرًّا - رَوَاهُ الشَّيْخُ فِي شُعْبِ الْإِيمَانِ مُرْسَلًا -

1768. Sayyidua Muhammad ibn Nu'man رحمه الله narrated that hadith in a marfu manner that the Prophet صلى الله عليه وسلم said, "If anyone visits the grave or his parents, or the grave of one of them, on every Friday (or on any day of the week), then he is forgiven and is recorded as being good to his parents."²

PERMISSION TO VISIT GRAVES & THE REASON FOR IT

(١٧٦٩) وَعَنْ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا فَإِنَّهَا تُزْهَدُ فِي الدُّنْيَا وَتُذَكِّرُ الْآخِرَةَ (رواه ابن ماجه)

1769. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I had forbidden you to visit graves, but (now) visit them. In this world, they help you to be abstinent, and they serve as a reminder of the hereafter."³

COMMENTARY: The hadith mentions why one may visit the graves. These visits cause one to be disinterested with the world and the worldly things. If, after all, that is the end, then why should one incline to the world and boast about one's life. Great people were born in this world. Some of them took advantage of their kingdom and authority to claim divinity. Some were intoxicated with their power and wealth to demonstrate their

¹ Muslim # 103-974, Nasa'i # 2038.

² Bayhaqi in Sha'b ul Eeman # 7901.

³ Ibn Majah # 1571.

superiority. Some took shelter behind science and inventions to challenges nature. Some used their status and office to throw peace into disorder and unrest resulting in rampant bloodshed. But, what was the end?

Alas! when they were buried under earth, there was no one to remember them. When they were cast into the seas, the very first wave thrust the frame of arrogance into the mouth of a sea animal and annihilation. When their bodies were entrusted of flames of fire, helplessness smiled at them.

The second reason for visiting graves is that it serves as a reminder of the next world. At the graveyard, one realizes that there is another world where one will go. On going there, one will have to account for each of one's deeds in this world.

It is the thought of death above that unveils the falsehood of the tastes of this world. It keeps one away from sin.

WOMEN DISALLOWED TO VISIT GRAVES

(١٧٧٠) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ زَوَارَاتِ الْقُبُورِ- رَوَاهُ أَحْمَدُ
وَالْتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَالَ قَدْرَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنَّ هَذَا
كَانَ قَبْلَ أَنْ يُرَخَّصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي زِيَارَةِ الْقُبُورِ فَلَمَّا رَخَّصَ دَخَلَ فِي رُحْصَتِهِ الرِّجَالُ
وَالنِّسَاءُ وَقَالَ بَعْضُهُمْ إِنَّمَا كَرِهَ زِيَارَةَ الْقُبُورِ لِلنِّسَاءِ لِقَلَّةِ صَبْرِهِنَّ وَكَثْرَةِ جَزَعِهِنَّ تَمَّ كَلَامُهُ-

1770. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم cursed women who visit ed graves frequently. ¹

Tirmidhi said that some *ulama* (Scholars) hold that this command was given before visit to graves was permitted. When the permission was given, it included both men and women. However some *ulama* (Scholars) insist that women are disallowed to visit graves because they lack enough patience and tend to become restless.

TREATMENT AFTER DEATH LIKE BEFORE DEATH

(١٧٧١) وَعَنْ عَائِشَةَ قَالَتْ كُنْتُ أَدْخُلُ بَيْتِي الَّذِي فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنِّي وَاحِدَةٌ
تَوْبِي وَأَقُولُ إِنَّمَا هُوَ رُوْحِي وَإِنِّي فَلَمَّا دُفِنَ عُمَرُ مَعَهُمْ فَوَاللَّهِ مَا دَخَلْتُهُ إِلَّا وَأَنَا مُشْدُودَةٌ عَلَى ثِيَابِي
حَيَاءً مِنْ عُمَرَ (رواه احمد)

1771. Sayyidah Ayshah رضى الله عنها narrated, "When I went into my room in which Allah's Messenger صلى الله عليه وسلم (and Abu Bakr رضى الله عنه were buried), I put off my garment (meaning the overall sheet like scarf), saying to myself that only my husband and my father lay there. Later, when Umar رضى الله عنه was also buried (in the room) next to them by Allah, I did not enter it without wrapping an overall garment (above my clothing) out of modesty in the presence of Umar رضى الله عنه (because he was not a mahram)."²

¹ Tirmidhi # 1058, Ibn Majah # 1576, Musnad Ahmad 3-442, Nasa'i # 2043.

² Musnad Ahmad 6-202.

COMMENTARY: This hadith is evidence that the same decorum be observed before the dead and the grave as was observed during his life time. Sayyiduna Uqbah ibn Aamir رضي الله عنه used to say;

“If I had to walk on fire or stand on sharp sword till my feet burned (or cut off), that is preferable in my sight to walking on someone’s grave. And I think that there is no difference in passing water at the graves and in the presence of people in market places.”

In the same way, Ibn Abu ad-Dunya رحمه الله wrote about Sulaym ibn Ghafir رحمه الله that while he was in a graveyard, he had a strong urge to urinate. (seeing his condition) other people advised to alight from the riding beast and pass water. He said, “By Allah, I observe modesty before the dead as I do before the living.”

Praise belongs to Allah, the Book of *as-Salah* (prayer) and the Book of *al-Janaiz* (Funerals) are over.

صلى الله تعالى على خير خلقه محمد وآله واصحابه اجمعين ولا حول ولا قوة الا بالله العلي العظيم

BOOK - VI
ZAKAT كتاب الزكاة

CHAPTER - I

MEANING: The literal meaning of *zakah* (Annual due charity) is: 'purity, blessing "increase." In the terminology of Shriah it is: 'to make a deserving person owner of so much portion of one's own property as is specified by Shari'ah.'

If the literal meaning and the terminology of Shari'ah are read together, it becomes clear that paying to the deserving the designated portion purifies the wealth remaining in the hands of the payer of *zakah* (Annual due charity), Allah puts blessing into it and not only does it increase in this world but also there is (a blessing and) an increase in the reward in the hereafter from Allah. It purifies the owner of property of prayer of *zakah* (Annual due charity), of sins and evil traits like stinginess. This is why this deed is called *zakah* (Annual due charity).

Zakah (Annual due charity) is also called *sadaqah* (charity) because this deed is evidence of the soundness and truth of the claim to faith (and belief) of the person who pays out a portion of his wealth and property. (Truthful fullness is *sidq* and *sadaqa* while *sadaqah* (charity) is charity)

WHEN DID ZAKAH (ANNUAL DUE CHARITY) BECOME FARD: *Sadaqat ul fitr* was made *wajib* (obligatory) in 2nd Hijri. As for *zakah* (Annual due charity), while the ulama (Scholars) disagree on when it was made *fard* (compulsory), the correct opinion is that the command making *zakah* (Annual due charity) *fard* (compulsory) was enacted in Makkah before the hijrah but it was levied in Madinah on first Ramadan in the second hijri. In other words, *zakah* (Annual due charity) was declared *fard* (compulsory) on 1st Ramadan 2AH and the promulgation was made.

ZAKAH (ANNUAL DUE CHARITY) WAS FARD (COMPULSORY) ON ALL UMMAHS:

The general ruling is that *zakah* (Annual due charity) was never *fard* (compulsory) or *wajib* (obligatory) on the noble Prophets عليه السلام. However, just as *salah* (prayer) was *fard* (compulsory) for the previous ummahs, so too *zakah* (Annual due charity) was *fard* (compulsory) on every ummah preceding the ummah of Muhammad صلى الله عليه وسلم, though there was difference in the rate and limit of property. It is confirmed, too, that the rules for *zakah* (Annual due charity) are very easy in the Islamic Shari'ah while they were not as easy in the legislations of the earlier Prophets. عليه السلام

SIGNIFICANCE & EMPHASIS OF ZAKAH (ANNUAL DUE CHARITY): In the Quran, *zakah* (Annual due charity) is mentioned thirty two times with *salah* (prayer). This not only shows that these two things are complementary but also expresses the merit and emphasis of *zakah* (Annual due charity). Then, *zakah* (Annual due charity) is also mentioned in the Quran by itself at many places. Allah has assured the prayers of *zakah* (Annual due charity) of mighty reward in both the worlds. At the same time, those who will not it have been warned so severely that hearts tremble at the thought of it. How wretched are they who refrain from discharging this important duty and are prepared to endure the punishment.

(We seek refuge in Allah)

Zakah (Annual due charity) is a major part of Islam. Its obligation is absolute. So, anyone who rejects it is a disbeliever. He who does not pay it is a great sinner and impious. Rather, the ulama (Scholars) say that one who does not pay *zakah (Annual due charity)* is liable to be killed. (Muhit ul Sarkhusi)

When wealth or property is in anyone's possession for one year and he is a sahib nisab then *zakah (Annual due charity)* becomes payable promptly, this being *wajib (obligatory)*. Any kind of delay in its payment is sinful. However, some people say that at the end of the year, it does not become *wajib (obligatory)* promptly, but the *wajib (obligatory)* nature is deferred and if unpaid till death then it is sinful. (Nisab is the amount, or value of property on which it is liable to the *zakah (Annual due charity)*, Sahib un Nisab is the owner of the minimum wealth or property on which *zakah (Annual due charity)* is payable).

ON WHOM IS ZAKAH (ANNUAL DUE CHARITY) FARD (COMPULSORY): *Zakah (Annual due charity)* is *fard (compulsory)* on every Muslim who is free, sane and adult, provided he possesses the nisab and that has remained in his possession for one entire year. Besides, that should be free of debt and beyond his real needs. It should be *nami* (meaning, productive or which can increase), in numbers and value or in merely value intrinsically. Also, his ownership should be complete and perfect.

Zakah (Annual due charity) is not *wajib (obligatory)* on a disbeliever, slave, insane¹ and minor. It is not *wajib (obligatory)* on a sahib nisab who has not possessed nisab for a full year. However, if anyone possesses the nisab at the beginning of the year and at the end of it but not during the year then he will have to pay the *zakah (Annual due charity)* because this attracts the command of the year.

Zakah (Annual due charity) is not *fard (compulsory)* on a debtor to the extent of his debt. It is *wajib (obligatory)* on the property in excess of debt if it is to the limit of the nisab. It must be understood that the debt absolves one of *zakah (Annual due charity)* only when it is payable to fellowmen. The demands concerning vows, expiation, *fitrah* and such like as concern the Being of Allah, and no human being has a right to make a demand for them, do not absolve one from the payment of *zakah (Annual due charity)*. However, such demand as though they concern Allah yet human beings have a right to receive them, like *zakah (Annual due charity)*, *ushr*, *kharaj* (homage revenue), etc. and the imam (ruler) of the times can demand them behalf of Allah, absolve one from payment of *zakah (Annual due charity)*, but the imam of the times may demand payment from the visible wealth, like livestock, trade merchandise that is brought into the city or taken out of it, and cash. As for the property whose trading is done within the city limits, the ruler cannot demand it. If a wife demands her dower then *zakah (Annual due charity)* is not *wajib (obligatory)* to the extent of the dower on his property.

It is stated in *Bahr ur Raqa'iq* that the reliable verdict is that debt is a deterrent to *zakah (Annual due charity)* and *sadaqatul fitr* (charity after Ramadan). Debt is a deterrent whatever kind, prompt or deferred even the dowry deferred to any future time like divorce or death. But, some people assert that a deferred dowry is not a deterrent to payment of

¹ Provided insanity is for a year; if, after he becomes Sahib nisab, his insanity disappears to some extent, in the beginning of the year or end, *zakah (Annual due charity)* will be payable. If insanity comes over him once or twice a year then *zakah (Annual due charity)* is not *fard (compulsory)* on him. When it disappears, that will be deemed as the beginning of the year.

zakah (Annual due charity) because generally it is not demanded, as against prompt dowry which is demanded. Again, some ulama (Scholars) have said that if a husband intends to pay the dower then the deferred dowry is a deterrent to the obligation of *zakah* (Annual due charity), otherwise not because it is not counted as a debt.

There is a difference of opinion among Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ, and His two companions, Imam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ, and Imam Muhamamad رَحْمَةُ اللهِ عَلَيْهِ, on the question; if a husband is rich then will his wife be deemed to be a *ghaniyah*¹

because of the answer (that is payable by her husband)? The two companions hold that she will be regarded to be a *ghaniyah* and will not be eligible to receive *zakah* (Annual due charity). Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ gave his final verdict that she is not *ghaniyah*. It must be borne in mind that this difference pertains merely to the prompt dower. As for as the deferred dower is concerned, all the three of them agree that such a woman shall not be considered a *ghaniyah*.

REAL NEEDS: These are:

Residential house, clothings, household utensils, conveyance like cycle, etc., Servants (slaves) weapons, books for scholars, professional tools for skilled workers.

If any one bought a house with intention to trade and that house is not for his residence then *zakah* (Annual due charity) will be *wajib* (obligatory) on him. In this way, other things may be surmised to. If the house, servants etc are in excess of the need but they are not trade merchandise then *zakah* (Annual due charity) is not *wajib* (obligatory) on them.

PERFECT OWNERSHIP: It is has stated in the foregoing lines that his ownership should be perfect and complete for *zakah* (Annual due charity) to be *wajib* (obligatory). This means that he should be the real owner of the property and it should be in his possession and at his discretion.

Zakah (Annual due charity) is not *fard* (compulsory) if property is not owned and not in control, or it is owned but not in hand, or it is in hand but not owned. Hence, there is no *zakah* (Annual due charity) on the property earned by a *mukatab* not on him as well as on the *mukatab*, because that property is not owned by the *mukatab* though it is in his hands. So, too, it is not in the hands of the *mawla* though he owns it. (*Mukatab* is a slave who ransoms himself with his owner's consent. *Mawla* is a freedman a slave, a protector, or a helper, or a master.)

Zakah (Annual due charity) is not *wajib* (obligatory) even on property of which one is not certain, because though it is in one's ownership yet not in possession or hands. This kind of property is beyond one's control. There are many types of it:

- (i) The property that diminishes or is lost.
- (ii) It may have been buried in a desert but that place cannot be traced.
- (iii) The property that is sunk in the seas.
- (iv) The property someone snatches but there is no witness to testify to it.
- (v) The property that an oppressor confiscates cruelly.
- (vi) The property that a debtor takes but denies the debt and there is no evidence or witness.

If this kind of property is recovered then *zakah* (Annual due charity) is not *wajib* (obligatory) for the past period. However, if some property is buried in the home, not in the desert, and after forgetting the place where it was buried, it is recovered, then *zakah* (Annual due charity)

¹ *ghaniyah* is a woman to whom *zakah* (Annual due charity) may not be paid.

is *wajib* (obligatory) for the past days too.

Zakah (Annual due charity) is *wajib* (obligatory) also on the debt when the debtor does not deny the debt whether he is affluent or a pauper. It is *wajib* (obligatory) even if he denies the debt but there is a witness or the judge himself knows of the debt, but it will be *wajib* (obligatory) in this way:

- (i) If the debt is a trading debt, then as soon as recovery is to the tune of one-fifty of the nisab, he must pay the outstanding *zakah* (Annual due charity) (of the past).
- (ii) If the debt is not a trading debt, but against sale of personal clothing, slaves or residential house, and sale proceeds are receivable, then *zakah* (Annual due charity) of the past will become *wajib* (obligatory) when he recovers as much as the value of nisab.
- (iii) If the debt pertains to intangibles like payment of dowry, will, value of khula, and so on, *zakah* (Annual due charity) will become *wajib* (obligatory) when recovery equals the value of nisab and full year has lapsed possessing it. This means that past *zakah* (Annual due charity) will not be *wajib* (obligatory). Only current year's *zakah* (Annual due charity) will be *wajib* (obligatory) during which he possessed the property. However, this ruling applies one who was not sahib nisab beforehand otherwise this recovered wealth will be deemed to be productive or an increase in wealth and *zakah* (Annual due charity) will be calculated with the wealth and property already in his possession. The condition of one year will not be applied.

NIYAH (FORMING INTENTION): It is binding that the person who pays the *zakah* (Annual due charity) must form an intention in his mind at the time of paying it that he pays *zakah* (Annual due charity). He must say to himself, "Whatever was *fard* (compulsory) on me to pay. I am paying to seek Allah's pleasure." Or, whenever he takes out the portion of *zakah* (Annual due charity) from his wealth, he may form an intention at that time, "I apportion so much as is payable towards *zakah* (Annual due charity)."

If anyone gives away all his wealth in the name of Allah without forming an intention to pay *zakah* (Annual due charity) then he is absolved of having to pay *zakah* (Annual due charity). There will be no demand to him towards *zakah* (Annual due charity) provided he has not given away his wealth with an intention to discharge another *wajib* (obligatory) over him.

If any one gives away not all his wealth but some of it, without forming an intention to pay *zakah* (Annual due charity), in Allah's path as charity then:

- Imam Muhammad رحمه الله, contends that *zakah* (Annual due charity) is considered to have been paid.
- Imam Abu Yusuf رحمه الله contends that *zakah* (Annual due charity) remains payable.
- Imam Abu Hanifah رحمه الله, holds the same opinion.

So, the verdict or edict is given on this contention (of Imam RH).

EVADING ZAKAH (ANNUAL DUE CHARITY): It is *makruh* (unbecoming) to evade or bypass *zakah* (Annual due charity). For instance, if anyone decides to avoid payment of *zakah* (Annual due charity) and before the year is about to end, he makes a gift to his property to someone else giving him the possession of it too, then though he will have saved himself from the payment of *zakah* (Annual due charity) yet this is not good deed.

If anyone buys a slave as a trade merchandise but decides to use him to serve him, then the slave is no longer for trading purposes. He will be a household servant and *zakah* (Annual due charity) is not *wajib* (obligatory) on this account. And, if he buys a slave to serve him but

the intends to treat him as a trade merchandise, the slave will not attract the command of trading till he sells him. Therefore, the sale proceeds will be property on which *zakah* (Annual due charity) is *wajib* (obligatory).

DEFINITION OF NISAB: Nisab of *zakah* (Annual due charity) is that specific limit of property and wealth on which Shari'ah has made it compulsory to pay (annual due charity). If the wealth and property is below that limit, then *zakah* (Annual due charity) is not *fard* (compulsory). For example, for camels it is five, twenty-five, etc. for sheep it is forty and one twenty-one etc. so for silver it is twenty mithqal. (The portion about camels is explained in a chart at the end of this discourse).

KIND OF NISAB: There are two kinds of nisab. *Naami* which appreciates in value and *ghayr naami* which does not grow in value. Further, *naami* is also of two kinds: *haqiqi* and *taqdiri*. The former portions to trade merchandise and animals that appreciate in value and also multiply in number. The later applies to gold and silver that do grow in value intrinsically.

The *ghayr naami* nisab pertains to immovable properties like homes, household items that are in excess of real needs.

DIFFERENCE BETWEEN NISAB NAAMI & GHAYR NAAMI: The owner of nisab *naami* has payment of *zakah* (Annual due charity) *fard* (compulsory) on him and it is not proper for him to receive other people's *zakah* (Annual due charity), payment against vows and *wajib sadaqah* (obligatory charity). And it is *wajib* (obligatory) for him to pay the *sadaqat ul fitr* and make the sacrifice.

Zakah (Annual due charity) is not *fard* (compulsory) on the owner of nisab *ghayr naami*. He too should not receive other people's payments of *zakah* (Annual due charity), against vows and *wajib* (obligatory) *sadaqah* (charity). And, it is *wajib* (obligatory) on him, too, to pay the *sadaqatul fitr* (charity after Ramadan) and make the sacrifice.

The following is extracted from 'Heavenly Ornaments' Mawlana Ahmad Ali Thanwi (Bahisti Zewar) p 241 (Darul Ish'at). Read against definition of Nisab.

NUMBER	ZAKAH (ANNUAL DUE CHARITY)			
	1 Year old	2 Years old	3 Years old	4 Year old
5-9	1 goat			
10-14	2 goats			
15-10	3 goats			
20-24	4 goats			
25-35	1 camel			
36-45		1 camel		
46-60			1 camel	
61-75				1 camel
76-90		2 camels		
92-120			2 camels	
125-129	1 goat plus		2 camels	
130-134	2 goats plus		2 camels	
135-139	3 goats plus		2 camels	
140-144	4 goats plus		2 camels	

145-149	1 camel plus		2 camels	
150-154			3 camels	
155-159	1 goat plus		3 camels	
160-164	2 goats plus		3 camels	
165-169	3 goats plus		3 camels	
170-174	4 goats plus		3 camels	
175-185	1 camel plus		3 camels	
170-174	4 goats plus		3 camels	
175-185	1 camel plus		3 camels	
186-195		1 camel	3 camels	
196-200			4 camels	

If the number of camels is more than 200, the same method of calculation as has been followed from 150 onwards should be continued.

If a person possesses camels and gives a camel as *zakah* (Annual due charity), then this camel which he is giving as *zakah* (Annual due charity) will have to be a female camel. However, if a male camel is of the same value as that of a female camel, it will be permissible to give a male camel.

SECTION I

الْفَضْلُ الْأَوَّلُ

THE PROPHET'S صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ COMMANDS ABOUT ZAKAH (ANNUAL DUE CHARITY)

(١٧٧٢) عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَأَدْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا لِمِثْلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَإِنْ هُمْ أَطَاعُوا لِمِثْلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَعْيَانِهِمْ فَمُرُّوا عَلَى فُقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوا لِمِثْلِكَ فَإِيَّاكُمْ وَكَرَائِمَ أَمْوَالِهِمْ وَأَتَقِ دَعْوَةَ الظُّلْمِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ (متفق عليه)

1772. Sayyiduna Ibn Abbas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم sent (Sayyiduna) Mu'adh رضي الله عنه to Yemen (as the ruler or a judge). He instructed him that he would come to a section of the people of the Book (Jews or Christians). He should first invite them to bear witness that there is no God but Allah and that Muhammad صلى الله عليه وسلم is His Messenger. If they submitted to it, then he should tell them that Allah has prescribed for them *salah* (prayer) five times during day and night. If they obeyed then he was to tell them that Allah has made *fard* (compulsory) on them *sadaqah* (charity) (*zakah* (Annual due charity) on their wealth) to be taken from their rich people and disbursed among their poor. If they obeyed that then he should refrain from seeking the best portion of their property (but take the average type of it and beware of hurting them). And, he should fear the supplication of the wronged one, for, there is no veil between it and Allah.¹

¹ Bukhari # 740, Muslim # 29-19, Tirmidhi # 625, Abu Dawud # 1584, Nasa'i # 2522, Ibn Majah # 1783, Musnad Ahmad 1-233, Darimi # 1614.

COMMENTARY: Though there were in Yemen polytheists and dhimmi disbelievers yet the people of the Book formed a majority.

Ibn Maalik رحمه الله said that before declaring war against the disbelievers, it is *wajib* (obligatory) to invite them to Islam, provided the invitation has not been conveyed to them already. If the call to Islam has been conveyed to them then it is not *wajib* (obligatory) to invite them again. It is now only *mustahab* (desirable) to do so.

PUNISHMENT TO THEM WHO REFUSE TO PAY ZAKAH (ANNUAL DUE CHARITY)

(١٧٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ صَاحِبٍ دَهَبٍ وَلَا فِصَّةٍ لَا

يُؤَدِّي مِنْهَا حَقَّهَا إِلَّا إِذَا كَانَ يَوْمَ الْقِيَامَةِ صُحِّحَتْ لَهُ صَفَاتُكَ مِنْ نَارٍ فَأُخِيصَ عَلَيْهَا فِي نَارِ جَهَنَّمَ

فَيُكْوَى بِهَا جَنْبُهُ وَجَبِينُهُ وَظَهْرُهُ كُلَّمَا رُدَّتْ أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مَقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى

يُقْضَى بَيْنَ الْعِبَادِ فَيُرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ قِيلَ يَا رَسُولَ اللَّهِ فَإِلْبُلُ قَالَ وَلَا صَاحِبَ إِبِلٍ

لَا يُؤَدِّي مِنْهَا حَقَّهَا وَمَنْ حَقَّهَا حُلْبُهَا يَوْمَ وَرِيدَهَا إِلَّا إِذَا كَانَ يَوْمَ الْقِيَامَةِ بَطِخَ لَهَا بِقَاءِ قَرْقَرٍ أَوْ قَرَّ

مَا كَانَتْ لَا يَفْقِدُ مِنْهَا فِصِيلًا وَوَاحِدًا تَطَّأَهُ بِأَخْفَافِهَا وَتَعَصَّهُ بِأَفْوَاهِهَا كُلَّمَا مَرَّ عَلَيْهِ أَوْ لَهَا رَدٌّ عَلَيْهِ

أُخْرَاهَا فِي يَوْمٍ كَانَ مَقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيُرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى

النَّارِ قِيلَ يَا رَسُولَ اللَّهِ قَالَ الْبَقْرُ وَالْعَنْزُ قَالَ وَلَا صَاحِبَ بَقَرٍ وَلَا عَنَزٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا إِلَّا إِذَا

كَانَ يَوْمَ الْقِيَامَةِ بَطِخَ لَهَا بِقَاءِ قَرْقَرٍ لَا يَفْقِدُ مِنْهَا شَيْئًا لَيْسَ فِيهَا عَفْصَاءٌ وَلَا جَلْحَاءٌ وَلَا عَضْبَاءٌ

تَنْطَحُ بِقُرُوفِهَا وَتَطَّأَهُ بِأُظْلَا فِيهَا كُلَّمَا مَرَّ عَلَيْهِ أَوْ لَهَا هَارِدٌ عَلَيْهِ أُخْرَاهَا فِي يَوْمٍ كَانَ مَقْدَارُهُ خَمْسِينَ

أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيُرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ قِيلَ يَا رَسُولَ اللَّهِ فَإِلْبُلُ قَالَ

فَالْحَيْلُ ثَلَاثَةٌ هِيَ لِرَجُلٍ وَرُزٌّ وَهِيَ لِرَجُلٍ سِتْرٌ وَهِيَ لِرَجُلٍ أَجْرٌ فَأَمَّا الَّتِي هِيَ لَهُ وَرُزٌّ فَرَجُلٌ رَبَطَهَا رِيَاءً

وَفَخْرًا وَنِيوَاءً عَلَى أَهْلِ الْإِسْلَامِ فَهِيَ لَهُ وَرُزٌّ وَأَمَّا الَّتِي هِيَ لَهُ سِتْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ ثُمَّ لَمْ

يُنْسَ حَقَّ اللَّهِ فِي طُهُورِهَا وَلَا رَكَابِهَا فَهِيَ لَهُ سِتْرٌ أَمَّا الَّتِي هِيَ لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ لِأَهْلِ

الْإِسْلَامِ فِي مَرْجٍ وَرَوْصَةٍ فَمَا أَكَلَتْ مِنْ ذَلِكَ الْمَرْجِ أَوْ الرِّوَصَةِ مِنْ شَيْءٍ إِلَّا كُتِبَ لَهُ عَدَدُ مَا أَكَلَتْ حَسَنَاتٍ

وَكُتِبَ لَهُ عَدَدُ أَرْوَائِهَا وَأَبْوَالِهَا حَسَنَاتٍ وَلَا تَقْطَعُ طَوَّأَهَا فَاَسْتَنْتَ شَرْقًا أَوْ شَرْقَيْنِ إِلَّا كُتِبَ اللَّهُ لَهُ عَدَدُ

أَنْبَارِهَا وَأَرْوَائِهَا حَسَنَاتٍ وَلَا مَرَبِهَا صَاحِبُهَا عَلَى هُرٍ فَشَرِبَتْ مِنْهُ وَلَا يُرِيدُ أَنْ يَسْقِيَهَا إِلَّا كُتِبَ اللَّهُ لَهُ

عَدَدُ مَا شَرِبَتْ حَسَنَاتٍ قِيلَ يَا رَسُولَ اللَّهِ فَالْحُمْرُ قَالَ مَا أَنْزَلَ عَلَيَّ فِي الْحُمْرِ شَيْءٌ إِلَّا هَذِهِ الْآيَةُ الْفَاعِلَةُ

الْحَامِئَةُ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ - (رواه مسلم)

1773. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone who owns gold and silver (to the value of the nisab) and does not pay what is due (of *zakah* (Annual due charity)) on it, then on the day of resurrection, plates of fire will be beaten out for him (out of over-beaten gold and silver). They will be heated in the fire of hell and his side, forehead and back will be scorched with them. Then they will be taken and again heated in the fire (when they cool down somewhat) and brought back to him. The extent of that day (when this goes on) will be fifty thousand years until reckoning of the mankind is over and he will search his path whether it leads to paradise or to hell." The *sahabah* (Prophet's companions) رضى الله عنهم asked him, "O Messenger of Allah, (this was about precious metals) what about (those who do not pay *zakah* (Annual due charity) on) camel?" He said, "If an owner of camels withholds (*zakah* (Annual due charity)) that which is due on them like, for one, to milk them on the day they come down to the water, on the day of resurrection, a soft plain padded with sand will be spread out for them the widest one can imagine. He will observe that not even one of his young camel is missing (and will be made to lie face down and the camels will be as fat as can be). They will trample him with their hooves and bite him with their mouths. Every time one of them batches pass over him, another will follow. The extent of that day will be fifty thousand years until reckoning of mankind is over and he searches his path whether to paradise or to hell." Then, the *sahabah* (Prophet's companions) رضى الله عنهم asked him, "O Messenger of Allah, what about (the owner of) cattle and sheep?" He said, "If an owner of cattle and sheep fails to pay what is due (of *zakah* (Annual due charity)) on him, then on the day of resurrection, a soft plain padded with sand will be stretched out for them. He will not find any of them missing and none will have a twisted horn a missing horn or a broken horn. (He will be made to lie there face down.) They will gave him with their horns and trample him with their hooves. As every batch passes over him, the next will follow. (This will go on over) the day as long as fifty thousand years until the reckoning of mankind is over and he looks for his path either to paradise or to hell next, the *sahabah* (Prophet's companions) رضى الله عنهم asked about the houses. He said, "The horses are of three kinds. For a man they can be a burden, to another a screen and to another a reward. He for whom they are a burden is the man who fetters them to show off and to boast and in animosity to (Muslims) the adherents of Islam. So they (the horses) are a burden over them. They are a screen for him who ties them in the path of Allah and does not forget the right of Allah regarding their backs and necks. Thus they are a screen for him. As for him for whom they are a reward, he is a man who fetters them in Allah's path, for the adherents of Islam, in a meadow and field. Whatever they eat that will be recorded for him as good deeds, as, too the amount of dung and wine (they excrete). If they break their halter and leap one or two courses. Allah will record the number of their hoof marks (during that) and the dung (excreted in the course) for him as good deeds. Also, when their owner takes them near a river and they drink from it, although he had no intention to take them to drink, Allah will record whatever water they drink for him as good deeds." The *sahabah* (Prophet's companions) رضى الله عنهم asked, "O Messenger of Allah, what about donkeys?" He said, "Nothing has been revealed to me about donkeys but this one verse which is of wide meaning:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

{So who so ever has done an Atom's weight of good, shall see it. And whosoever has done an atom's weight of evil, shall see it.} (99:78)

{For example, if anyone lends his donkey to someone to go to do something good, he will earn a reward. If he lends it to do evil, he will commit a sin.}

COMMENTARY: The day of resurrection will be as long as fifty thousand years, but this will be for the infidels. They will think of it to be so long. Other sinner will seem to feel its length in relation to their sins.

However, the perfect believers will see the entire day to be only as long as is enough entire day to be only as long as is enough to offer two raka'at *salah* (prayer)

If the non-payer of *zakah* (Annual due charity) has no other sin against him then when he has undergone his punishment, he will go to paradise. If he has more sins or still has to undergo punishment for non-payment of *zakah* (Annual due charity), then he will go to hell. This is what looking for his path implies.

The hadith says that while the other creatures will be subjected to reckoning, and have gone through it, the non payers of *zakah* (Annual due charity) will continue to be punished for their dereliction.

As milking the camels as a right of the camels, the Arabs took them to the river for drinking ever four of five days. Many people assembled there. So while the camels drank water, the cameleers milked them and served milk to the throng of people gathering there. While *zakas* is the *wajid* right on them, among rights, the *mustahab* (desirable) right is give their milk to the poor. Though it is *mustahab* (desirable), yet as a gesture of gratitude it is like *wajib* (obligatory). That is why it is mentioned with such emphasis. The words of hadith imply that non-fulfillment of this right will invite punishment.

While taking the horses to the river, the owner may not mean to take them to drink, yet he gets all that reward. Imagine how much reward he would get if he truly resolves to take them to quench their thirst. The Prophet's صلى الله عليه وسلم style in enlightening the *sahabah* (Prophet's companions) رضى الله عنهم about horses was different from his earlier teachings. This is the 'style of the wise while answering.' He told the *saha'rah* (Prophet's companions) more than what they asked and informed them of the reward and piety of the horse owners. He also informed them of the other side of the case.

He described horses of three kinds for their owners.

- (i) Horses that lead their masters to sin. They are the ones whose owners keep them to be ostentatious and arrogant. Other people are deceived into thinking of the owners as warriors though they are not so. And, they give themselves airs as though others were inferior to them.
- (ii) Horses that are kept by their owners to be of use in Allah's path. This does not mean jihad but their good and pious purposes of kindred types, all to be obedient to Allah. For, the third kind is the horses used in Allah's path (for jihad)

IS ZAKAH (ANNUAL DUE CHARITY) PAYABLE ON HORSES

Imam Abu Hanifah رحمه الله said that *zakah* (Annual due charity) is *wajib* (obligatory) on horses that graze in the desert. The owner has option to pay one dinar as *zakah* (Annual due charity) against every horse, or determine their value and pay *zakah* (Annual due charity) of five dirhams against every two hundred dirhams, as per the rate of *zakah* (Annual due charity).

Imam Shafi'i رحمه الله and the two companions Imam Muhammad رحمه الله and Imam Abu Yusuf رحمه الله said that *zakah* (Annual due charity) on horses is not *wajib* (obligatory). They cite the Prophet's صلى الله عليه وسلم saying "Sadaqah (charity) (*zakah* (Annual due charity)) it not incumbent on the Muslims for their horses and slaves." Imam Abu Hanifah رحمه الله cites the saying of the Prophet Muhammad صلى الله عليه وسلم. "Against every horse that grazes in the desert is one dinar."

As for paying *zakah* (Annual due charity) on determined value, this is reported from Sayyiduna Umar رضى الله عنه. As for the hadith cited by Imam Shafi'i رحمه الله and others, Imam Abu Hanifah رحمه الله said that it is about the horses of the warriors and about slaves who are kept for service.

- (iii) Horses that their owner sets aside for jihad. The owner will lend them to other Muslim for riding in jihad.

(١٧٧٤) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ آتَاهُ اللَّهُ مَا لَا فَلَكَ يُؤَدِّي رَكَاتَهُ مُجِلَّ لَهُ مَا لَهُ يَوْمَ الْقِيَامَةِ سُجَاعًا أَفْرَعُ لَهُ رَيْبَاتٍ يُطَوِّفُهُ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُ بِلَهْزِمَتَيْهِ يَغْنِي شِدْقَيْهِ ثُمَّ يَقُولُ أَنَا مَالِكٌ أَنَا كُنْتُ ثُمَّ تَلَا وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ - الْآيَةَ (رواه البخارى)

1774. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He whom Allah has given property yet he does not pay the *zakah* (Annual due charity) due on it will see his property on the day of resurrection as though a large bald snake with black spots over its eyes. It will be curled round his neck on the day of resurrection and it will seize his jaws (or cheeks), saying, "I am your wealth! I am your treasure!"

The Prophet Muhammad صلى الله عليه وسلم then recited:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ الْآيَةَ

{And as for those who are niggardly.....} (1) (the verse 3:180)¹

COMMENTARY: Baldness of a snake is a sign that it is very poisonous and old. The Prophet Muhammad صلى الله عليه وسلم recited the verse to show that Allah says the same thing as is apparent from the entire verse:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ أَلَّهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا يَخْلُقُوهَا
يَوْمَ الْقِيَامَةِ

{And let not those who covetously withhold of the gifts which Allah has given them of His Grace, think that it is good for them; nay, it will be the worse for them; soon shall the things which they covetously withheld be tied to their necks like a twisted collar on the day of resurrection.}

(١٧٧٥) وَعَنْ أَبِي ذَرٍّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ رَجُلٍ يَكْتُمُ لَهُ إِبِلٌ أَوْ بَقَرٌ أَوْ غَنَمٌ لَا يُؤَدِّي حَقَّهَا إِلَّا أَتَى بِهَا يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا تَكْتُمُونَ وَأَسْمَنَهُ تَطَّاهُ بِأَخْفَافِهَا وَتَنْطَحُهُ بِفُرُوعِهَا كُلَّمَا

¹ Bukhari #1403, Nasa'i # 2484 (or 2481), Muwatta Maalik # 2710-22, Musnad Ahmad 2-355.

جَارَتْ أُخْرَاهَا رُدَّتْ عَلَيْهِ أَوْلَاهَا حَتَّى يُقْضَى بَيْنَ النَّاسِ (متفق عليه)

1775. Sayyiduna Abu Dharr رضى الله عنه reported that from the Prophet Muhammad صلى الله عليه وسلم that he said, "For every man who has camels or cattle or sheep but does not pay and due on them (of *zakah* (Annual due charity)), they will appear to him on the day of resurrection as large and as plump as can be. They will trample him with their hooves and gore him with their horns. Every time the last of them finishes with him, the first of them will appear to him again (all of them returning to trample him and this will go on) until judgment is pronounced among mankind."¹

LET THE COLLECTOR BE PLEASED

(١٧٧٦) وَعَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا آتَاكُمْ الْمُصَدِّقُ فَلْيَصْدُرْ

عَنْكُمْ وَهُوَ عَنْكُمْ رَاضٍ (رواه مسلم)

1776. Sayyiduna Jarir ibn Abdullah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the collector of *zakah* (Annual due charity) comes to you (from the ruler and he is called saa'i or aamil), let him return from you after collecting *zakah* (Annual due charity) pleased with you."²

COMMENTARY: The collectors should be received with respect and honour. *Zakah* (Annual due charity) should be paid to them in full.

PROPHET'S PRAYER FOR THE PAYERS

(١٧٧٧) وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ قَالَ كَرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا آتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ اللَّهُمَّ

صَلِّ عَلَى آلِ فُلَانٍ فَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقَالَ اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى - مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ إِذَا آتَى الرَّجُلُ

النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَدَقَتِهِ قَالَ اللَّهُمَّ صَلِّ عَلَيْهِ -

1777. Sayyiduna Abdullah ibn Abu Awfa رضى الله عنه narrated that then the people brought to him their *sadaqah* (charity) (*zakah*), the Prophet Muhammad صلى الله عليه وسلم prayed (for them), "O Allah, bless (have mercy on) the family of so and so." He narrated further that his father brought to him his *sadaqah* (charity), the Prophet Muhammad صلى الله عليه وسلم prayed, "O Allah, bless (have mercy on) the family of Abu Awfa."

According to another version: When man brought his *sadaqah* (charity) to the Prophet Muhammad صلى الله عليه وسلم, he prayed, "O Allah have mercy on him."³

COMMENTARY: It is not proper to pay for anyone with the word (صلوة) (*salah* (prayer), bless) exclusively. It is only the prerogative of the Prophet's صلى الله عليه وسلم that the word (صلوة) (*salah* (prayer)) is used for them. However, we can use this word for any person if he is named with the Prophet صلى الله عليه وسلم.

As for the Prophet Muhammad صلى الله عليه وسلم, he used the word (صلوة) (*salah* (prayer)) for those

¹ Bukhari # 1460, Muslim # 30.990, Nasa'i # 2456, Ibn Majah # 1785, Musnad Ahmad 3-321.

² Muslim # 29-989, Tirmidhi # 647, Ibn Majah # 1802, Darimi # 1670, Musnad Ahmad 4-365.

³ Bukhari # 1497, Muslim # 176.1078, Abu Dawud # 1590, Nasa'i # 2459, Ibn Majah # 1796, Musnad Ahmad 4-355.

who brought the *zakah* (Annual due charity) to mean 'have mercy' and this is seen as exclusively a prayer of the Prophet Muhammad صلى الله عليه وسلم. No one else is allowed to use these words.

(*Salah* (prayer) is used for the regular 'prescribed prayer' as well as for 'supplication' and to mean 'mercy' and 'bless' as an invocation of blessing on the Prophet صلى الله عليه وسلم).

(١٧٧٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُمَرَ عَلَى الصَّدَقَةِ فَقِيلَ مَنَعَ ابْنُ جُمَيْلٍ وَخَالِدُ بْنُ الْوَلِيدِ وَالْعَبَّاسُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَنْقُرُ ابْنُ جُمَيْلٍ إِلَّا أَنَّهُ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ وَرَسُولُهُ وَأَمَّا خَالِدٌ فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا قَدْ اخْتَبَسَ آذْرَاعَهُ وَأَعْتَدَهُ فِي سَبِيلِ اللَّهِ وَأَمَّا الْعَبَّاسُ فَهِيَ عَلَيَّ وَمِثْلُهَا مَعَهَا ثُمَّ قَالَ يَا عُمَرُ أَمَا شَعَرْتَ أَنَّ عَمْرَ الرَّجُلِ صِنُّ أَبِيهِ (متفق عليه)

1778. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم appointed (Sayyiduna) Umar رضى الله عنه to collect the *zakah* (Annual due charity). It was said that Ibn Jamil رضى الله عنه, Khalid ibn Walid رضى الله عنه and Abbas رضى الله عنه refused (to pay *zakah* (Annual due charity)). Allah's Messenger صلى الله عليه وسلم said, "Ibn Jamil does not comply because he had been poor and Allah and his Messenger enriched him. As for Khalid, you do wrong him, for , he has retained his coats of mail and weapons to use in Allah's path (and he is not liable to pay any *zakah* (Annual due charity) but you regard his property as trade merchandise. This is incorrect). As for Abbas, that is on me and as much more with it (not only now but in future too)." He also said, "O Umar, do you not realize that a man's paternal uncle is like his father (so you people should consider him to be like my father and respect him and not cause him grief)."¹

COMMENTARY: Ibn Jamil رضى الله عنه was a hypocrite, but he turned over a new leaf as a good Muslim. He was very poor and destitute and requested the Prophet Muhammad صلى الله عليه وسلم. "Pray for me to be enriched. I shall show gratitude for Allah's blessings." The Prophet Muhammad صلى الله عليه وسلم prayed for him and he became wealthy, but he showed ingratitude to the extent that he refused to pay *zakah* (Annual due charity) too. This is why the Prophet Muhammad صلى الله عليه وسلم rebuked him as we see in the hadith.

The Prophet Muhammad صلى الله عليه وسلم about that Allah and His Messenger صلى الله عليه وسلم enriched him. He included his own name because he had prayed to Allah to improve his condition.

Sayyiduna Abbas رضى الله عنه was the respected uncle of the Prophet Muhammad صلى الله عليه وسلم. The Prophet Muhammad صلى الله عليه وسلم undertook to pay his *zakah* (Annual due charity) for the year and for the year following because he had paid him *zakah* (Annual due charity) of two years in advance.

COLLECTOR SHOULD ACCEPT NO GIFTS.

(١٧٧٩) وَعَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ اسْتَعْمَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مِّنَ الْأَرْدِ يُقَالُ لَهُ ابْنُ اللَّسِيِّةِ عَلَى الصَّدَقَةِ فَلَمَّا قَدِمَ قَالَ هَذَا لَكُمْ وَهَذَا أُهْدِيَ لِي فَحَطَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمَدَ اللَّهُ

¹ Bukhari # 1468, Muslim # 11-983, Abu Dawud # 1623, Nasa'i # 2464, Musnad Ahmed 2-322.

وَأَمَّا عَلَيْهِ ثُمَّ قَالَ أَمَا بَعْدُ فَإِنِّي أَسْتَعْمِلُ رِجَالًا مِنْكُمْ عَلَى أُمُورٍ مِمَّا وَلَا فِي اللَّهِ فَيَأْتِي أَحَدُهُمْ فَيَقُولُ هَذَا لَكُمْ وَهَذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي فَهَلَّا جَلَسْتُ فِي بَيْتِ أَبِيهِ أَوْ بَيْتِ أُمِّهِ فَيَنْظُرُ أَيُّهُدَى لَهُ أَمْ لَا وَالَّذِي نَفْسِي بِيَدِهِ لَا يَأْخُذُ أَحَدٌ مِنْهُ شَيْئًا إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى رَقَبَتِهِ إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ أَوْ بَقْرًا لَهُ حُورٌ أَوْ شَاةً يَتَعَرَّضُ رَفَعَهُ يَدَيْهِ حَتَّى رَأَيْنَا عُمْرَةَ ابْنِطِيَةَ ثُمَّ قَالَ اللَّهُمَّ هَلْ بَلَغْتُكَ اللَّهُمَّ هَلْ بَلَغْتُكَ - مُتَّفَقٌ عَلَيْهِ قَالَ الْخَطَّابِيُّ وَفِي قَوْلِهِ هَلَّا جَلَسْتُ فِي بَيْتِ أُمِّهِ أَوْ أَبِيهِ فَيَنْظُرُ أَيُّهُدَى إِلَيْهِ أَمْ لَا دَلِيلٌ عَلَى أَنَّ كُلَّ أَمْرٍ يُتَدَرَّعُ بِهِ إِلَى مَحْظُورٍ فَهُوَ مَحْظُورٌ وَكُلُّ دَخِيلٍ فِي الْعُقُودِ يُنْظَرُ هَلْ يَكُونُ حُكْمُهُ عِنْدَ الْإِنْفِرَاءِ كَحُكْمِهِ عِنْدَ الْإِقْتِرَابِ أَمْ لَا هَكَذَا فِي شَرْحِ الشُّنَّةِ -

1779. Sayyiduna Abu Humaydi as Sa'idi رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم appointed a man of Azd, Ibn al-Lutbiyah, to collect *zakah* (Annual due charity), when he came back, he said, "This belongs to you and this was presented to me." On that, the Prophet Muhammad صلى الله عليه وسلم delivered a sermon in which he praised and glorified Allah and said, "To proceed, I appoint some of your men over certain affairs that Allah has charged me with. Now, one of them returns to say, "This belongs to you and this was presented to me.' Let him sit in the house of his father or mother and wait whether it is presented to him or not. By Him in whose hand is my soul, if anyone takes from it, he will bring it surely on the day of resurrection carrying it on his neck, a rumbling camel, a bellowing ox or a bleating sheep." Then he raised his arms till they could see the whiteness under his armpits and said, "O Allah, I have conveyed your Message! I have conveyed your Message!" Khattabi رحمه الله said that the Prophet's صلى الله عليه وسلم saying "Let him sit in the house of his father or mother and wait whether it is presented to him or not is evidence what whatever is taken as means to do the forbidden is taken as means to do the forbidden is in itself forbidden. Also, if an agreement is made against another, it should be examined whether there are diverse commands for them that are similar to their common command if they are combined. If so, then it is correct, otherwise it is not correct.¹

COMMENTARY: The man is not given gifts for anything good in himself but because of the office he holds. If he was not a collector of *zakah* (Annual due charity) then he would not receive any gift.

A gift will be proper for an office holder if that has been a regular presentation even without the office.

Ibn Maalik رحمه الله, however, said that an officer or a ruler must never accept a gift because it is always presented with an ulterior motive. So, it is not allowed absolutely.

Khattabi رحمه الله derives two deductions from this hadith. If something permissible is used to acquire what is forbidden then the thing that is otherwise permitted will also become forbidden. For example, lending money is a permissible thing but if any one lends it to

¹ Bukhari # 2597, Muslim # 26.1832, Abu Dawud # 2946, Musnad Ahmad 5-423, Khattabi's portion: Shurh us sunnah.

acquire interest which is forbidden then giving a loan too is forbidden.

His second deduction is that if two different affairs are put together and they are permitted individually then they will continue to be permitted together too. But if they are disallowed separately then they will continue to be disallowed together too. For instance, someone sells something worth rupees ten for one hundred rupees to another person to lend rupees one thousand and acquire the profit (interest) on the loan in the shape of the price of this thing. In this case, the lender earns rupees ninety as his profit (interest). This dealing is not allowed because if he sold worth is Rs. 10/- for Rs.100/-, the buyer would never have bought it were it not for the loan available to him.

Where two things are permissible when each is distinct from the other then they will be correct when they are taken together. For example, in this case if that which is worth rupees ten is sold for rupees ten, and the loan of rupees one thousand is given too, since they are allowed as separate transactions, they would be correct even if undertaken together, of the two deductions of Khattabi رحمه الله the first is accepted unanimously by all. All the imams agree that the means and resources are of the same nature as aims, so the means to piety will also be pious and the means to evil will be evil.

However, the second deduction is debatable. Imam Maalik رحمه الله and Imam Ahmad رحمه الله hold that it is acceptable because they regard every ploy whereby prohibition of interest, etc. is circumvented as forbidden. But, Imam Abu Hanifah رحمه الله and Imam Shafi'i رحمه الله disagree with the second deduction of Khattabi رحمه الله because they hold that a ploy is permissible. However, though Imam Abu Hanifah رحمه الله does not accept the second deduction, yet he agrees with Khattabi رحمه الله that the example that he has cited is disallowed according to another deduction. Moreover, Imam Abu Hanifah رحمه الله holds (not all but) some kinds of ploys as permissible.

COLLECTOR SHOULD NOT ACT TREACHEROUSLY

(١٧٨٠) وَعَنْ عَدِيِّ بْنِ عُمَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اسْتَجْعَلَنَا مِنْكُمْ عَلَى عَمَلٍ

فَكْتَمْنَا مَخِيطًا فَمَا فَوْقَهُ كَانَ غُلُوبًا يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ (رواه مسلم)

1780. Sayyiduna Adi ibn Amirah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He among you whom we appoint to discharge something conceals from us a needle or what is lesser or more than that, acts treacherously. He will bring it on the day of resurrection (disgraced).¹

SECTION II

الفصل الثاني

QURAN'S WARNING TO DENIERS OF ZAKAH (ANNUAL DUE CHARITY)

(١٧٨١) عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ كَبُرَ ذَلِكَ عَلَى

الْمُسْلِمِينَ فَقَالَ عُمَرُ أَنَا أَقْرَبُ مِنْكُمْ فَأَنْطَلِقُ فَقَالَ يَا نَبِيَّ اللَّهُ إِنَّهُ كَبُرَ عَلَى أَصْحَابِكَ هَذِهِ الْآيَةُ فَقَالَ إِنَّ

اللَّهَ لَمَرُّ يُفْرِضُ الزَّكَاةَ إِلَّا لِيَطَّيَّبَ مَا بَقِيَ مِنْ أَمْوَالِكُمْ وَإِنَّمَا قَرَضَ الْمَوَارِيثَ وَذَكَرَ كَلِمَةً لِيَتَكُونَ لِمَنْ

¹ Muslim # 30.1833, Abu Dawud # 2943, Musnad Ahmad 4-192.

بَعْدَ كُمْ فَقَالَ فَكَبَّرَ عُمَرُ ثُمَّ قَالَ لَهُ أَلَا أُخْبِرُكَ بِخَيْرٍ مِمَّا يَكْبُرُ الْمَرْءُ الْمَرْأَةَ الصَّالِحَةَ إِذَا نَظَرَ إِلَيْهَا سَرَّتُهُ وَإِذَا
أَمَرَهَا أَطَاعَتْهُ وَإِذَا غَابَ عَنْهَا حَفِظَتْهُ (رواه ابوداؤد)

1781. Sayyiduna Ibn Abbas رضى الله عنه narrated that when this verse revealed;

وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ

{And those who hoard up gold and silver....} (9:34),

it proved very hard for the Muslims. Sayyiduna Umar رضى الله عنه assured them that he would remove their anxiety. So, he went and said, "O Prophet of Allah, this verse proves hard on your *sahabah* (Prophet's companions)." He said, "Allah has not made *zakah* (Annual due charity) *fard* (compulsory) but only that it would purify your remaining properties. And He has made inheritances, *fard* (compulsory)." (and Ibn Abbas رضى الله عنه did not catch) a word he mentioned, "that they might go to those who survive you." Ibn Abbas رضى الله عنه narrated further that Umar رضى الله عنه (was pleased at the removal of the anxiety and) extolled Allah, "Allahu Akbar." Then, Allah Messenger صلى الله عليه وسلم asked him. "Shall I not inform you of the best thing a man keeps? It is a pious wife who pleases him when he casts a look at her, obeys him when he commands her (to do something) and preserves his children (and property for him) when he is away."¹

COMMENTARY: The complete verse of the Quran (of surah al-Tawbah, 34) is:

وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوهَا فِي سَبِيلِ اللَّهِ فَبِئْسَ مَا كَانُوا يَكْتُمُونَ

{And those who hoard up gold and silver and expend it not in the way of Allah - so give them the tidings of a painful chastisement}

Those people whom Allah has given wealth but they do not pay *zakah* (Annual due charity) and spend not where Allah has commanded them to spend would be punished. Their property would be heated and with it they would be cauterized with that (see hadith # 1773, 1774).

The *sahabah* (Prophet's companions) رضى الله عنهم presumed that this verse condemned storing wealth in any sort of way whatsoever and were deeply upset at their fate. So, on Umar's رضى الله عنه asking, the Prophet Muhammad صلى الله عليه وسلم enlightened them that the purpose of *zakah* (Annual due charity) was exactly to purify the rest of the wealth which they could store with them. The warning in the verse applies to hoarding without paying *zakah* (Annual due charity).

In the course of the narration, Ibn Abbas رضى الله عنه could not recollect an expression the Prophet Muhammad صلى الله عليه وسلم had spoken. So, he interrupted his narration and said, "And he mentioned a word."

Then, the Prophet Muhammad صلى الله عليه وسلم turned to inheritances as passing on to heirs. Thus, he indicated that if it was disallowed absolutely to collect wealth then neither would *zakah* (Annual due charity) be *fard* (compulsory) nor inheritance be obligatory. It is not wrong to collect wealth in legal ways. But, it is necessary that what is due on the wealth must be given (like *zakah* (Annual due charity) and charity).

Thereafter, the Prophet Muhammad صلى الله عليه وسلم drew the attention of his *sahabah* (Prophet's

¹ Abu Dawud # 1664.

companions) رضى الله عنهم to something better than wealth at any time, a woman. He described an ideal wife. Money cannot last for ever. It has to be spent to get one's needs. A wife, on the other hand, is a life partner and a means of solace. She begets children for her husband who gains strength from them and in them he survives down generations. They keep the family name alive.

Moreover, a wife preserves her husband from many evils and sins. According to a marfu hadith, "The man who married fortifies two thirds of his religion."

KEEP THE COLLECTORS HAPPY

(١٧٨٢) وَعَنْ جَابِرِ بْنِ عَتِيَّةٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيَأْتِيكُمْ رُكَيْبٌ مَبْعُوثٌ فَإِنْ جَاءَكُمْ فَارْجَبُوا بِهِمْ وَخَلُّوا بَيْنَهُمْ وَبَيْنَ مَا يَبْتَغُونَ فَإِنْ عَدَلُوا فَلَا تَنْفُسِهِمْ وَإِنْ ظَلَمُوا فَعَلَيْهِمْ وَأَرْضَوْهُمْ فَإِنَّ تَمَامَ زَكَاةِكُمْ رِضَاهُمْ وَلِيَدْعُوا لَكُمْ (رواه ابو داود)

1782. Sayyiduna Jabir ibn Atik رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "To you will come some un welcome riders (the zakah (Annual due charity) collectors whom people naturally dislike because they have a demand on their wealth). So, when they came to you welcome them. Do not hinder them from what they demand. If they are just (in collecting zakah (Annual due charity)), they will do it to their own good but if they are unjust then they will invite punishment. (or your part,) please them. Full payment of zakah (Annual due charity) by you will earn their pleasure. They must pray for you."¹

COMMENTARY: The payer is advised that even if he fears that the collector wrongs him he must do what he can to please him. This is because generally a payer always has a wrong idea of the collector. He must make a full payment of zakah (Annual due charity) and not conceal anything.

With the payment of zakah (Annual due charity), the obligation is discharged, yet to please the collector is an essential element of the payment.

It is mutahab for the collector to pray for mercy and blessing on the payer.

(١٧٨٣) عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ جَاءَ نَاسٌ يَعْزَبُونَ مِنَ الْأَعْرَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا إِنَّ نَاسًا مِنَ الْمُصَدِّقِينَ يَأْتُونَنَا فَيُظْلِمُونَنَا فَقَالَ أَرْضُوا مُصَدِّقِيكُمْ قَالُوا يَا رَسُولَ اللَّهِ وَإِنْ ظَلَمُونَا قَالَ أَرْضُوا مُصَدِّقِيكُمْ وَإِنْ ظَلِمْتُمْ (رواه ابو داود)

1783. Sayyiduna Jabir ibn Abdullah رضى الله عنه narrated that some people, meaning the desert Arabs, came to Allah's Messenger صلى الله عليه وسلم and complained that collectors of zakah (Annual due charity) came to them and harassed them. He said that they should please the collectors of zakah (Annual due charity) and they asked even if they acted unjustly. He said, "Please the collectors of sadaqah (charity) (zakah (Annual due charity)) even if you are wronged."²

COMMENTARY: It is a psychological fact that when a person has to make a payment, he feels bad about at to some extent. So, the payers of zakah (Annual due charity) regarded the

¹ Abu Dawud # 1588.

² Muslim # 29.989, Abu Dawud # 1589, Nasa'i # 2460, Musnad Ahmad 4.162.

collectors as unjust. That is why the Prophet Muhammad صلى الله عليه وسلم advised the desert Arabs to please the collectors, nevertheless.

CONCEALING OR WITHHOLDING SOMETHING

(١٧٨٤) وَعَنْ بَشِيرِ بْنِ الْحَصَايَةِ قَالَ قُلْنَا إِرَبَ أَهْلَ الصَّدَقَةِ يَعْتَدُونَ عَلَيْنَا أَفَنَكْتُمُنَا مِنْ أَمْوَالِنَا بِقَدْرِ مَا يَعْتَدُونَ قَالَ لَا - (رواه ابوداؤد)

1784. Sayyiduna Bashir ibn al Khasasiyah narrated that the collectors of *sadaqah* (charity) committed excess on them (and collected more than the payable *zakah* (Annual due charity)). So, could they conceal so much of their properties as they exceeded in collecting? But he (the Prophet) صلى الله عليه وسلم said, "No."¹

COMMENTARY: Those people wrongly imagined that the collectors of *zakah* (Annual due charity) wronged them but that was not so.

THE COLLECTOR'S REWARD

(١٧٨٥) وَعَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْعَاوِلُ عَلَى الصَّدَقَةِ بِالْحَقِّ كَالْعَازِي فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ إِلَى بَيْتِهِ (رواه ابوداؤد والترمذى)

1785. Sayyiduna Rafi' ibn Khadij رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The collector of *zakah* (Annual due charity) who collects *zakah* (Annual due charity) equitably is like a ghazi (warrior) in Allah's path till he returns home."²

A GUIDELINE

(١٧٨٦) عَنْ عُمَرَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا جَلْبَ وَلَا جَنْبَ وَلَا تُؤَخِّدْ صَدَقَاتِهِمْ إِلَّا فِي دُورِهِمْ (رواه ابوداؤد)

1786. Sayyiduna Amr ibn Shu'ayb رحمه الله reported from his father from his grandfather that the Prophet Muhammad صلى الله عليه وسلم said, "The collector of *zakah* (Annual due charity) must not ask for the animals to be brought to him, nor must the owner take his animals far away. Their *sadaqah* (charity) (*zakah* (Annual due charity)) must be collected in their homes."³

COMMENTARY: Neither must put the other to inconvenience by having him to travel to a long distance. The collector must come to the neighborhood and visit the houses one by one to collect their dues.

THE EARNED PROPERTY

(١٧٨٧) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اسْتَفَادَ مَالًا فَلَا زَكَاةَ فِيهِ حَتَّى يَحْوُلَ عَلَيْهِ الْحَوْلُ - رَوَاهُ التِّرْمِذِيُّ وَذَكَرَ جَمَاعَةٌ أَهْلَهُمْ وَقَفُوهُ عَلَى ابْنِ عُمَرَ -

1787. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who gains some property is not required to pay *zakah* (Annual due charity) on

¹ Abu Dawud # 1586.

² Tirmidhi # 645, Abu Dawud # 2936, Ibn Majah # 1809, Musnad Ahmad 4-143.

³ Abu Dawud # 1591, Musnad Ahmad 2-215.

it till a year passes (with it in his hands).”¹

Tirmidhi stated that a section of scholars said that the hadith is *mawquf* at Ibn Umar رضي الله عنه (This property is called *mustafad*).

COMMENTARY: Someone has eighty sheep but he has not had them for a full year. Again, he received forty one more sheep adding up his stock to one hundred and twenty one. The forty one acquired during the year are *mustafad*. Thus, it is defined as identical property received during the year.

Ibn Maalik رحمه الله said that if a payer of *zakah* (Annual due charity) acquired more property of the same kind as he holds during the year, then *zakah* (Annual due charity) on the additional property will not be payable till he has had it for one complete year – when *zakah* (Annual due charity) will be *wajib* (obligatory).

Imam Shafi’I رحمه الله holds the same opinion.

However, Imam Abu Hanifah holds that it is enough that a year should pass with the property already in a person’s hand. As for every subsequently acquired property, whether a year passes holding it or not, *zakah* (Annual due charity) is *wajib* (obligatory) on the total assets (at the end of the year period) of the original property).

While Imam Ahmad رحمه الله holds the same opinion as Imam Shafi’I رحمه الله Imam Maalik رحمه الله agrees with Imam Abu Hanifah رحمه الله agrees with Imam Abu Hanifah رحمه الله that the subsequently acquired property will be governed with the original property.

As for the meaning of the hadith, the Hanafi Ulama (Scholars) رحمه الله say that it does not mean what Imam Shafi’I رحمه الله interprets. Rather, it means that when a person receives property for the first time, *zakah* (Annual due charity) will be *wajib* (obligatory) on him only when he has held the property for one year. The hadith does not refer to *mustafad* or freshly acquired wealth.

ZAKAH (ANNUAL DUE CHARITY) BEFORE YEAR IS OUT

(١٧٨٨) وَعَنْ عَلِيٍّ أَيْ الْعَبَّاسِ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَعْجِيلِ صَدَقَةٍ قَبْلَ أَنْ تَحُولَ فَرَخَّصَ لَهُ فِي ذَلِكَ - (رواه ابوداؤد والترمذى وابن ماجه والدارمى)

1788. Sayyiduna Ali رضي الله عنه narrated that (Sayyiduna) Abbas رضي الله عنه asked Allah’s Messenger صلى الله عليه وسلم about paying his *sadaqah* (charity) (*zakah* (Annual due charity)) before the end of the year. He gave his permission to him to do that ²

ZAKAH (ANNUAL DUE CHARITY) ON WEALTH OF A MINOR

(١٧٨٩) وَعَنْ عُمَرَو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ فَقَالَ أَلَا مَنْ وَلِيَ يَتِيمًا لَهُ فَلْيَتَّحِزْ فِيهِ وَلَا يَتْرُكْهُ حَتَّى تَأْكُلَهُ الصَّدَقَةُ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ فِي إِسْتِادِهِ مَقَالٌ لِأَيِّ الْمُتَنَبِّئِينَ ابْنُ الصَّبَّاحِ صُورِيٌّ

1789. Sayyiduna Amr ibn Shu’ayb رحمه الله narrated that from his father from his grandfather (Abdullah) رضي الله عنه that the Prophet Muhammad صلى الله عليه وسلم addressed

¹ Tirmidhi # 632.

² Tirmidhi # 641.

the people and said Beware O guardian of an orphan who possesses property! He must invest it in trading and not leave it (unused) so that the (yearly) *zakah* (Annual due charity) devours it."

Tirmidhi said that the sub narrator al-Muthanna ibn as-Sabbah was weak so the line of transmission is questioned.

COMMENTARY: Imam Shafi'i رحمه الله, Imam Malik رحمه الله are Imam Ahmad رحمه الله contend that *zakah* (Annual due charity) is *fard* (compulsory) on the wealth of a minor too. Imam Abu Hanifah رحمه الله said that *zakah* (Annual due charity) is not *fard* (compulsory) on the wealth of a minor whether he is an orphan or not because according another hadith, the Prophet Muhammad صلى الله عليه وسلم said, "Three people are not made responsible. One who sleeps till he is asleep. One who is a minor till he attains adulthood. And, one who is insane till he regains sanity." This hadith is transmitted by Abu Dawud, Nasai'I and Haakim. And, Haakim has classified it as Sahih.

SECTION III

الْفَصْلُ الْاَلَاثُ

ABU BAKAR'S رضي الله عنه STEP AGAINST REJECTERS OF ZAKAH

(١٧٩٠) عَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا تُوِّفِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ وَكَفَرَ مِنْ كَفَرٍ مِنَ الْعَرَبِ قَالَ عُمَرُ بْنُ الْخَطَّابِ لِأَبِي بَكْرٍ كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَجَسَابِهِ عَلَى اللَّهِ فَقَالَ أَبُو بَكْرٍ وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهُ لَوْ مَتَعُونِي عَنَّا قَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا قَالَ عُمَرُ قَوْلَ اللَّهِ مَا هُوَ إِلَّا رَأَيْتُ أَرَبَ اللَّهِ شَرَعَ صَدْرَ أَبِي بَكْرٍ لِقِتَالِ فَعَرَفْتُ أَنَّ الْحَقَّ (متفق عليه)

1790. Sayyiduna Abu Hurayrah رضي الله عنه narrated that that when the Prophet Muhammad صلى الله عليه وسلم died and (Sayyiduna) Abu Bakr رضي الله عنه was made his Khalifah (Caliph) (caliph), some Arabs turned to disbelief (by refusing to pay *zakah* and Abu Bakr رضي الله عنه resolved to wage war against them). So, (Sayyiduna) Umar ibn al-Khattab رضي الله عنه asked Abu Bakr رضي الله عنه, "How will you fight with the people while Allah's Messenger صلى الله عليه وسلم had said, 'I have been commanded to fight with the people till they affirm that there is no God but Allah, so whosoever affirms that there is no God but Allah, has protected his property and his self from me except for what is due from him and his reckoning is upon Allah.'" Abu Bakr رضي الله عنه said, 'By Allah, I shall certainly fight with those who differentiate between *salah* (prayer) and *zakah* (Annual due charity), for, (just as *salah* (prayer) is a due on the person so) *zakah* (Annual due charity) is a due on property. By Allah, if they refuse to give me a kid that they used to give to Allah's Messenger صلى الله عليه وسلم, I shall certainly fight with them because of their refusal.'" Umar رضي الله عنه

commented, "By Allah, it is not but that Allah has opened the heart of Abu Bakr رضي الله عنه to fight. So, I know that it is the truth."¹

COMMENTARY: After the Prophet's صلى الله عليه وسلم death, Sayyiduna Abu Bakr رضي الله عنه became the first Khalifah (Caliph). Some mischief surfaced. The trials and mischiefs include the fitnah of apostasy. He put it down with daring and sound judgement.

The hadith mentions another fitnah. Some tribes of the Arabs like the Ghatafan, Banu Sulaym and others, refused to pay *zakah* (Annual due charity), an important and a basic obligation of Islam. If anyone neglects a *fard* (compulsory), that is one thing, but if he rejects it altogether that has a deeper meaning. Hence, the word (كفر) (they became disbelievers) is used in its real sense because they rejected *zakah* (Annual due charity) whose obligatory nature is absolute and undeniable. Or, they are called (Kafara) (كفر) (denied) because they refused to pay *zakah* (Annual due charity). So, their severe crime is looked down upon as disbelief through utter anger and extreme strictness.

However, it is seen, the crime was very serious. Abu Bakr رضي الله عنه decided to wage war against them. Umar رضي الله عنه tried to dissuade him at first, but then understood the reasoning of Abu Bakr رضي الله عنه and agreed with him.

Some versions say that other *Sahabah* (Prophet's companions) رضي الله عنه, and even Sayyiduna Ali رضي الله عنه tried to dissuade Abu Bakr رضي الله عنه. They advised him to defer his action lest in the early stages after the Prophet's صلى الله عليه وسلم death, an uprising might damage Islam. However, Abu Bakr رضي الله عنه was unyielding and was prepared to go ahead all alone. This shows how daring and resolute he was.

The Prophet's صلى الله عليه وسلم saying about one who has declared that there is no God but Allah means the complete kalimah tawhid, "There is no God but Allah and Muhammad is Allah's Messenger." To embrace Islam, both declarations should be made of Allah's unity and Prophet Muhammad's صلى الله عليه وسلم messenger ship.

The person who recites the Kalimah tawhid is protected, save for what is due from him. This means diyat or blood money, retaliation or qisas and so on, for which things he will have to pay or be killed according to the crime.

This person's reality is known only to Allah. If he only makes an outward show of Islam and does not believe inwardly than Allah will reckon with him.

Sayyiduna Abu Bakr رضي الله عنه said about a kid against *zakah* (Annual due charity) only by way of example, for neither is a year old kid received against *zakah* (Annual due charity) nor is *zakah* (Annual due charity) *wajib* (obligatory) on such kids. It has been stated previously what is paid in *zakah* (Annual due charity) from sheep and other animals.

Sayyiduna Abu Bakr رضي الله عنه said that he would fight with them. This is explained in the same way as their disbelief is explained in the foregoing lines. If they reject the obligatory nature of *zakah* (Annual due charity) then he would fight with them for their disbelief and apostasy. If they do not reject it but will not pay it then he would fight with them to protect the symbols of Islam and to eliminate the mischief.²

¹ Bukhari # 1399, Muslim # 32-20, Abu Dawud # 1556, Nasa'i 3091 Musnad Ahmad 1-19.

² For more information on rejecters, of *zakah* (Annual due charity) see Ibn Kathir's. 'The lives of the Noble Caliphs' (English translation) pp 30f, Darul Isha'at, Karachi (part of al-Bidayah wa an Nihayah!)

TREASURE ON WHICH ZAKAH (ANNUAL DUE CHARITY) IS NOT PAID

(١٧٩١) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكُونُ كَنْزُ أَحَدِكُمْ يَوْمَ الْقِيَامَةِ شُجَاعًا أَفْرَعًا يَفِرُّ مِنْهُ صَاحِبُهُ وَيُطَلَّبُهُ حَتَّى يُلْقِمَهُ أَصَابِعَهُ (رواه احمد)

1791. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection, the treasure of any of you will be a huge bald snake. He will flee from it but it will chase him till he offers it his fingers to eat."
Or, "The snake will make a morsel of his fingers."¹

COMMENTARY: The treasure is the wealth on which *zakah* (Annual due charity) is not paid. It is also the wealth that is acquired unlawfully.

The last sentence of the hadith accepts two meanings. The first is when the person tries to save himself and puts forward his fingers. But, the second meaning is more correct that the snake itself devours his fingers.

(١٧٩٢) وَعَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ رَجُلٍ لَا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جَعَلَ اللَّهُ يَوْمَ الْقِيَامَةِ فِي عُنُقِهِ شُجَاعًا ثَمَرًا قَرَأَ عَلَيْنَا مِصْدَاقَهُ مِنْ كِتَابِ اللَّهِ وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ - الْآيَةَ (رواه الترمذى والنسائى وابن ماجه)

1792. Sayyiduna Ibn Mas'ud رحمه الله narrated that the Prophet Muhammad صلى الله عليه وسلم said, "If anyone does not pay the *zakah* (Annual due charity) on his property, then, on the day of resurrection, Allah will put a huge snake round his neck." Then, the Prophet Muhammad صلى الله عليه وسلم recited from Allah's Book the confirmation of this:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

{And as for those who are niggardly is expending that which Allah has granted them out of His bounty....} (3:180, the verse)²

(see also hadith # 1774)

THE FORBIDDEN WILL DESTROY THE LAWFUL

(١٧٩٣) وَعَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا خَالَطَتِ الزَّكَاةُ مَا لَا قَطْرَ إِلَّا أَهْلَكَتْهُ - رَوَاهُ الشَّافِعِيُّ وَالْبُخَارِيُّ فِي تَارِيخِهِ وَالْحَمِيدِيُّ وَزَادَ قَالَ يَكُونُ قَدْ وَجَبَ عَلَيْكَ صَدَقَةٌ فَلَا تُخْرِجُهَا فَيُهْلِكَ الْحَرَامَ الْحَلَالَ وَقَدْ احْتَجَّ بِهِ مَنْ يَرَى تَعَلُّقَ الزَّكَاةِ بِالْعَيْنِ هَكَذَا فِي الْمُنتَقَى وَرَوَى الْبَيْهَقِيُّ فِي شُعَبِ الْأَرِيَابِ عَنْ أَحْمَدَ بْنِ حَنْبَلٍ بِإِسْنَادِهِ إِلَى عَائِشَةَ وَقَالَ أَحْمَدُ فِي خَالَطَتْ تَفْسِيرُهُ أَرَبَ الرَّجُلِ يَأْخُذُ الزَّكَاةَ وَهُوَ مُوسِرٌ أَوْ غَنِيٌّ وَإِنَّمَا هِيَ لِلْفُقَرَاءِ -

1793. Sayyidah Ayshah رضى الله عنها narrated that she heard Allah's Messenger صلى الله عليه وسلم say, "If *zakah* (Annual due charity) is mingled with any (wealth and) property, it destróy it."

¹ Musnad Ahmad 2-530.

² Tirmidhi # 3012, Nasa'i # 2441, Ibn Majah # 1784.

Al-Humaydi رحمه الله added that Bukhari رحمه الله said, "when *zakah* (Annual due charity) is *Wajib* (obligatory) on you and you fail to pay it, so (it mingles with your property and) that which is forbidden will destroy that which is lawful."¹

Those who say that *zakah* (Annual due charity) is connected with concerned property directly, nor with responsibility, cite this hadith (alongwith Bukhari's aforementioned explanation). – Muntaqa. Ahmad رحمه الله said that 'mingled' means that it mingles with a rich man's property when he accepts another's *zakah* (Annual due charity) though it is only for the poor.

COMMENTARY: Bukhari رحمه الله and Imam Ahmad رحمه الله have both given their different interpretations of the hadith. Both mean that unlawful wealth ruins lawful wealth when it is brought together with it. With the adulteration, all the lawful wealth is somehow lost or wasted, or blessing is removed from it.

CONNECTED WITH PROPERTY ITSELF OR RESPONSIBILITY

There is a difference of opinion on whether *zakah* (Annual due charity) should be paid from the same property on which it is paid, or it is a responsibility on the payer who may pay the value in kind or cash from his other resources.

Imam Shafi'I رحمه الله and others, except Imam Abu Hanifah رحمه الله, hold that *zakah* (Annual due charity) must be paid from that very property on which it is payable. Imam Abu Hanifah رحمه الله said that the payer must pay from his resources, the value of payable *zakah* (Annual due charity) and it is not necessary for him to pay from the same property on which he pays it. His responsibility will cease in either case.

This question is discussed at length by Mulla Ali Qari رحمه الله in *Mirqat* and Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله in *Ash'ah ul lama'at*. The students and scholars may peruse it in these books.

CHAPTER - II

PROPERTY ON WHICH ZAKAH (ANNUAL DUE CHARITY) IS WAJIB (OBLIGATORY)

بَاب مَا يَجِبُ فِيهِ الزَّكَاةُ

Shari'ah has made *zakah* (Annual due charity) *fard* (compulsory) on four kinds of properties:

- (i) Grazing animals, kept at pasture.
- (ii) Gold and Silver.
- (iii) Trade merchandise of whatever kind.
- (iv) Produce of fields and trees.

The jurists do not use the word *zakah* (Annual due charity) for the fourth kind, but call it *ushr*. The imams agree that *zakah* (Annual due charity) is *wajib* (obligatory) on quadrupeds like camels, cows, sheep, ram, goats and buffaloes. They may be male or female. *Zakah* (Annual due charity) is not *wajib* on other animals.

However, Imam Abu Hanifah رحمه الله holds that *zakah* (Annual due charity) is *wajib* (obligatory) on horses too. This will be explained in the pages following.

The Imams also agree that *zakah* (Annual due charity) is *wajib* (obligatory) on gold and silver and trade merchandise.

Those things that are perishable and do not remain for one year, *zakah* (Annual due charity) is not

¹ Bayhaqi in *Sha'b ul Eeman*, Shafi'I in his *musnad* p 99, Bukhari in his *Tarikh*.

wajib (obligatory) on them according to other imams, like cucumber, melon and other vegetables etc. *Zakah* (Annual due charity) is *wajib* (obligatory) on dates and raisin when their holding is five wasq. If they are less than five wasq, *zakah* (Annual due charity) is not payable on them.

Imam Abu Hanifah رحمه الله holds that ushr (one-tenth) is payable as *wajib* (obligatory) on produce of land whether produce is less or more, but ushr is not *wajib* (obligatory) on bamboos, wood and grass. He relies on the Prophet's صلى الله عليه وسلم words:

مَا أَخْرَجْتُهُ الْأَرْضُ فَفِيهِ الْعُشْرُ

"It is *wajib* (obligatory) to pay one tenth on everything that grows from the land."

For ushr to be *wajib* (obligatory) on the produce of land there is no stipulation of a measure or quantity. There also is no stipulation of time like the passing of a year. Rather, whatever and whenever the produce, it will be *wajib* (obligatory) to pay one-tenth. This is contrary to other properties on whom *zakah* (Annual due charity) is *wajib* (obligatory) only when they amount to the nisab and are held for one year.

SECTION I

النَّضْلُ الْأَوَّلُ

NISAB

(١٧٩٤) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ فِيْمَا دُونَ خُمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ وَلَا لَيْسَ فِيْمَا دُونَ خُمْسِ أَوْاقٍ مِنَ الْوَرِقِ صَدَقَةٌ وَلَا لَيْسَ فِيْمَا دُونَ خُمْسِ دَوْدٍ مِنَ الْإِبِلِ صَدَقَةٌ (متفق عليه)

1794. Sayyiduna Abu Sa'eed al Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "*Zakah* (Annual due charity) is not payable on less than five wasq (or camel-load) of dates. And, *zakah* (Annual due charity) is not payable on less than five oqiyas (ounces) of silver. And, *zakah* (Annual due charity) is not payable on less than five heads of camels."¹

COMMENTARY: One wasq is equal to sixty sa' or approximately 135 kg, more or less. As for dates, one-tenth will be *wajib* (obligatory) as ushr on produce of five wasq. No *zakah* (Annual due charity) is *wajib* (obligatory) on less than five wasq (dates.) this is opinion of Imam Shafi'i رحمه الله, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله. On his part, Imam Abu Hanifah رحمه الله said that no nisab applies on the produce of land, and it is *wajib* (obligatory) to pay *zakah* (Annual due charity) on tenth of the produce whatever it be. Even if it is the least possible production, one tenth of it is *wajib* (obligatory) to be paid. The Hanafis follow the verdict of Imam Abu Hanifah رحمه الله.

As for this hadith, the Hanafis say that it refers to dates for trading because at that time they were brought and sold by the wasq measure. Each wasq of date was priced at forty dirhams. The value of five wasq at this rate was two hundred dirhams and it is the nisab for trading.

Awaq is the plural of oqiyah. Each oqiyah is forty dirhams or 122.47 grammes. Five oqiyah will be two hundred dirhams which is the nisab of silver for *zakah* (Annual due

¹ Bukhari # 1459, Muslim # 1-979, Abu Dawud # 1558, Tirmidhi # 626, Nasa'i # 2445, Ibn Majah # 1793, Darimi # 1633, Muwatta Maalik # 2 (*Zakah* (Annual due charity)). Musnad Ahmad 3-60.

charity) which comes to five dirhams. *Zakah (Annual due charity)* is not *wajib (obligatory)* on silver less than the value of two hundred dirhams (or 216.5 grammes).

This was the nisab of dirham silver (aims). If silver is in some other form, like jewellery, then the same principle is applied. *Zakah (Annual due charity)* will be paid in the same way.¹ The nisab is the minimum that attracts *zakah (Annual due charity)*. If anyone possesses more than the nisab, then the clear way to calculate is to pay at 2.5 percent, meaning that the *zakah (Annual due charity)* for every rupees one hundred is rupees two and a half.

The hadith makes no mention of gold. The nisab of gold is twenty mithqal. *Zakah (Annual due charity)* is not *wajib (obligatory)* on less than that. If anyone has the nisab or more of gold, then one fortieth of the amount or its value must be paid as *zakah (Annual due charity)*.

If gold and silver together add up to the nisab, *zakah (Annual due charity)* will be *wajib (obligatory)*. Similarly, if anyone's possession of silver and trade merchandise add up to the nisab he is liable to pay *zakah (Annual due charity)*. And again, if anyone has trade merchandise and cash adding up to the nisab then he will have to pay *zakah (Annual due charity)*. It is *wajib (obligatory)* in all these cases.

Gold and silver may be in any form whatsoever, even utensils, *zakah (Annual due charity)* is *wajib (obligatory)* on them. Silver on borders and laces should also be calculated if this comes to the nisab *zakah (Annual due charity)* is *wajib (obligatory)*. Pearls, rubies and other stones do not have *zakah (Annual due charity) wajib (obligatory)* on them even if anyone possesses millions of rupees worth of them. If they are trade merchandise, then *zakah (Annual due charity)* is payable on them.

ZAKAH (ANNUAL DUE CHARITY) ON SLAVES & HORSES

(۱۷۹۵) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ عَلَى الْمُسْلِمِ صَدَقَةٌ فِي عَبْدِهِ وَلَا فِي فَرَسِهِ وَفِي رِوَايَةٍ قَالَ لَيْسَ فِي عَبْدِهِ صَدَقَةٌ إِلَّا صَدَقَةُ الْفِطْرِ (متفق عليه)

1795. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "No sadaqah (charity) (*zakah (Annual due charity)*) is (*wajib (obligatory)*) on a Muslim on his slave and on his horse."

According to another version: He said, "No sadaqah (charity) (*zakah (Annual due charity)*) is (*wajib (obligatory)*) on him on that slave, except that the sadaqat ul fitr is due."²

COMMENTARY: The hadith refers to the slave and horse not stocked for trading. Imam Shafi'i رحمه الله, Imam Abu Yusuf رحمه الله and Imam Muhammad (H) follow this hadith. Imam Abu Hanifah رحمه الله contends that if the horses and mares together graze in the open fields for most of the year then *zakah (Annual due charity)* is *wajib (obligatory)* on them. The nisab is calculated at one dinar per head and on the total *zakah (Annual due charity)* is paid at one-fortieth (2.5 % of value).

It is stated in fatawa Qadi Khan, Durr Mukhrtar and Fatawa Alamgiri that the Hanafis follow Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله that *zakah (Annual due charity)*

¹ In ancient times, silver coins were in circulation and it was necessary to go by that and Mazahir Haq (urdu) had these examples, otherwise the simple method is one fortieth of silver, or its value is *zakah (Annual due charity)*. (That is 2.5%)

² Bukhari # 1464, Muslim 3 8-982, Abu Dawud # 1595, Tirmidhi # 628, Nasa'i # 2467, Ibn Majah # 1812, Darimi # 1632, Muwatta # 37 (*Zakah (Annual due charity)*), Musnad Ahmad 2-242.

is not *wajib* (obligatory) on horses.

DETAILS ABOUT NISAB

(١٧٩٦) وَعَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُ هَذَا الْكِتَابَ لَمَّا وَجَّهَهُ إِلَى الْبَحْرَيْنِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 هَذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمُسْلِمِينَ وَالَّتِي أَمَرَ اللَّهُ بِهَا رَسُولَهُ
 فَمَنْ سَأَلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطَهَا وَمَنْ سَأَلَ فَوْقَهَا فَلَا يُعْطِ فِي أَرْبَعٍ وَعِشْرِينَ مِنَ الْإِبِلِ فَمَا
 دُونَهَا مِنَ النَّعَمِ مِنْ كُلِّ خَمْسٍ شَاةٌ فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ إِلَى خَمْسٍ وَثَلَاثِينَ فَفِيهَا بِنْتُ مَخَاضٍ أُنْثَى
 فَإِذَا بَلَغَتْ سِتًّا وَثَلَاثِينَ إِلَى خَمْسٍ وَأَرْبَعِينَ فَفِيهَا بِنْتُ لَبُوبٍ أُنْثَى فَإِذَا بَلَغَتْ سِتًّا وَأَرْبَعِينَ إِلَى سِتِّينَ
 فَفِيهَا حِقَّةٌ طُرُوقَةٌ الْجَمَلِ فَإِذَا بَلَغَتْ وَاحِدَةً وَسِتِّينَ إِلَى خَمْسٍ وَسَبْعِينَ فَفِيهَا جَذَعَةٌ فَإِذَا بَلَغَتْ سِتًّا
 وَسَبْعِينَ إِلَى تِسْعِينَ فَفِيهَا بِنْتُ لَبُوبٍ فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ إِلَى عِشْرِينَ وَمِائَةٍ فَفِيهَا حِقَّتَانِ
 طُرُوقَتَا الْجَمَلِ فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُوبٍ وَفِي كُلِّ خَمْسِينَ حِقَّةٌ وَمَنْ لَمْ
 يَكُنْ مَعَهُ إِلَّا أَرْبَعَةٌ مِنَ الْإِبِلِ فَلَيْسَ فِيهَا صَدَقَةٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا فَإِذَا بَلَغَتْ خَمْسًا فَفِيهَا شَاةٌ وَمَنْ
 بَلَغَتْ عِنْدَهُ مِنَ الْإِبِلِ صَدَقَةَ الْجَذَعَةِ وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ وَعِنْدَهُ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ وَيُجْعَلُ مَعَهَا
 شَاتَيْنِ إِنْ اسْتَيْسَرَتْ لَهُ أَوْ عِشْرِينَ دَرَاهِمًا وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةَ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ الْحِقَّةُ وَعِنْدَهُ
 الْجَذَعَةُ فَإِنَّهَا تُقْبَلُ مِنْهُ الْجَذَعَةُ وَيُعْطِيهِ الْمَصْدَقُ عِشْرِينَ دَرَاهِمًا أَوْ شَاتَيْنِ وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةَ الْحِقَّةِ
 وَلَيْسَتْ عِنْدَهُ إِلَّا بِنْتُ لَبُوبٍ فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ لَبُوبٍ وَيُعْطَى شَاتَيْنِ أَوْ عِشْرِينَ دَرَاهِمًا وَمَنْ بَلَغَتْ
 صَدَقَتَهُ بِنْتُ لَبُوبٍ وَعِنْدَهُ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ وَيُعْطِيهِ الْمَصْدَقُ عِشْرِينَ دَرَاهِمًا أَوْ شَاتَيْنِ وَمَنْ
 بَلَغَتْ صَدَقَتَهُ بِنْتُ لَبُوبٍ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بِنْتُ مَخَاضٍ فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ مَخَاضٍ وَيُعْطَى مَعَهَا
 عِشْرِينَ دَرَاهِمًا أَوْ شَاتَيْنِ وَمَنْ بَلَغَتْ صَدَقَتَهُ بِنْتُ مَخَاضٍ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بِنْتُ لَبُوبٍ فَإِنَّهَا تُقْبَلُ
 مِنْهُ وَيُعْطِيهِ الْمَصْدَقُ عِشْرِينَ دَرَاهِمًا أَوْ شَاتَيْنِ فَإِنْ لَمْ تَكُنْ عِنْدَهُ بِنْتُ مَخَاضٍ عَلَى وَجْهِهَا وَعِنْدَهُ ابْنُ
 لَبُوبٍ فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ وَفِي صَدَقَةِ النَّعَمِ فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ إِلَى عِشْرِينَ وَمِائَةٍ
 شَاةٌ فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ إِلَى مِائَتَيْنِ فَفِيهَا شَاتَانِ فَإِذَا زَادَتْ عَلَى مِائَتَيْنِ إِلَى ثَلَاثِ مِائَةٍ فَفِيهَا
 ثَلَاثُ شِيَاهٍ فَإِذَا زَادَتْ عَلَى ثَلَاثِ مِائَةٍ فَفِي كُلِّ مِائَةٍ شَاةٌ فَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً
 وَوَاحِدَةً فَلَيْسَ فِيهَا صَدَقَةٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا وَلَا تُخْرَجُ فِي الصَّدَقَةِ هَرْمَةٌ وَلَا ذَاتُ عَوَارٍ وَلَا تَيْسٌ إِلَّا مَا شَاءَ
 الْمَصْدَقُ وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقِي وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعِ خَيْمَةِ الصَّدَقَةِ وَمَا كَانَ مِنْ خَيْطَيْنِ فَإِنَّهُمَا

يَتَرَجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ وَفِي الرَّقَّةِ رُبْعُ الْعُسْرِ فَرَبٌ لَمْ تَكُنْ إِلَّا تَسْعِينَ وَمِائَةً فَلَيْسَ فِيهَا شَيْءٌ إِلَّا
 أَرْبَعُ يَسَاءٍ رُبُّهَا - (رواه البخارى)

1796. It is reported about Sayyiduna Anas رضى الله عنه that when Sayyiduna Abu Bakr رضى الله عنه (the amir ul muminin) sent him to Bahrayn (a place near Busrah), he wrote a letter (of guidance) to him;

In the name of Allah, the compassionate, the Merciful. This is about the *fard* (compulsory) (*sadaqah* (charity)) that Allah's Messenger صلى الله عليه وسلم imposed on the Muslims on the command of Allah to impose it. Those Muslims on whom a just demand is made (for *zakah* (Annual due charity)) must pay it, but those on whom a demand is made for an amount in excess (of the Shari'ah prescribed) must not pay (the excess demand).

(The nisab of *zakah* (Annual due charity) is:) On camels twenty four or less in number a sheep is payable for every five. (There is no *zakah* (Annual due charity) on less than five camels. Between five and nine, one sheep; ten and fourteen, two; fifteen and nineteen, three sheep and twenty and twenty four, four sheep) when they the camels) are twenty five to thirty five, a she camel in her second year (bint makhad) is payable. When they are thirty six to forty five, a she camel in her third year (bint labun) is to be paid, who they are forty six to sixty, a she camel in her fourth year that is ready to respond to a stallion (hiqqah). When they are sixty one to seventy five a she camel in her fifth year (jadh'ah) is when they are seventy six to ninety, two she camels in their third year are payable. When they are ninety one to one hundred and twenty, two she camels in their fourth year that are ready to oblige a stallion are payable. When they are more than one hundred and twenty, one she-camel in her third year is payable for every forty and a she camel in her fourth year for every fifty. If anyone has only four camels, *sadaqah* (charity) (*zakah* (Annual due charity)) is not *wajib* (obligatory) on them unless their owner wishes (to pay an optional charity as much as he wishes). When they are five (camels), one sheep is payable on them.

If anyone whose camels are the number on which a she camel in her fifth year is payable (as *zakah* (Annual due charity)) and he does not have it but has a she-camel in her fourth year, then that will be acceptable from him alongwith two sheep if he can pay them easily, otherwise (he should pay) twenty dirhams.

If anyone whose camels are so many that on them a she camel in her fourth year is payable and he does not have it but has a she camel in her fifth year, then that will be acceptable from him and the collector will have to give him twenty dirhams or two sheep.

If anyone whose camels are the number on which a she camel in her fourth-year is payable and he has none but one in her third year, then that will be acceptable from him alongwith two sheep or twenty dirhams.

If anyone whose camels are so many that on them a she camel in her third year is payable and he has one in her fourth year, then that is acceptable from him and the collector must give him twenty dirhams or two sheep.

If anyone whose camels are the number on which a she camel in her third year is payable and he does not have it but has one in her second year, then that will be acceptable from him and he will have to pay alongwith it twenty dirhams or two sheep.

If anyone whose camels are the number on which a she camel in second year is payable and he does not have it but has one in her third year than that will be acceptable from him and the collector will reimburse him with twenty dirhams or two sheep. However, if he does not have a she camel in her second year as payable and has a male camel in its third year, then that will be acceptable from him without any further demand alongwith it (on him, nor will the collector pay anything to him).

As for the *sadaqah* (charity) (*zakah* (Annual due charity)) on sheep that are pasturing: when they are from forty to one hundred and twenty, a sheep is payable. Above one hundred and twenty to two hundred, two sheep are payable. From over two hundred to three hundred, three sheep are payable. When they are more than three hundred, one sheep is payable for every hundred.

If anyone has pasturing sheep even one less than forty. No *sadaqah* (charity) is payable on the unless their owner wishes (to pay an optional charity).

An old sheep, one with a defect in the eye, or a male goat may not be presented as *sadaqah* (charity) unless the collector is willing.

Those that are in different flocks should not be put together and those that are in one flock should not be separated for fear of *zakah* (Annual due charity).

If two people are partners in one nisab, then they must apportion with fairness the due of each.

On dirhams, a fortieth is payable. If anyone has only one hundred and ninety (which is less than the nisab) then nothing is payable unless their owner pays voluntarily (of his own record).¹

COMMENTARY: Previously, we read a hadith calling upon the payers of *zakah* (Annual due charity) to please the *zakah* (Annual due charity) collector even if he acts unjustly towards them (Hadith # 1782). Another (# 1783) recounts how some people complained to the Prophet Muhammad ﷺ of the harsh attitude of the collectors and their demand for excess. They asked if they could conceal some of their properties from them. He did not allow them to do any such thing.

In this hadith, those who are asked to pay more are instructed not to pay. The fact is that in those times, the collectors were the *sahabah* (Prophet's companions) رضى الله عنهم who could not be expected to wrong anyone or demand more than the due. It was the payers who had a wrong impression about them. In this case, Sayyiduna Abu Bakr رضى الله عنه spoke of the collectors who were not the *sahabah* (Prophet's companions) رضى الله عنهم but they were other people. They were liable to commit excess so, he gave instructions that excess demand should not be met.

When the number exceeds one hundred one twenty, Qadi رحمه الله said that the calculation must not begin afresh for *zakah* (Annual due charity). Rather, at an increase of every forty a she-camel in her third year, and at an increase of every fifty a she camel in her fourth year should be paid towards *zakah* (Annual due charity). Most imams observe this verdict, but Imam Abu Hanifah رحمه الله said that the calculation must begin all over again. Hence, when the number of camels exceed one hundred and twenty, two hiqqah (or she camels in their fourth year) and one sheep will be (*wajib* (obligatory)) payable.

In this way till the number of twenty four, one sheep will be *wajib* (obligatory) on

¹ Bukhari (in part) # 1454, 1453, 1448, 1455, 1450.

every five and so on.

At twenty five and more than twenty five one bint makhad (a she camel in her second year) will be payable (as *wajib (obligatory)*).

In this way calculation will be made till the end according to the earlier order.

Imam Nakha'I رحمه الله and Imam Thawri رحمه الله held the same opinion. They cite the words of the Prophet Muhammad صلى الله عليه وسلم "When the number of the camels exceeds one hundred, the calculation must begin afresh."

The same opinion is attributed to Sayyiduna Ali رضي الله عنه.

The *zakah (Annual due charity)* of the camels is payable (as *wajib (obligatory)*) though the female camels, or their value. The *zakah (Annual due charity)* of the cows and sheep may be paid, without distinction, through male or female animal. *Zakah (Annual due charity)* may be paid towards them through male animals or their value, or female or their value.

As for the words that if the payer does not possess a she camel in her second year worthy of payment Ibn Maalik رحمه الله has said that it could have three meanings:

- (i) He simply does not have a she camel one year old, in her second year.
- (ii) He has it, but it is not of sound health and as good as not possessing it.
- (iii) He has it, but it is very previous. (*Zakah (Annual due charity)* is to be paid by property of average or moderate value)

In such a case when he does not have a she camel in her second year, he may pay a male camel in its third year as *zakah (Annual due charity)*. Noting else is either payable receivable. Against this, if a female camel is paid of higher value or a lower value, then the collector returns two sheep or twenty dirhams or, in the latter case, the payer gives an additional payment of two sheep or twenty dirhams. This shows that a female compensates difference in age (of the animal).

The hadith speaks of posturing sheep only, but this condition applies to every animals sheep or camel or cow. That will be necessary when paying *zakah (Annual due charity)*. They ought to have postured for most of the year, meaning more than half year. If an animal is given lay to graze at home for most of the year then *zakah (Annual due charity)* is not *wajib (obligatory)* on it.

The nisab of seep is forty. If they are less then forty, then *zakah (Annual due charity)* on them is not *wajib (obligatory)*. At forty, it will be *wajib (obligatory)* to pay one sheep as *zakah (Annual due charity)* and up to one hundred and twenty only one sheep is *wajib (obligatory)* *zakah (Annual due charity)*. The hadith gives the calculation up to three hundred. After that, one sheep is payable for every one hundred sheep. This means that if one has four hundred sheep, he will pay four as *zakah (Annual due charity)*. Most ulama (Scholars) and imams agree with this opinion, but Hasan ibn Salih رحمه الله said that even if he has one sheep above three hundred, he will pay four sheep as *wajib (obligatory)* *zakah (Annual due charity)*.

Defective animals should not be paid to the collectors of *zakah (Annual due charity)* if all one's property or most of it is free from defect. However, if all of the property is defective, then a selection should be made for the average.

It is disallowed to take a he goat against *zakah (Annual due charity)*, because people keep the male goat with the female to breed them. If the male goat is taken away, the owner will suffer. Or, the reason is that its flesh is bad smelling and of poor taste.

The separate flocks must not be brought together. The background is the question. Is *zakah (Annual due charity)* calculated on the total number of sheep or against the word of the

owner. Imam Shafi'I رحمه الله said that *zakah* (Annual due charity) is paid on the basis of the total in the flocks and he does not trust the owner for that Imam Abu Hanifah رحمه الله said that number in the flocks are not the basis but the owner's word is trusted. Thus, if anyone has eighty sheep in who separate flocks. According to imam Shafi'I رحمه الله, the basis is the number of flocks. So two sheep will be collected towards *zakah* (Annual due charity) from the two flocks. Imam Abu Hanifah رحمه الله, will have only one sheep from both flocks together, for though they are eighty sheep divided in two flocks, yet there only is one owner and they fall in the slab of forty to one hundred and twenty and only one sheep is *wajib* (obligatory) *zakah* (Annual due charity). Only one sheep will be collected from this man.

The second example is of eighty sheep all in a single flock belonging two people. According to Imam Shafi'I رحمه الله, only one sheep will be collected from this flock. But, Imam Abu Hanifah رحمه الله will have two sheep collected from this flock because, though they are together in one flock, yet they have two different owner each possessing forty sheep each making one sheep *wajib* (obligatory) as *zakah* (Annual due charity) on his property.

Keeping this in mind, the words of the hadith not to bring different flocks together are interpreted by Imam Shafi'I رحمه الله, to refer to the owner. If one person has forty sheep and another has forty, they must not bring them together to escape *zakah* (Annual due charity), and pay on eighty in the slab and thus pay only one sheep instead of two, so they must not combine them into one.

In the some may, he must not separate the animals from the single flock. This prohibition also refers to the owner. Suppose he has twenty sheep that are together with someone else in his flock. So, he must not separate his sheep from that person's flock to escape payment of *zakah* (Annual due charity) on the lot, for, if they are outside the flock, he will not have to pay *zakah* (Annual due charity) on them.

Imam Abu Hanifah رحمه الله interpreted these words to refer to the collector of *zakah* (Annual due charity). He must not bring together sheep in diverse flocks into one to be able to collect *zakah* (Annual due charity). In separate flocks they may be out of the nisab, so he puts them together to make them liable to *zakah* (Annual due charity). So it is not allowed to him to do so.

The second prohibition, too applies to the *zakah* (Annual due charity) collector. He must not separate animals that belong to one slab. If a person has eighty sheep, forty at one place and as many at another place, the collector must not treat them as two separate properties to collect two sheep from him. Rather, he must have them counted together in one slab and collect only one sheep as per the rule, because they are under one ownership and only one sheep is *wajib* (obligatory) *zakah* (Annual due charity) on eighty sheep.

As for two different people being partners in one nisab, the collector will collect according to procedure but they will settle their accounts themselves. For example, if they have two hundred sheep. One partner owns forty of those and the other one hundred and sixty. On the total *wajib* (obligatory) *zakah* (Annual due charity) is two sheep. The collector will collect one sheep from each of them because he cannot divide a sheep. In this way, the first person will suffer a loss because he owns only forty but pays the same *zakah* (Annual due charity) as the owner of one hundred and sixty sheep. After the collector takes the sheep, these two men must settle their account. The owner of the forty sheep will get from the other three fifths of the value of his sheep. So, his payment of *zakah* (Annual due charity) will be two fifths (value of sheep). The rest will be the payment of the other person. This is the implication of 'they will apportion with fairness.'

USHR ON PRODUCE OF LAND

(١٧٩٧) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيَمَا سَقَّتِ السَّمَاءُ وَالْعِيُونَ أَوْ كَانَتْ عَقْرِيًّا الْعُشْرُ وَمَا سَقِيَ بِالتَّضْحِ يَضْفُ الْعُشْرُ (رواه البخارى)

1797. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "That which is watered by the heaven (rain) and springs, or is athari (عثر) meaning stumbles on water by accident like trees on banks of rivers, or undergrounds moisture), one tenth is payable on that. That for which water is drawn by animals (like camels) on its produce, the *wajib* (obligatory) *zakah* (Annual due charity) is on twentieth."¹

COMMENTARY: Athri is the land irrigated by the ditch or canals dug in earth to channel water to fields, etc. Or, it is the land near water and always remains moist and green.

ZAKAH (ANNUAL DUE CHARITY) ON BURIED TREASURE

(١٧٩٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْعَجْمَاءُ جُرْحُهَا جُبَابٌ وَالْبُرُجُبَابُ وَالْمَعْدِينُ جُبَابٌ وَفِي الرِّكَازِ الْخُمُسُ (متفق عليه)

1798. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Blood wit or retaliation is not liable for wound caused by an animal, for death (or wound), while having a well dug or while having a mine excavated One fifth is payable as *zakah* (Annual due charity) or rikaz."²

COMMENTARY: If an animal like a horse, ox, buffalo, wounds someone or destroys something or kills someone and no human being is with the animal and it is day time, then that is forgiven to the owner (or keeper) of the animal. No retaliation or fine is imposed on him. However, if someone is riding the animal or leading it along when this happens, then blood wit, retaliation or penalty is *wajib* (obligatory) on the owner, because there is an element of carelessness and negligence on his part. Similarly, if an animal escapes in the night and hurts someone or wrecks something, then its owner will be liable to damages and to make compensation, because animals are shackled in the night and he was careless in not doing so. These comments are made in the light of other ahadith and evidences.

If anyone hires labourers to dig a well or a mine and, as a result of an accident, any of them dies, then no blood wit or compensation is *wajib* (obligatory) on the employer. The same applies whether he is having a well dug in his own premises or on a utility land whose owner is unknown and some human being or animal dies in it. However, if any one has a well dug on the highway or on someone else's land without his permission and someone or an animal falls and dies the damages or bloodwit will be *wajib* (obligatory) on the 'qiblah of the person digging the well. The same command applies to one who has some portion of land excavated for gold, silver, turquoise blue or sand.

WHO IS AAQILAH: It is a juristic term. It means the companions or friends of the person who is responsible for the death of someone accidentally, like, in this hadith, falling into

¹ Bukhari # 1483, Abu Dawud # 1596, Tirmidhi # 640, Nasa'i # 2488, Ibn Majah # 1816, Muwatta Maalik # 33 (*Zakah* (Annual due charity))

² Bukhari # 1499, Muslim # 45-1210, Abu Dawud # 4592, Tirmidhi # 643, Nasa'i # 2495, Ibn Majah # 2673, Darimi # 1168, Muwatta Maalik # 12 (*Zakah* (Annual due charity)), Musnad Ahmad 2-228.

the well. He who has the well dug is the one whose aaqilah will be liable to damages. His friends or companions, where he works are the aaqilah, but if he has none then his tribe or family are his aaqilah.

WHY MUST AAQILAH PAY: Though this person has committed the crime unintentionally, yet he may continue to be careless. Someone has to guarantee his conduct. So, the aaqilah are made responsible to watch over him.

WHAT IS RIKAZ: Imam Abu Hanifah رحمه الله said that the rikaz in this hadith means mine. But, the people of the Hijaz say that rikaz is the treasure of the jahiliyah (ignorance era) buried in the earth. As for as this hadith is concerned, the meaning suggested by Imam Abu Hanifah رحمه الله is more appropriate. Indeed, a saying of the Prophet Muhammad صلى الله عليه وسلم also brings out this meaning of rikaz. He was asked about it and he said that rikaz is the gold and silver that Allah placed in the earth when he created it.

KIND OF THINGS EXCAVATED FROM EARTH: There are three kinds of excavated things from mines.

- (i) Solid things that melt when put in fire and can be moulded or minted as coins. Examples are gold, silver, iron, pewter, tin, etc.
- (ii) Non solids like water, oil, pitch, sulphur etc.
- (iii) Non combustibles that will be melt in fire and cannot be moulded, like stone, lime, sulphurate of arsenic.

Of these three kinds, *zakah* (Annual due charity) is levied only on the first kind. Khums or one-fifth is *wajib* (obligatory) and the condition of the passage of one year does not apply. According to Imam Shafi'i رحمه الله of the minerals, *zakah* (Annual due charity) is *wajib* (obligatory) only on gold and silver. It is not *wajib* (obligatory) on other excavations from mines, like iron, pewter, etc.

SECTION II

الْفَضْلُ الثَّانِي

ZAKAH (ANNUAL DUE CHARITY) ON COWS & OXEN

(١٧٩٩) عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ عَفَوْتُ عَنِ الْحَيْلِ وَالرَّقِيقِ فَهَاتُوا صَدَقَةَ الرِّقَّةِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ وَوَلَيْسَ فِي تِسْعِينَ وَمِائَةٍ شَيْءٍ فَإِذَا بَلَغَتْ مِائَتَيْنِ فِيهَا خُمْسُهُ دَرَاهِمًا - رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَفِي رِوَايَةٍ لِإِبْنِ دَاوُدَ عَنِ الْحَارِثِ الْأَعْمُرِيِّ عَنْ عَلِيٍّ قَالَ رُهِمُوا أَحْسِبُهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ هَاتُوا رُبْعَ الْعُسْرِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ وَوَلَيْسَ عَلَيْكُمْ شَيْءٌ حَتَّى تَتِمَّ مِائَتَيْنِ دِرْهَمًا فَإِذَا كَانَتْ مِائَتَيْنِ دِرْهَمًا فِيهَا خُمْسُهُ دَرَاهِمًا فَمَا زَادَ فَعَلَى حِسَابِ ذَلِكَ وَفِي الْعَنْمِ فِي كُلِّ أَرْبَعِينَ شَاةً شَاةً إِلَى عَشْرِينَ وَمِائَةٍ فَإِنْ زَادَتْ وَاحِدَةً فَشَاتَاتٍ إِلَى مِائَتَيْنِ فَإِنْ زَادَتْ فَغَلَاثُ شِيَاوٍ إِلَى ثَلَاثِ مِائَةٍ فَإِذَا زَادَتْ عَلَى ثَلَاثِ مِائَةٍ فَفِي كُلِّ مِائَةٍ شَاةً فَإِنْ لَمْ تُكُنْ إِلَّا تِسْعَةً وَثَلَاثُونَ فَلَيْسَ عَلَيْكَ فِيهَا شَيْءٌ وَفِي الْبَقَرِ فِي كُلِّ ثَلَاثِينَ تَبِيْعٌ وَفِي الْأَرْبَعِينَ مِائَتَانِ وَوَلَيْسَ عَلَى الْعَوَامِلِ شَيْءٌ -

1799. Sayyiduna Ali رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I have exempted horses and slaves (from *zakah* (Annual due charity)), provided the slave is

not part of trade merchandise and the different opinion about horses have been discussed previously, e.g. hadith 1795) You must pay *zakah* (Annual due charity) on silver at one dirham for every forty (when its holding is equal to the nisab of two hundred dirhams because) nothing is payable on one hundred and ninety. When silver is to the total of two hundred dirhams, five dirhams are *wajib* (obligatory) towards *zakah* (Annual due charity)."

According to the version of Abu Dawud from al-Harith al-Awar رحمه الله from Sayyiduna Ali رحمه الله, from the Prophet Muhammad صلى الله عليه وسلم, Zuhayr رحمه الله presumed that he said, "Pay every year one dirhams out of forty dirhams (which is one fortieth). Nothing is *wajib* (obligatory) on you till you have full two hundred dirhams. When you have two hundred dirhams, five dirhams are *wajib* (obligatory) (as *zakah* (Annual due charity)). When that is more than two hundred dirhams *zakah* (Annual due charity) will be *wajib* (obligatory) in the some proportion.

As for sheep, one sheep is *wajib* (obligatory) (as *zakah* (Annual due charity)) for every forty sheep up to one hundred and twenty. If there is one more, then up to two hundred sheep two sheep are *wajib* (obligatory). If there are more than three hundred, one sheep is *wajib* (obligatory) for every one hundred. However, if you have only thirty nine, nothing is *wajib* (obligatory) on them.

As for cattle, the nisab is a year-old male calf for every thirty and a cow in its third year for every forty, as *wajib* (obligatory) *zakah* (Annual due charity). Nothing is *wajib* (obligatory) (as *zakah* (Annual due charity)) on animals used for work."¹

COMMENTARY: Imam Abu Yusuf رحمه الله and Imam Muhammad رضى الله عنه abide by the hadith and say that *zakah* (Annual due charity) is *wajib* (obligatory) in the same proportion who one's holding exceeds two hundred dirhams, one-fortieth will be paid as *zakah* (Annual due charity). Imam Abu Hanifah رحمه الله, however, said that *zakah* (Annual due charity) will be *wajib* (obligatory) on the amount exceeding two hundred dirhams only when that is forty dirhams. If it is less than forty, then no *zakah* (Annual due charity) is *wajib* (obligatory) on it, but will be paid only for two hundred dirhams. His deduction is based on other ahadith too.

A male calf is to be given as *zakah* (Annual due charity) for cows. Hence it is the same whether the male is paid or the female. This is more clear in a following tradition. It is not necessary when paying *zakah* (Annual due charity) against cows and sheep to give only the female. In this case, it is different from the camels whose *zakah* (Annual due charity) is always a female. There is no such restriction for cows and sheep. (But see commentary on hadith # 1796).

Allamah Ibn Hajr رحمه الله said that if cows or bulls are more than forty, *zakah* (Annual due charity) will not be paid on the excess till the number rises on sixty. When they are sixty in number, two male or two female one year old calves will be *wajib* (obligatory). Thereafter, at every forty a two year old bull or cow will be *wajib* (obligatory). At every thirty, a one year old bull or cow will be payable. For example, at seventy, one each two year old and one year old will be given. At eighty, two two year olds, at ninety, three one year olds and at one hundred, two one year olds and one two year old will be *wajib* (obligatory). So, too, at every thirty one one-year old and at every forty one two year old will be paid towards *zakah* (Annual due charity).

¹ Abu Dawud # 1574, Tirmidhi # 620, Nasa'i # 2477, Ibn Majah # 1790, Darimi # 1629, Musnad Ahmad # 1-92, (The second version) Abu Dawud # 1572.

While Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله agree with Ibn Hajar رحمه الله on his verdict that no *zakah* (Annual due charity) is *wajib* (obligatory) on cows or bulls in excess of forty till their number reaches sixty, Imam Abu Hanifah رحمه الله said that *zakah* (Annual due charity) will be calculated and paid for the number above forty till it reaches sixty. At sixty, two one years old will be *wajib* (obligatory) and rest of the payment will be according to the foregoing outline. Thus, if the number is even one above forty one fortieth of a two year old or one thirtieth of a one year old – meaning the value of these (in cash) – will have to be paid. For any number above it, calculation shall be made in this manner. The writer of the Hadiyah and his followers opine that this contention of Imam Abu Hanifah رحمه الله is the only reliable.¹

As for nothing being *wajib* (obligatory) on animals being put to work, any of the animals that are used for need, like bull or ox to draw water or carry load then, even if their number reaches the nisab, *zakah* (Annual due charity) on them is not *wajib* (obligatory). The same command applies to camels, etc. while Imam Abu Hanifah رحمه الله, Imam Shafi'I رحمه الله and Imam Ahmad ibn Hanbal رحمه الله abide by this hadith, Imam Maalik رحمه الله says that *zakah* (Annual due charity) is *wajib* (obligatory) on these animals too.

(١٨٠٠) وَعَنْ مُعَاذِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا وَجَّهَهُ إِلَى الْيَمَنِ أَمَرَهُ أَنْ يَأْخُذَ مِنَ الْبَقَرِ مِنْ كُلِّ

ثَلَاثِينَ تَبِيحًا أَوْ تَبِيحَةً وَمِنْ كُلِّ أَرْبَعِينَ مُسِنَّةً (رواه ابوداؤد والترمذى والنسائى والدارمى)

1800. Sayyiduna Mu'adh رضي الله عنه narrated that when the Prophet Muhammad صلى الله عليه وسلم sent him to Yemen, he instructed him to take (as *zakah* (Annual due charity)) a one year old male or female calf for every thirty cows, and a cow in its third year for every forty cows.²

SINFUL TO COLLECT MORE ZAKAH (ANNUAL DUE CHARITY) THAN DUE

(١٨٠١) وَعَنْ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُعْتَدِي فِي الصَّدَقَةِ كَمَا نَوَيْهَا (رواه ابوداؤد والترمذى)

1801. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who exceeds in collecting *zakah* (Annual due charity), more than due is like one who does not pay *zakah* (Annual due charity)."³

(It is as much a sin to collect more as it is to fail to pay the due)

GRAIN & DATES

(١٨٠٢) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ فِي حَبِّ وَلَا تَمْرٍ صَدَقَةٌ حَتَّى يَبْلُغَ

خَمْسَةَ أَوْسُقٍ (رواه النسائى)

1802. Sayyiduna Abu Sa'eed al-Khudri رضي الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "No *sadaqah* (charity) (*zakah* (Annual due charity)) is payable on grain and dates till they are five awsaq (or five camel load in quantity).⁴

¹ An animal one year old is described as in its second year a two year old as in its third year, and so on.

² Abu Dawud # 1578, Tiimidhi # 623, Nasa'i # 450, Ibn Majah # 1803, Darimi # 1624.

³ Abu Dawud # 1585, Tirmidhi # 646, Ibn Majah # 1808.

⁴ Muslim # 5-979, Nasa'i # 2485, Musnad Ahmad 3-502.

COMMENTARY: *Zakah* (Annual due charity) payable on these two items is mentioned in hadith # 1794. The wasq is defined there.

(١٨٠٣) وَعَنْ مُوسَى بْنِ طَلْحَةَ قَالَ عِنْدَنَا كِتَابُ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِذَا مَا أَمَرَهُ أَنْ يَأْخُذَ الصَّدَقَةَ مِنَ الحِنْطَةِ وَالشَّعِيرِ وَالرَّيْبِ وَالتَّمْرِ مُرْسَلٌ (رواه في شرح السنة)

1803. Sayyiduna Musa ibn Talhah رحمه الله narrated that they had the letter of (Sayyiduna) Mu'adh ibn Jabal رحمه الله from the Prophet Muhammad صلى الله عليه وسلم. He said that the Prophet Muhammad صلى الله عليه وسلم had instructed him to collect *sadaqah* (charity) on wheat, barley, raisins and dates.¹

This hadith is mursal. It is transmitted by sharh us Sunnah.

COMMENTARY: This does not mean that *zakah* (Annual due charity) is *wajib* (obligatory) on only these four produce of land. Rather, according to Imam Shafi'i رحمه الله *zakah* (Annual due charity) is levied on every produce of land that can be food for a human being and according to the Hanafis, *zakah* (Annual due charity) is payable on every produce of the land whether it is food or not for life. This hadith refers to only four things as a particular case because they were available in that area.

ZAKAH (ANNUAL DUE CHARITY) ON GRAPES

(١٨٠٤) وَعَنْ عَتَّابِ بْنِ أُسَيْدٍ أَبِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي زَكَاةِ الكُرُومِ أَنَّهُمْ تُحْرَضُ كَمَا تُحْرَضُ النَّخْلُ ثُمَّ تُؤَدَّى زَكَاةُ رَبِيْبًا كَمَا تُؤَدَّى زَكَاةُ النَّخْلِ تَمْرًا (رواه الترمذى وابوداؤد)

1804. Sayyiduna Attab ibn Usayd رضي الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said about *zakah* (Annual due charity) on (vines or) grapes that they should be estimated as dates are estimated. Then *zakah* (Annual due charity) on them should be paid when they dry (as raisins) just as *zakah* (Annual due charity) is paid on dates when they are dry.²

COMMENTARY: When grapes and dates become sweet, an expert can estimate their quantity because they are dry.

Imam Abu Hanifah رحمه الله said that when they are dry, one tenth of their quantity whatever it is should be paid towards *zakah* (Annual due charity).

However, Imam Abu Yusuf and Imam Muhammad, the two companions of Imam Abu Hanifah رحمه الله, and Imam Shafi'i رحمه الله said that *zakah* (Annual due charity) at one-tenth will be paid when they reach the limit of nisab which is five wasq.

(١٨٠٥) وَعَنْ سَهْلِ بْنِ أَبِي حَنِيْمَةَ حَدَّثَتْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ إِذَا حَرَضْتُمْ فَحَدُّوا وَدَعُوا الثُّلُثَ فَإِنَّ لَمْ تَدَعُوا الثُّلُثَ فَدَعُوا الرَّبِيْبَ (رواه الترمذى وابوداؤد والنسائى)

1805. Sayyiduna Sahl ibn Abu Hathmah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to say, "When you have estimated (the *zakah* (Annual due charity) on

¹ Musnad Ahmad 5-228, Daraqutni # 8.

² Abu Dawud # 1603, Tirmidhi # 644, Nasa'i # 2618, Ibn Majah # 1819.

grapes and dates), take away (two thirds of them) and leave one-third, but if you will not spare one third then leave one-fourth (at least)."¹

COMMENTARY: This address is to the collectors of *zakah* (Annual due charity). They were instructed to first determine the *zakah* (Annual due charity) payable and then take two thirds of it and spare one third so that the owner may feed his neighbours and travellers. Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله give their verdict on this basis and though Imam Shafi'I رحمه الله had originally subscribed to this view yet later he said that the amount of *zakah* (Annual due charity) is *wajib* (obligatory) and nothing should be spared from it.

He said that this hadith concerns the Jews of Khaybar. The Prophet Muhammad صلى الله عليه وسلم had agreed with them share-cropping at half the produce of dates for them and half for him. Hence, he gave this command to the men deputed to estimate the produce of dates there. They were to leave for the Jews as a gesture of good will one third or one fourth of the dates and then divide the rest half and half. They were to hand over one half to the Jews and send the other to the Prophet's صلى الله عليه وسلم court.

ESTIMATE OF DATE

(١٨٠٦) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْعَثُ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ إِلَى يَهُودَ فَيَحْرُصُ النَّخْلَ حِينَ تَطْيِبُ قَبْلَ أَنْ يُؤْكَلَ مِنْهُ (رواه ابوداؤد)

1806. Sayyidah Ayshah رضي الله عنها narrated that the Prophet Muhammad صلى الله عليه وسلم used to send (Sayyiduna) Abdullah ibn Rawahah رضي الله عنه to the Jews. He would make an estimate of the dates when they were ready (and sweet) but before they were eaten at all.²

ZAKAH (ANNUAL DUE CHARITY) ON HONEY

(١٨٠٧) وَعَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعَسَلِ فِي كُلِّ عَشْرَةِ أَرْقِ رِقًّا. رَوَاهُ التِّرْمِذِيُّ وَقَالَ فِي إِسْنَادِهِ مَقَالٌ وَلَا يَصِحُّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْبَابِ كَثِيرٌ شَيْئًا.

1807. Sayyiduna Ibn Umar رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said about honey that on every ten skins, one skin is paid towards *zakah* (Annual due charity).³

Tirmidhi said that the isnad of the hadith is not sound. Moreover, most of the ahadith on this subject are weak.

COMMENTARY: The imams differ on this subject. Imam Shafi'I رحمه الله said that there is no *zakah* (Annual due charity) on honey. Imam Abu Hanifah رحمه الله said that *zakah* (Annual due charity) is payable on honey irrespective of its quantity provided it is from ushri land. He cites the hadith: 'The ushr is *wajib* (obligatory) on every produce of land.' He maintained that it is also *wajib* (obligatory) to pay one-tenth on the honey collected from mountains.

ZAKAH (ANNUAL DUE CHARITY) ON JEWELLERY

(١٨٠٨) وَعَنْ رَبِيعَةَ امْرَأَةِ عَبْدِ اللَّهِ قَالَتْ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مَعْشَرَ النِّسَاءِ

¹ Abu Dawud # 1605, Tirmidhi # 643, Nasa'i # 2491, Darimi # 3619, Musnad Ahmad 3-448.

² Abu Dawud # 1606, Ibn Majah # 1820, Muwatta Maalik #1 (Muqaqah) Musnad Ahmed 2.24.

³ Tirmidhi # 269.

تَصَدَّقْنَ وَأَوْ مِنْ حُلِيِّكُمْ فَإِنَّكُمْ أَكْثَرُ أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ (رواه الترمذی)

1808. Sayyidah Zaynab رضي الله عنه wife of Sayyiduna Abdullah (Ibn Mas'ud) رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم addressed them, saying. "O you company of women, pay *zakah* (Annual due charity) (on your property) even if it is from your jewellery because you will from the majority of the inmates of hell, on the day of resurrection."¹

COMMENTARY: Women are generally more devoted to the world and its things because of which they do not pay *zakah* (Annual due charity) and are not motivated to spend in Allah's path. So they are advised to be content with what Allah has given them and pay *zakah* (Annual due charity) and give charity to earn the mercy of Allah on the day of resurrection.

Imam Abu Hanifah رحمه الله said that *zakah* (Annual due charity) is *wajib* (obligatory) on jewellery when its value is as much as the nisab. The ancient opinion of Imam Shafi'I رحمه الله was identical.

Imam Malik رحمه الله and Imam Ahmad رحمه الله said that *zakah* (Annual due charity) is not *wajib* (obligatory) on that jewellery of women whose use is permissible, but is *wajib* (obligatory) on the jewellery whose use is forbidden. The final opinion of Imam Shafi'I رحمه الله was the same as theirs.

Imam Abu Hanifah رحمه الله relied on this hadith that establishes *zakah* (Annual due charity) as *wajib* (obligatory) on jewellery without distinction.

About the jewellery that is permissible or forbidden, recourse may be had to muharrir and other books of the Shafi'I school of thought.

(١٨٠٩) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أُمِّ ابْنِ أُمِّ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَفِي أَيْدِيهِمَا سِوَارِيْنِ مِنْ ذَهَبٍ فَقَالَ لَهُمَا تُؤَدِّيَانِ زَكَاتَهُ قَالَتَا لَا فَقَالَ لَهُمَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَحْيَابِ أَمْ يُسَوِّرُكُمَا اللهُ بِسِوَارِيْنِ مِنْ نَارٍ قَالَتَا لَا قَالَ فَأَدِّيَا زَكَاتَهُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ قَدْ رَوَى ابْنُ الصَّبَّاحِ عَنْ عَمْرِو بْنِ شُعَيْبٍ نَحْوَ هَذَا وَالْمُنْثَلِيُّ ابْنُ الصَّبَّاحِ وَابْنُ أَبِي عَمْرٍاءَ بَعْضُهُمَا فِي الْحَدِيثِ وَلَا يَصِحُّ فِي هَذَا الْبَابِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ -

1809. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated from his father from his grand father that two women came to Allah's Messenger صلى الله عليه وسلم. They had two bracelets on their hands. He asked them if they had both paid *zakah* (Annual due charity) on them and they said that they had not paid it. So, he asked them, "would you prefer that Allah should make you wear bracelets of fire (on the day of resurrection)?" They said. "No!" He said, "Pay *zakah* (Annual due charity) on them."²

Tirmidhi said a similar hadith is transmitted through another line of narrators but nothing sound is reported on this subject.

COMMENTARY: This hadith is explicit that *zakah* (Annual due charity) is *wajib* (obligatory) on jewellery. In spite of Imam Tirmidhi's رحمه الله saying that there is nothing sound on this subject, other books of hadith carry ahadith on this topic which Mulla Ali Qari رحمه الله has

¹ Bukhari # 1466, Tirmidhi # 635, Nasa'i # 2583, Darimi # 1654, Musnad Ahmad 3-502.

² Tirmidhi # 637, Abu Dawud # 1563, Musnad Ahmad 2-178, Nasa'i # 2479.

reproduced in 'Mirqat.'

(١٨١٠) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ كُنْتُ أَلْبَسُ أَوْصَاحًا مِنْ ذَهَبٍ فَقُلْتُ يَا رَسُولَ اللَّهِ أَكُنْتُ هُوَ فَقَالَ مَا بَلَغَ
أَنْ تُؤَدِّي زَكَاتَهُ فَرُبِّي فَلَيْسَ بِكُنْزٍ (رواه مالك وابدواؤد)

1810. Sayyidah Umm Salamah رضى الله عنه narrated that she was wearing gold ornaments (wadah). (Once) she asked, "O Messenger of Allah, is it (classified as) treasure?" He said, 'when anything is to the value (of nisab) that attracts *zakah* (Annual due charity) and *zakah* (Annual due charity) is paid on that then it is not treasure (or what is hoarded)."¹

COMMENTARY: Sayyiduna Umm Salamah رضى الله عنه had in mind the verse (34) of surah at-Tawbah:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ الْآيَةَ

{And those who hoard up gold and silver....}

The Prophet Muhammad صلى الله عليه وسلم assured her that she did not come under the purview of the verse if she had paid *zakah* (Annual due charity) on her property of it was of the value of the nisab.

ZAKAH (ANNUAL DUE CHARITY) ON TRADE MERCHANDISE

(١٨١١) وَعَنْ سَمُرَةَ بِنْتِ جُنْدُبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُنَا أَنْ نُخْرِجَ الصَّدَقَةَ
مِنَ الَّذِي نُحَدِّدُ لِلْبَيْعِ - (رواه ابدواؤد)

1811. Sayyiduna Samurah ibn Jundub رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to command them to pay *zakah* (Annual due charity) on that which they prepared for trade.²

ZAKAH (ANNUAL DUE CHARITY) ON MINES

(١٨١٢) وَعَنْ رَيْبَعَةَ بِنْتِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ وَاحِدَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْطَعَ لِبِلَالِ
بْنِ الْحَارِثِ الْمُزَنِيِّ مَعَادِنَ الْقَبِيلَةِ وَهِيَ مِنْ تَاجِيَةِ الْفُرِّ وَتِلْكَ الْمَعَادِنُ لَا تُؤَخَذُ مِنْهَا إِلَّا الزَّكَاةُ إِلَى
الْيَوْمِ (رواه ابدواؤد)

1812. Sayyiduna Rab'iah ibn Abdur Rahman رحمه الله narrated on the authority of many *sahabah* (Prophet's companions) رضى الله عنهم that Allah's Messenger صلى الله عليه وسلم entrusted to (Sayyiduna) Bilal ibn Harith Muzari رضى الله عنه the mines of al-Qubaliyah to manage them. This is in the neighbourhood of fur, Till the present day only *zakah* (Annual due charity) is received from them.³

COMMENTARY: Fur is a place between Makkah and Madinah. The Prophet Muhammad صلى الله عليه وسلم had granted the mines to Sayyiduna ibn Harith رضى الله عنه so that he might sustain

¹ Abu Dawud # 1563, Muwatta Maalik 8 (*Zakah* (Annual due charity)), Daraqutni # 1 (Chapter of this heading (Arabic))

² Abu Dawud # 3061.

³ Abu Dawud # 3061.

himself from it.

On the basis of this hadith. Imam Malik رحمه الله held that one-fortieth is levied on mines, not one fifth. Imam Abu Hanifah رحمه الله held that one fifth is *wajib* (obligatory) on mines. Imam Shafi'I رحمه الله gave verdict in favour of both, and also a third that if excavation requires toil a third that if excavation requires one-fifth.

Perhaps some ruler may have ruled at some time that one-fortieth should be levied on these mines. Mulla Ali Qari رحمه الله has spoken at length on this in his Mirqat.

SECTION III

اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

NO ZAKAH (ANNUAL DUE CHARITY) ON VEGETABLES & TREES LOANED

(١٨١٣) عَنْ عَلِيِّ بْنِ أَبِي النَّهْشِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ فِي الْخَضِرِ أَوْ فِي الْأَوَاتِ صَدَقَةٌ وَلَا فِي الْعَرَايَا صَدَقَةٌ وَلَا فِي أَقْلٍ مِنْ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ وَلَا فِي الْعَوَامِلِ صَدَقَةٌ وَلَا فِي الْجِبْهَةِ صَدَقَةٌ قَالَ الصَّفَرُ الْجِبْهَةُ الْحَيْلُ وَالْبَيْعُ وَالْعَيْدُ - (رواه الدارقطني)

1813. Sayyiduna Ali رضي الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "Zakah (Annual due charity) is not payable on vegetables, not on trees gives on loan, not on less than five camel load (wasq), not on working animals, not on al-jabhah." As Saqr said that al-jabhah means horses, mules and slaves.¹

COMMENTARY: In the beginning of the chapter, we have spoken in detail on *zakah* (Annual due charity) on vegetables.

Trees given on loan are araya. The owner of a palm tree loans it to a needy person making the year's produce of dates his property.

Comments on other things have been made previously.

ABOUT ZAKAH (ANNUAL DUE CHARITY) ON WIQS ANIMALS

(١٨١٤) وَعَنْ طَاءُوسِ بْنِ أَبِي مُعَاذٍ بْنِ جَبَلٍ أَبِي بَوْقُسٍ الْبَقْرِ فَقَالَ لَرَأَيْتُمْ فِيهِ النَّهْيُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِسَيْحِي - رَوَاهُ الدَّارِقُطْنِيُّ وَالشَّافِعِيُّ وَقَالَ الْوَقُصُ مَا لَمْ يَبْلُغِ الْقَرِيصَةَ -

1814. Sayyiduna Tawus رحمه الله narrated that a wiqs of cattle was brought to (Sayyiduna) Mu'adh ibn Jabal رضي الله عنه (that he might receive *zakah* (Annual due charity) on them). He explained that the Prophet Muhammad صلى الله عليه وسلم had not commanded him to receive anything on them.²

(The Prophet Muhammad صلى الله عليه وسلم had not defined a *wajib zakah* (an obligatory charity) on that.)

COMMENTARY: Wiqs is the number of animals below the nisab level. It could be in the beginning or between two nisabs.

Suppose that there are less than thirty cattle. *Zakah* (Annual due charity) is not *wajib* (obligatory) on them and this is the number that did not reach the nisab from the beginning. It will be called wiqs.

When it is between two nisabs, *zakah* (Annual due charity) is *wajib* (obligatory) on thirty cattle.

¹ Daraqutni # 1 (chapter; No Zakat on vegetables).

² Daraqutni # 21 (ibid)

When it is from thirty-one to thirty-nine, nothing is payable towards *zakah* (Annual due charity). At forty, the mount of *zakah* (Annual due charity) increases, so between thirty one and thirty nine, the count is *wiqs*. Similarly, forty, *zakah* (Annual due charity) increases at sixty, so the number between these two limits is *wiqs* because *zakah* (Annual due charity) is not *wajib* (obligatory) at these numbers. After sixty, the amount of *zakah* (Annual due charity) will increase at seventy and the intervening numbers will be *wiqs*, because *zakah* (Annual due charity) is not *wajib* (obligatory) on these number. This will keep changing between every ten's the numbers of cattle between every two tens will be called *wiqs* and *zakah* (Annual due charity) is waived on them.

The *wiqs* mentioned in the hadith was the initial *wiqs* because their number was less than thirty. The cows that were brought to Sayyiduna Mu'adh رضى الله عنه were less than thirty.

The two companions of Abu Hanifah رحمه الله hold that *zakah* (Annual due charity) is not *wajib* (obligatory) at all on the *wiqs* between two *nisab*. But Imam Abu Hanifah رحمه الله said that on *wiqs* between forty and sixty, *zakah* (Annual due charity) is *wajib* (obligatory), but not other *wiqs*.

This question is discusses in the section I

Marak said that this hadith is *munqata* because Tawus رحمه الله never met mu'adh رضى الله عنه.

CHAPTER - III

SADAQAT-UL-FITR

بَابُ صَدَقَةِ الْفِطْرِ

SECTION I

الْفِطْرُ الْأَوَّلُ

IS SADAQAT UL FITR WAJIB (OBLIGATORY) OR FARD (COMPULSORY)

(١٨١٥) عَنْ ابْنِ عُمَرَ قَالَ قَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ

عَلَى الْعَبْدِ وَالْحُرِّ وَالذَّكْرِ وَالْأُنْثَى وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ وَأَمْرٌ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ

إِلَى الصَّلَاةِ - (متفق عليه)

1815. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم prescribed as *fard* (compulsory) the *zakah ul fitr* (*sadaqatul fitr* (charity after Ramadan))(Charity after Ramadan) at ones'a of dried dates or one sa' of barley on every slave and freeman, male and female, young and old, of the Muslims. He gave command that this should be paid before departure of the people for the *salah* (prayer) (of eed ul *fitr*).¹

COMMENTARY: Imam Shafi'I رحمه الله and Imam Ahmad رحمه الله held that *sadaqat ul fitr* is *fard* (compulsory). Imam Maalik رحمه الله held that it is *sunnah muwakkadah* (emphasized prophet's practice) and Imam Abu Hanifah رحمه الله held that it is *wajib* (obligatory).

Imam Shafi'I رحمه الله said that it is payable by everyone who possess enough provision for one day for himself land for those people on who se behalf he is responsible to pay *sadaqatul-fitr* and that is over and above his need to the extent of the *sadaqat ul fitr*.

Imam Abu Hanifah said that *sadaqat ul fitr* is *wajib* (obligatory) on him who is rich which

¹ Bukhari # 1503, Muslim # 12-984, Abu Dawud # 1612, Tirmidhi # 676, Nasa'i # 2504, Ibn Majah # 1826, Darimi # 1661, Muwatta Maalik # 52 (*Zakah* (Annual due charity)), Musnad Ahmad 2-102.

means that he holds possession of the value of 52.5 tola silver apart from his true needs, or has gold and silver in his possession and has no debts on him.

(One tola is equal to 124.416 gramme)

Sadaqatul fitr (charity after Ramadan) becomes *wajib* (obligatory) with the dawn on eed ul fitr. If anyone dies before that then this *sadaqah* (charity) is not *wajib* (obligatory) on him. And, if anyone embraces Islam on the eedul fitr after dawn of that day and his property, or a child is born at that time then sadaqat ul fitr is not *wajib* (obligatory) on them too. One sa' is equal to 3 kg and 266 grams.

The master will pay the sadaqatul-fitr for the slave who serves him but it is not *wajib* (obligatory) on him to pay it for the slave who is his trade property. It is also not *wajib* (obligatory) to pay for a slave who has fled, but if he returns then it will become *wajib* (obligatory) to pay for him.

If children are young and not rich then their father must pay sadaqatul-fitr for them (as *Wajib* (obligatory)). If they are rich, then it will be paid from their property.

The same command as for young children applies for grown up children who are insane. A father is not liable to pay sadaqatul-fitr for grown up (some) children neither is it *wajib* (obligatory) on a husband neither is it *wajib* (obligatory) on a husband for his wife. But, if they (father and husband) pay it on their behalf with their permission, then it is allowed.

Allamah Teebi رحمه الله said that 'of the Muslim' qualities the 'slave' and the others named after that. So, it is not *wajib* (obligatory) for a Muslim to pay the sadaqatul fitr (charity after Ramadan) for his disbelieving slave. But the writer of the Hidayah has written that the sadaqatul-fitr of a disbelieving slave too is *wajib* (obligatory) on his Muslim master. He has also cited a hadith in support of his view. It may be seen in the hidayah or Mirqat.

The Hanafis follow the edict of the writer of the Hidayah. (But, Allah knows best).

It is *mustahab* (desirable) to pay the sadaqatul-fitr before the *salah* (prayer) of eed. If anyone pays before that even by a month or more than a month, then it is permitted. But, it is not waived, if anyone delays it to beyond the *salah* (prayer) of eed or to a much later time. It has to be paid in any case.

THE AMOUNT OF SADAQATUL-FITR

(١٨١٦) وَعَنْ أَبِي سَوِيدٍ الْخُدْرِيِّ قَالَ كُنَّا نُخْرِجُ زَكَاةَ الْفُطْرِ صَاعًا مِنْ طَعَامٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ أَقِطٍ أَوْ صَاعًا مِنْ زَبِيبٍ (متفق عليه)

1816. Sayyiduna Abu Sa'eed al-Khudri رضي الله عنه narrated that they used to pay sadaqatul fitr one sa' of grain (food) or one sa' of barley or one sa' of dates or one sa' of cheese or one sa' of dry raisins.¹

COMMENTARY: Teebi رحمه الله said that (طعام) (in the hadith - food) means wheat, but the Hanafi ulama (Scholars) say that it is grain other than wheat, in which case (طعام) describes the next words.

Imam Abu Hanifah رحمه الله classifies raisins with wheat, so half sa' is given as sadaqatul-fitr while his two companions classify dried dates with barley so they say that it is given one sulus sadaqat ul fitr. Hasan رحمه الله has cited one opinion of Imam Abu Hanifah رحمه الله to the same effect.

¹ Bukhari # 15-6, Muslim # 17-985, Abu Dawud # 1614, Tirmidhi # 673, Nasa'i # 2512, Ibn Majah # 1829, Darimi # 1664, Muwatta Maalik # 53 (Zakah (Annual due charity)).

SECTION II

الْفَضْلُ الثَّانِي

(١٨١٧) عَنْ ابْنِ عَبَّاسٍ قَالَ فِي آخِرِ رَمَضَانَ أَخْرِجُوا صَدَقَةَ صَوْمِكُمْ فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الصَّدَقَةَ صَاعًا مِنْ تَمْرٍ أَوْ شَعِيرٍ أَوْ نِصْفَ صَاعٍ مِنْ قَمْحٍ عَلَى كُلِّ حُرٍّ أَوْ مَمْلُوكٍ ذَكَرٍ أَوْ أُنْثَى صَغِيرٍ أَوْ كَبِيرٍ - (رواه ابو داؤد والنسائي)

1817. Sayyiduna Ibn Abbas رضى الله عنه said that at the end of Ramadan people should pay the *sadaqah* (charity) concerning their fasts. He said that Allah's Messenger صلى الله عليه وسلم made it incumbent as a sa' of dried dates or barley, or half sa' of wheat on every freeman or slave, male or f female, young or old.¹

WHY PAY IT

(١٨١٨) وَعَنْهُ قَالَ فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طَهَرَ الْبِيَارَ مِنَ اللَّغْوِ وَالرَّفَثِ وَطَعْمَةً لِلْمَسَاكِينِ (رواه ابو داؤد)

1818. Sayyiduna Ibn Abbas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم made it necessary to pay the *sadaqat ul fitr* that it may purify fasting of vain and obscene talk, and as food for the needy.²

COMMENTARY: *Sadaqatul-fitr* is prescribed that hereby shortcomings in fasting in Ramadan may be overlooked, and the poor may be enabled to celebrate the eed.

Daraqutni's version of this hadith has this much more:

"If anyone pays *sadaqatul fitr* (charity after Ramadan) before the *salah* (prayer) of eed, his *sadaqah* (charity) will be approved. He who pays it after the *salah* (prayer) of eed, it will be one of the *sadaqah* (charity).s"

SECTION III

الْفَضْلُ الثَّالِثُ

(١٨١٩) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُنَادِيًا فِي فِجَاجِ مَكَّةَ أَلَا إِنَّ صَدَقَةَ الْفِطْرِ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ ذَكَرٍ أَوْ أُنْثَى حُرٍّ أَوْ عَبْدٍ صَغِيرٍ أَوْ كَبِيرٍ مُدَّابٍ مِنْ قَمْحٍ أَوْ سِوَاهُ أَوْ صَاعًا مِنْ طَعَامٍ - (رواه الترمذی)

1819. Sayyiduna Amr ibn Shu'ayb narrated on the authority of his father that his grandfather narrated that the Prophet Muhammad صلى الله عليه وسلم sent someone to proclaim in the suburbs and streets of Makkah that the *sadaqatul fitr* (charity after Ramadan) is *wajib* (obligatory) on every Muslim-male orf female, freeman or slave young or old at two mudds of wheat or its like (dry raisins, etc), or one sa' of grain (food other than wheat).³

COMMENTARY: Two mudds is half sa.

(١٨٢٠) وَعَنْ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ أَوْ ثَعْلَبَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي صَعْبٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

¹ Abu Dawud # 1622, Nasa'i # 2508.

² Abu Dawud # 1609, Ibn Majah # 1827, (Daraqutni)

³ Tirmidhi # 674, Daraqutni # 14 (Zakat ul *fitr*)

عَلَيْهِ وَسَلَّمَ صَاءٌ مِنْ بُرٍّ أَوْ قَمْحٍ عَنْ كُلِّ اثْنَيْنِ صَغِيرٍ أَوْ كَبِيرٍ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أُنْثَى أَمَا غَيْرُكُمْ فَيُزَكِّيهِ اللَّهُ
وَأَمَا فَقِيرُكُمْ فَيَزِدُّ عَلَيْهِ أَكْفَرِمَا أَعْطَاهُ (رواه ابوداؤد)

1820. Sayyiduna Abdullah ibn Tha'labah or Th'labah ibn Abdullah ibn Abu Su'ayr narrated from his father that Allah's Messenger صلى الله عليه وسلم said, "One sa' of wheat is (sadaqatul fitr (charity after Ramadan)) from two people (meaning, half of it from each) be they young or old freeman or slave, male or female. As for the rich among you, Allah will purify them (because of the sadaqah (charity)). And, as for the poor among you Allah grant them more than what they gave (towards it)."¹

COMMENTARY: The copies of Mishkat have the name of the narrator as stated in the text. However, the correct name is; Abdullah ibn Tha'labah ibn Abu Sughair (عبدالله ابن ثعلبه ابن ابى صغير) or ibn Abu Su'ayr (ابن ابى صغير عن ابيه الخ) رحمه الله. He reported on the authority of his father. Sayyiduna Tha'labah رضى الله عنه was a *sahabi* from whom his son Abdullah narrated this hadith. The hadith calls upon both the rich and the poor to pay the sadaqatul fitr (charity after Ramadan). As a result, Allah will purify the rich and bestow on the poor more than what he pays. However, these tidings are for the rich too whose wealth Allah will bless. The poor² is named specifically in order to exhort him to keep pace with others in paying the sadaqatul fitr (charity after Ramadan).

CHAPTER - VI

THOSE TO WHOM TAKING ZAKAH
(ANNUAL DUE CHARITY) IS NOT LAWFUL

بَاب مَنْ لَا تَحِلُّ لَهُ الصَّدَقَةُ

Ahadith in this chapter will disclose the people who are not allowed to take *zakah* (Annual due charity) and derive benefit from it. We first enumerate the rulings in some detail.

1. The person who is a sahib nisab (owner of the wealth that attract *zakah* (Annual due charity) on it) and *zakah* (Annual due charity) is *wajib* (obligatory) on him must not pay *zakah* (Annual due charity) to his antecedents, meaning, parents, grandparents (paternal and maternal) and their forbears. It is not allowed to give *zakah* (Annual due charity) (*sadaqah* (charity)) to any of them. In the same way, it is disallowed to pay *zakah* (Annual due charity) to anyone of one's descendants, meaning, son, daughter, grandson, granddaughter, great grand children and their progeny. According to Imam Abu Hanifah رحمه الله the spouses should not pay *zakah* (Annual due charity) to one another. But, his two companions said that if a wife gives *zakah* (Annual due charity) to her husband then it is correct.

As for relatives other than these, it is proper to pay to them *zakah* (Annual due charity) provided that they are deserving of receiving *zakah* (Annual due charity) which means that they are not rich, sayyid, Hashmi or disbelieving. In fact, compared to others it is better to

¹ Abu Dawud # 1619.

² In the rulings of *zakah* (Annual due charity) and *sadaqah* (charity), the word *faqir* (poor) is used in its technical meaning. He is one who does not possess any property whose value equals the nisab that make *zakah* (Annual due charity) payable. Also, he should not be a total pauper and indigent. Here the *faqir* does not mean the present day mendicants because in common parlance, today, the *faqir* is a beggar or an absolutely down and out, destitute, (Footnote is from the original Urdu).

pay it to one's own relatives.

The ulama (Scholars) say that if *zakah* (Annual due charity) is given in this order, it is very good: beginning with sister, brother, their children; followed by paternal uncle, paternal aunt and their children; followed by maternal uncle, maternal aunt, their children, followed by the dhawwul arham (relatives on the maternal side); followed by the unrelated neighbour, fellow-workers (or professionals). Fellow countrymen.

The same applies to sadaqatul fitr (charity after Ramadan) and vows. It is better to follow the fore mentioned order. While it is not wrong for anyone to give to strangers. Yet it is better to prefer one's relatives first.

2. It is not proper to give *zakah* (Annual due charity) to one's male or female slave. The same command applies to the payment to the umm walad, meaning the female slave who has been gotten her master's child. Her master should not pay her any *zakah* (Annual due charity).

3. It is proper to pay *zakah* (Annual due charity) to one's in-laws, like mother in law. Father in law, brother in law, sister in law and those who are related through them. In the same way, it is proper to pay *zakah* (Annual due charity) to one's son in law or daughter in law. It is also allowed to pay *zakah* (Annual due charity) to one's step mother and step maternal grandmother.

4. It is not proper to give *zakah* (Annual due charity) to ghani (rich person). Ghani is one who owns property to the tune of the nisab, whether naami or ghayr nami. The naami property is what which appreciates in value and grows or multiplies, like trade merchandise, cash, gold, silver and ornaments of gold and silver. These properties are called naami in Shari'ah. They have the property of multiplying. The livestock and cattle are also truly naami if they are for trading or breeding.

Ghayr naami property is what does not grow or appreciate in value, like castle dwellings, clothing, utensils, etc. Even with these things if they are beyond one's real needs and to the value of the nisab and free from debt, it is not proper for the owner to receive *zakah* (Annual due charity). Anyone's real needs are his house where he resides, clothing he wears, utensils for cooking, books of scholars, weapons of the warriors, tools of the skilled workers, These are that which are counted as real needs.

5. It is not allowed to pay *zakah* (Annual due charity) to the Hashmi. Progeny of these five people are called Hashmi; Children of Sayyiduna Ali رضي الله عنه, from Sayyidah Fatimah رضي الله عنه or from his other wives; children of Sayyiduna Ja'far رضي الله عنه; children of Sayyiduna Aqil رضي الله عنه children of Sayyiduna Abbas رضي الله عنه the children of Sayyiduna Harith ibn Abdul Muttalib. رضي الله عنه. Those who are descended from them are called hashmi and it is also disallowed to pay *zakah* (Annual due charity) to their slaves, male or female. If they are emancipated even then they are not allowed to take or consume *zakah* (Annual due charity).

6. It is not proper to pay *zakah* (Annual due charity) to an infidel whether he is hostile and at war or a dhimmi.

7. If any one pays *zakah* (Annual due charity) to a rich man or an infidel or his own father or son or wife imagining the recipient to be eligible and not knowing the true identity of the recipient but learns the facts later on then his *zakah* (Annual due charity) will be deemed to have been paid and he will not be required to make a fresh payment of *zakah* (Annual due charity).

8. It is not allowed to pay *zakah* (Annual due charity) towards construction of a mosque, the shroud of a dead person or the debt of a dead person. If anyone does so, then

his *zakah* (Annual due charity) will be void and unpaid.

THE DESERVING: The deserving of *zakah* (Annual due charity) are the faqir. In the terminology of Shariah (divine law), faqir is one who possessed less than the nisab. The masakin are also the deserving of *zakah* (Annual due charity). They are those who have some kind of an eligibility who is appointed to collect *zakah* (Annual due charity) though he may himself be rich. By the way, a Hashimi is not allowed to draw the remuneration too that is paid to the collector of *zakah* (Annual due charity). Those engaged in jihad or a journey for the pilgrimage also are eligible to receive *zakah* (Annual due charity) when they have no money remaining with them though they have very much property in their native land. Similarly, it is also proper for other travelers to be paid *zakah* (Annual due charity) even if a traveller own immense property in his homeland.

Finally, if anyone has provision enough to sustain him even for a day, then it is not proper for him to stretch a begging hand. (Mawlana Muhammad Ishaq Dahlawi)

SECTION I

الْفَضْلُ الْأَوَّلُ

PROPHET MUHAMMAD صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ WAS DISALLOWED

(١٨٢١) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِتَمْرَةٍ فِي الطَّرِيقِ فَقَالَ لَوْلَا أَنِّي أَخَافُ أَنْ تَكُونُ

مِنَ الصَّدَقَةِ لَأَكَلْتُهَا (متفق عليه)

1821. Sayyiduna Anas رضي الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم passed by a piece of date lying on the path He said, "Were it not that fear that it could be from (someone's) *zakah* (Annual due charity), I would have (picked it up as a blessing of Allah and) eaten it."¹

COMMENTARY: Many deductions are drawn from this hadith.

- (i) The Prophet Muhammad صلى الله عليه وسلم was forbidden to consume *zakah* (Annual due charity). The ulama (Scholars) say that *sadaqah* (charity) was forbidden to him in all its forms, both *zakah* (Annual due charity) and optional. He could not put it to his use.
- (ii) The Banu Hashim (Hashimis) are forbidden the *wajib* (obligatory) *sadaqah* (charity) (*zakah* (Annual due charity)) but not the optional *sadaqah* (charity).
- (iii) It is allowed to pick up anything lying on the road and eat it or put it to one's use even if it is very little in numbers and it is presumed that its owner would not look for it.
- (iv) It is best for a believer to refrain from every such thing and keep away from it to which there is a semblance of doubt that it could be forbidden.

BANU HASHIM ARE DISALLOWED SADAQAH (CHARITY) AND ZAKAH (ANNUAL DUE CHARITY)

(١٨٢٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ أَخَذَ الْحَسَنُ بْنُ عَلِيٍّ تَمْرَةً مِنْ تَمْرٍ الصَّدَقَةِ فَبَجَعَهَا فِي فِيهِ فَقَالَ النَّبِيُّ صَلَّى اللهُ

عَلَيْهِ وَسَلَّمَ كَمْ كُمْ يُنْظَرُ حَتَّى تَمُّ قَالَ أَمَا سَعَرْتِ أْنَا لَأَنَا كُلُّ الصَّدَقَةِ (متفق عليه)

1822. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Sayyiduna Hasan ibn Ali رضي الله

¹ Bukhari # 2055, Muslim # 164-1071, Abu Dawud # 1652, Musnad Ahmad 3-291.

took a piece of date of the *sadaqah* (charity) and put it in his mouth. The Prophet Muhammad صلى الله عليه وسلم said promptly, "spit it out! Spit it out!" so that he might throw it out (from his mouth). Then he said (to him), "Do you not know that we (Banu Hashim) do not eat *sadaqah* (charity)?"¹

COMMENTARY: The prophet's صلى الله عليه وسلم question was a rhetorical question. How could one not know it? At that time Sayyiduna Hasan رضى الله عنه was too young to know these things yet the Prophet Muhammad صلى الله عليه وسلم put that tag question that others might know that *Sadaqah* (charity) is forbidden to Banu Hashim.

It follows from this hadith that parents and guardians must stop their wards from doing what Shari'ah disallows. The Hanafi scholars maintain that it is unlawful for parents to let their sons wear silk and gold and silver ornaments (that are forbidden to men).

ZAKAH (ANNUAL DUE CHARITY) IS A PERSON'S DIRT

(١٨٢٣) وَعَنْ عَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذِهِ الصَّدَقَاتِ إِنَّمَا

هِيَ أَوْسَاخُ النَّاسِ وَإِنَّمَا لَا تَحِلُّ لِ مُحَمَّدٍ وَلَا لِأَيْلِ مُحَمَّدٍ (رواه مسلم)

1823. Sayyiduna Abdul Muttalib ibn Rabi'ah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "These *sadaqah* (charity)s are merely the dirty things of people. And they are not lawful for Muhammad or for the family of Muhammad."²

COMMENTARY: He described *zakah* (Annual due charity) as dirt because like the body of a person is cleansed when dirt is removed from it, so after paying *zakah* (Annual due charity) not only is one's property purified but also the payer's heart and soul become pure.

This hadith is evidence that it was forbidden to the Prophet Muhammad صلى الله عليه وسلم to receive *zakah* (Annual due charity). In the same way, it is forbidden to the Prophet's صلى الله عليه وسلم offspring (Banu Hashim) to take it whether they are appointed to receive *zakah* (Annual due charity) or are needy and helpless. This is to what the Hanafis subscribe.

THE PROPHET'S صلى الله عليه وسلم CAUTION

(١٨٢٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُبِي بَطْحَاوَرٌ سَأَلَ عَنْهُ أَهْدِيَّةٌ أَمْ صَدَقَةٌ

فَأَبَى قَبِيلَ صَدَقَةٌ قَالَ لِأَصْحَابِهِ كُلُّوْا وَأَمْرٌ يَا كُلُّ وَإِنْ قَبِيلَ هَدِيَّةٌ صَرَبَ بِيَدِهِ فَأَكَلَ مَعَهُمْ (متفق عليه)

1824. Sayyiduna Abu Hurayrah رضى الله عنه narrated that if some food was presented to him, he first asked about it, "It is a gift or a *sadaqah* (charity)?" If he was told that it was a *sadaqah* (charity) he said to his companions that could eat it and he did not eat it. If he was told that it was a present he stretched his hand and ate it along with them.³

COMMENTARY: *Sadaqah* (charity) is that which is given to a needy person out of compassion to earn Allah's pleasure. Since the recipient is disgraced and degraded in a sense, it was forbidden to the Prophet Muhammad صلى الله عليه وسلم absolutely.

A gift, on the other hand, is presented to a senior out of honour. Another side of a gift is that generally the gesture is reciprocated in this world itself.

¹ Bukhari # 1491, Muslim # 161-1069, Darimi # 1591, Musnad Ahmad 1-200.

² Muslim # 167-1072, Nasa'i # 2609, Musnad Ahmad 4-166.

³ Bukhari # 2576, Muslim # 175-1077, Tirmidhi # 656, Nasa'i # 2613.

ASSIGNING OWNERSHIP

(١٨٢٥) وَعَنْ عَائِشَةَ قَالَتْ كَانَتْ فِي بَرِيرَةَ ثَلَاثُ سِنِينَ إِحْدَى السَّنِينَ أَتَتْهَا عَتَقَتْ فَخُذِرَتْ فِي رُوحِهَا وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَوْلَا لِمَنْ أَعْتَقَ وَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالزُّبُرَةُ تَقُورُ بِدَحْمٍ فَقَرَّبَ إِلَيْهِ خُبْزٌ وَأُدْمٌ مِنْ أَدَمِ الْبَيْتِ فَقَالَ أَلَمْ أَرَ زُبُرَةً فِيهَا لَحْمٌ قَالُوا بَلَى وَلَكِنَّ ذَلِكَ لَحْمٌ تُصَدِّقُ بِهِ عَلَى بَرِيرَةَ وَأَنْتَ لَا تَأْكُلُ الصَّدَقَةَ قَالَ هُوَ عَلَيْهَا صَدَقَةٌ وَأَنَا هَدِيَّةٌ (متفق عليه)

1825. Sayyidah Ayshah رضي الله عنها narrated that three commands were made concerning (Sayyidah) Barirah رضي الله عنه. The first was that when she was set free, she was given choice concerning her husband. (The second was that) Allah's Messenger صلى الله عليه وسلم said that the right to inherit from an emancipated slave belonged to one who had set her free. (The third was that once). Allah Messenger صلى الله عليه وسلم came home and the pot was boiling with meat in it, but he was served some of the bread and gravy that were in the house. He asked, "But, did I not find a pot with meat?" He was told that while that was correct yet the meat was what was given to Barirah as *sadaqah* (charity) and he did not partake of *sadaqah* (charity). He said, "that may be *sadaqah* (charity) for her but it is a gift for us" ¹

COMMENTARY: The initial words of the hadith refer to Sayyidah Barirah رضي الله عنه whom Sayyidah Ayshah رضي الله عنها had set free as her female slave. This action paved the way for three commands. As a free woman she had choice to live with her husband (Sayyiduna), Mugith رضي الله عنه, or separate from him.

The ulama (Scholars) call this (خيار عتيق) (khiyar itq). It allows a female slave who is married to someone and who is emancipated to retain her marriage with him or opt for separation from him. However, Imam Shafi'i رضي الله عنه says that she has this option only when her husband is also a slave. But, the Hanifis say that she has choice either was whether he is a slave or a freeman.

The husband of Sayyidah Barirah رضي الله عنه was a slave. He was terribly upset to the extent that he wept and roamed about complaining but she was unmoved. She stuck to her decision to separate.

The second command was about (ولاء) (wala). The right of inheritance from one emancipated slave rests with one who set him or her free. Sayyidah Barirah رضي الله عنه was the slave of a Jew who had arranged a mukatab with her which means that he had said to her that if she paid to him a certain number of dirhams, she would be freed. But, she was unable to pay the required sum of money. She requested Sayyidah Ayshah رضي الله عنها to help her and she offered to buy her from the Jew who agreed to sell her on condition that he would have right to inheritance from her. She asked to Prophet Muhammad صلى الله عليه وسلم about it and he said that the Jew's condition was void and only the person who emancipates owns the right of inheritance from the freed slave. She should buy the slave free.

The command that is deduced from the hadith is that if a deserving receives

¹ 79, Muslim # 14-1504, Nasai'i # 2614, Ibn Majah # 2076, Darimi # 2289, Muwatta Maalik (e), Musnad Ahmad 1-281

someone's *zakah* (Annual due charity) and then gives it to another person who is not eligible to receive *zakah* (Annual due charity), then this property will be lawful for him. The reason is that the payer of *zakah* (Annual due charity) had given his *zakah* (Annual due charity) to the deserving correct person and that payment became this person's property and he is entitled to give it to whoever he wishes and it would be proper. In the terminology of Shari'ah, it is called *tamlik* and it is permitted and lawful (It is to assign ownership to another.)

PROPHET MUHAMMAD ﷺ ACCEPTED GIFT & RECIPROCATED WITH ONE

(١٨٢٦) وَعَنْهَا قَالَتْ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُ الْهَدِيَّةَ وَيُثِيبُ عَلَيْهَا (رواه البخاري)

1826. Sayyidah Ayshah رضي الله عنها said that Allah's Messenger ﷺ used to accept a gift and make a return agift against it.¹

ACCEPT EVEN A SMALL GIFT

(١٨٢٧) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ دُعِيتُ إِلَى كُرَاعٍ لَا جِبْتُ وَأَوْأَهْدِي

إِلَى ذِرَاعٍ لَقَبِلْتُ (رواه البخاري)

1827. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger ﷺ said, "If I am invited to a *kura* (slender part of a sheep's leg). I would respond positively. And, if a fore-leg was presented to me, I would surely accept it."²

COMMENTARY: *Kura* (كراع) is the shin of a sheep. The meaning is that if anyone invited the Prophet Muhammad ﷺ to a meal consisting of something very ordinary he would accept the invitation so, too he said that he would accept the gift of a sheep's forearm.

This is evidence that the Prophet Muhammad ﷺ was careful not to hurt the feeling of the humblest of men lest he suffer from an inferiority complex. He also exhorts us that we should accept the most ordinary of gifts with a cheerful face.

WHO IS A MISKIN (POOR)?

(١٨٢٨) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْمِسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ الْقُمَّةُ

وَالْقُمَّتَابِ وَالشَّمْرَةُ وَالشَّمْرَتَابِ وَلَكِنَّ الْمِسْكِينُ الَّذِي لَا يَجِدُ غَمِّي يُعِينِيهِ وَلَا يُفْطِنُ بِهِ فَيَتَصَدَّقَ عَلَيْهِ

وَلَا يَقُومُ فَيَسْأَلُ النَّاسَ (متفق عليه)

1828. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger ﷺ said, "The *miskin* (poor) is not he who goes round to people who turn him away with a morsel of two, or a date or two. Rather, he is one who does not find enough to make him self-sufficient. He is not recognized for charity to be given to him and he does not go out to beg from people."³

COMMENTARY: The Quran mentions also the heads of *zakah* (Annual due charity) and the people who deserve *zakah* (Annual due charity):

¹ Bukhari # 2585.

² Bukhari # 2567, Musnad Ahmad 2-424.

³ Bukhari # 1479, Muslim # 101-1039, Abu Dawud # 1613, Nasai'i 2571, Darimi # 1615, Muwatta Maalik # 7 (Sitat un Nabi) Musnad Ahmad # 1-384.

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمَوْلَاةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْعَارِمِينَ وَفِي سَبِيلِ
اللَّهِ وَابْنِ السَّبِيلِ

{The sadaqat (*zakah* (Annual due charity)) are only for the poor and the needy and those employed to administer them. And for those whose hearts are to be conciliated, and for the freeing of slaves, and for those in debt, and in the path of Allah, and for the traveller.} (9:60)

This verse mentions eight people who are eligible to receive the *wajib sadaqahs* (obligatory charities), like *zakah* (Annual due charity). It is not allowed to give *zakah* (Annual due charity) to any other person. Moreover the Hanafis hold that 'those whose hearts are to be conciliated' are now dropped from the list, so only seven kind remain.

In short, this verse defines the miskin as eight people, and those spoken of in common parlance as miskin are not miskin. The true miskin are they who do not have even barley bread, but they are so strong willed that their next door neighbour is not aware of their plight. They do not pleas with the people but rely on Allah and withdraw to themselves.

SECTION II

الْفَضْلُ الْفَاتِي

NOT EVEN SPIES OF BANU HASHIM

(١٨٢٩) عَنْ أَبِي رَافِعٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا مِنْ بَنِي مَخْرُومٍ عَلَى الصَّدَقَةِ فَقَالَ لَا بِنِي رَافِعٍ أَصْحَابِي كَيْ مَا تُصِيبُ مِنْهَا فَقَالَ لَا حَتَّىٰ أِنِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْأَلُهُ فَأَنْطَلِقَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ فَقَالَ إِنْ الصَّدَقَةَ لَا تَحِلُّ لَنَا وَإِنْ مَوَالِي الْقَوْمِ مِنْ أَنْفُسِهِمْ (رواه الترمذى وابوداؤد والنسائى)

1829. Sayyiduna Abu Rafi رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم sent a man of Banu Makhzum to collect *zakah* (Annual due charity). He said to Abu Rafi رضى الله عنه "Come with me that you might get some share of it." He said, "Not till I meet Allah's Messenger صلى الله عليه وسلم and ask him (about it)." so, he went to the Prophet Muhammad صلى الله عليه وسلم and asked him. He said, "*Sadaqah* (charity) is not lawful to us (Banu Hashim), and their mawla (freed slaves) are like them (in this matter)."¹

COMMENTARY: Sayyiduna Abu Rafi رضى الله عنه was the Prophet's صلى الله عليه وسلم freed slave. So, the slaves of Banu Hashim too are not allowed to receive *zakah* (Annual due charity), even those who have been given liberty.

WHO ARE DISALLOWED TO RECEIVE ZAKAH (ANNUAL DUE CHARITY)

(١٨٣٠-١٨٣١) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحِلُّ الصَّدَقَةُ لِبَنِي وَلَا لِذِي مِرَّةٍ سَوِيٍّ - رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالدَّارِمِيُّ وَرَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ عَنْ أَبِي هُرَيْرَةَ -

1830. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم

¹ Tirmidhi # 657, Abu Dawud # 1650, Nasai'i # 2611, Musnad Ahmad # 19014.

عليه وسلم said, "Sadaqah (charity) (zakah (Annual due charity)) is not lawful to a rich man and to one who is strong (who can work to earn a living)."¹

1831. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the same hadith.²

COMMENTARY: The rich men are of three kinds:

- (i) He on whom zakah (Annual due charity) is fard (compulsory) being possessor of nisab naami and having possessed it for one year.
- (ii) He is not deserving of zakah (Annual due charity) and it is wajib (obligatory) on him to pay sadaqat ul fitr and make a sacrifice. He possesses enough for his actual needs and has, over and above what is equal to the nisab, silver weighing 52.5 tola or wealth of this value.
- (iii) He to whom sadaqah (charity) is lawful to receive but who is forbidden to beg which means that he has enough provision for day and clothing to cover himself.

Apart from the rich, the sound and healthy man with strong limbs is also not allowed to receive zakah (Annual due charity). He is capable of earning enough to feed his family. Imam Shafi'I رحمه الله abides by this hadith and holds that zakah (Annual due charity) is not lawful to one who is able to make a living Imam Abu Hanifah رحمه الله holds that it is allowed to everyone to receive zakah (Annual due charity) who is not owner of the aforementioned nisab even if he is capable to earn because the Prophet Muhammad صلى الله عليه وسلم used to give sadaqah (charity) and zakah (Annual due charity) to all such sahabah (Prophet's companions) رضى الله عنهم who were needy and were sound and healthy and capable of earning a livelihood. This was the Prophet's صلى الله عليه وسلم practice till the end. So we might say that this hadith is abrogated, or it means to encourage strong people to desist from depending on zakah (Annual due charity) and disgracing themselves.

NOT PROPER FOR THE STRONG TO RECEIVE ZAKAH (ANNUAL DUE CHARITY)

(١٨٣٢) وَعَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ بْنِ الْخَيْثَارِ قَالَ أَخْبَرَنِي رَجُلَانِ أَتَيَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي حَجَّةِ الْوُدَّاءِ وَهُوَ يَقْرَأُ الصَّدَقَةَ فَسَأَلَاهُ مِنْهَا فَرَفَعَهُ فَبَيْنَا نَنْظُرُ وَحَفْصَةُ فَرَأَانَا جُلْدَيْنِ فَقَالَ إِنَّ شَيْئًا أَعْطَيْتُكُمْ مَا وَلَا حِطَّ فِيهَا لِعَنِي وَلَا لِقَوِيٍّ مُكْتَسِبٍ (رواه ابو داود والنسائي)

1832. Sayyiduna Ubaydullah ibn Adiy ibn al-Khiyar رضى الله عنه narrated that two men informed him that they came to the Prophet Muhammad صلى الله عليه وسلم during the Farewell Pilgrimage when he was disbursing the zakah (Annual due charity). They asked him for some of it. He looked at them with an examining eye and found them hale and hearty. So, he said, "If you wish, I shall let you have something, but there is no share is zakah (Annual due charity) and sadaqah (charity) for a rich man and for the strong and able who can carve out a living (for himself)."³

COMMENTARY: During the Farewell Pilgrimage the Prophet Muhammad صلى الله عليه وسلم taught the commands of Allah and bid farewell to the people. A few months thereafter, he died. Imam Shafi'I رحمه الله interpreted the hadith to mean; "It is forbidden to you to consume

¹ Abu Dawud # 1633, Tirmidhi # 652, Darimi # 1639, Musnad Ahmad 2-389.

² Nasai'i # 2547, Ibn Majah # 1839, Musnad Ahmad 2-164.

³ Abu Dawud # 1633, Nasai'i # 2598.

sadaqah (charity), but if you insist on devouring the forbidden, then I shall give it to you." He seems to have spoken in anger.

The Hanafis say that the hadith means: "If you wish to have it, I shall give it to you, but it does not suit a sound and healthy man to consume *zakah* (Annual due charity)."

EXEMPTIONS FOR THE RICH

(١٨٣٣-١٨٣٤) وَعَنْ عَطَاءِ بْنِ يَسَارٍ مُرْسَلًا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحُولُ الصَّدَقَةُ لِغَنِيِّ إِلَّا بِمَسْرُوعَةٍ لِعَازٍ فِي سَبِيلِ اللَّهِ أَوْ لِعَامِلٍ عَلَيْهَا أَوْ لِعَارِمٍ أَوْ لِرَجُلٍ اشْتَرَاهَا بِمَالِهِ أَوْ لِرَجُلٍ كَانَتْ لَهُ جَارٌ مُسْكِينٌ فَتُصَدَّقَ عَلَى الْمُسْكِينِ فَأَهْدَى الْمُسْكِينُ لِلْغَنِيِّ - رَوَاهُ مَالِكٌ وَأَبُو دَاوُدَ وَفِي رِوَايَةٍ لِأَبِي دَاوُدَ عَنْ أَبِي سَعِيدٍ أَوْ ابْنِ السَّبَّيْلِ -

1833. Sayyiduna Ata ibn Yasar رضى الله عنه narrated in a mursal form that Allah's Messenger صلى الله عليه وسلم said, "*Zakah* (Annual due charity) is not lawful for a rich man, except in five cases:

- (i) Who fights in Allah's cause (but lacks equipment for jihad).
- (ii) Who collects *zakah* (Annual due charity).
- (iii) Who has to pay a debt or ransom.
- (iv) Who buys property of *zakah* (Annual due charity) against his money.
- (v) Who has a poor neighbour to whom *zakah* (Annual due charity) has been paid and who makes a present to him."¹

1834. Sayyiduna Abu Sa'eed's رضى الله عنه version also has, "Who is a traveller."²

COMMENTARY: The rich man who has to pay a debt or ransom may have to a huge penalty beyond his means. Or, he may be responsible for blood wit or someone else's debt. Imam shafi'I رحمه الله said that a rich warrior may receive *zakah* (Annual due charity). But, Imam Abu Hanifah رحمه الله said, that it is not allowed to pay him *zakah* (Annual due charity). He cites other ahadith about it and the Prophet's صلى الله عليه وسلم instructions to Sayyiduna Mu'adh (Ibn Jabal) رضى الله عنه.

ONLY THOSE DESERVE WHO ARE MENTIONED IN THE QURAN

(١٨٣٥) وَعَنْ زِيَادِ بْنِ الْحَارِثِ السُّدَائِيِّ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَايَعْتُهُ فَذَكَرَ حَدِيثًا طَوِيلًا فَأَتَاهُ رَجُلٌ فَقَالَ مِنَ الصَّدَقَةِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَمْ يَرْضَ بِحُكْمِهِ نَبِيٌّ وَلَا غَيْرِهِ فِي الصَّدَقَاتِ حَتَّى حَكَمَ فِيهَا هُوَ فَجَزَاهَا ثَمَانِيَةَ أَجْرَاءٍ فَإِنْ كُنْتَ مِنْ تِلْكَ الْأَجْرَاءِ أَغْطَيْتُكَ (رواه ابوداؤد)

1835. Sayyiduna Ziyad ibn al-Harith as Suda'I رضى الله عنه narrated that he went to the Prophet Muhammad صلى الله عليه وسلم and pledged allegiance to him. Then he narrated a

¹ Abu Dawud # 1635, Ibn Majah # 1841, Muwatta Maallik # 29 (*Zakah* (Annual due charity)), Musnad Ahmad 3-56.

² Abu Dawud # 1637.

lengthy hadith, saying that a man came to the Prophet Muhammad صلى الله عليه وسلم and requested him to give him some *zakah* (Annual due charity). Allah's Messenger صلى الله عليه وسلم said that Allah does not approved the decision of a Prophet Muhammad صلى الله عليه وسلم or anyone other than him about *zakah* (Annual due charity). Rather, he has given a decision on that himself. He had divided those entitled to *zakah* (Annual due charity) into eight classes. Then he said, "If you belong to any of these classes, I shall give you something."¹
(of surah Tawbah 9:60 already translated, see commentary ḥadīth # 1828).

SECTION III

الْفَضْلُ الْفَائِدُ

UMAR'S رَضِيَ اللهُ عَنْهُ EXPERIENCE

(١٨٣٦) عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ شَرِبَ عُمَرُ بْنُ الْخَطَّابِ لَبَنًا فَأَعْجَبَهُ فَسَأَلَ الَّذِي سَقَاهُ مِنْ أَيْنَ هَذَا اللَّبَنُ فَأَخْبَرَهُ أَنَّهُ وَرَدَ عَلَى مَاءٍ قَدْ سَمَاهُ فَإِذَا نَعَمٌ مِنْ نَعْمِ الصَّدَقَةِ وَهُمْ يَسْقُونَ فَحَلَبُوا مِنْ أَلْبَانِهَا فَجَعَلَتْهُ فِي سِقَائِي فَهُوَ هَذَا فَأَدْخَلَ عُمَرُ يَدَهُ فَاسْتَقْبَأَ (رواه مالك والبيهقي في شعب الإيمان)

1836. Sayyiduna Zayd ibn Aslam رَضِيَ اللهُ عَنْهُ narrated that (Sayyiduna Umar ibn al-Khattab رَضِيَ اللهُ عَنْهُ drank some milk that delighted him. He asked the man who had given him to drink, "From where is it?" He told him that he had gone to a watering place, naming it too. He saw some camels from the *sadaqah* (charity) being watered. The people drew some of their milk and he too took some of it his skin. That milk was from it. At that, Umar put his hand in his mouth and forced himself to vomit.² (see also # 2788)

COMMENTARY: This was Sayyiduna Umar's رَضِيَ اللهُ عَنْهُ exceptional righteousness and God fearing attitude, otherwise it was a gift to him from one who had deserved *zakah* (Annual due charity) (as stated previously).

CHAPTER - V

THOSE TO WHOM IT IS ALLOWED TO BĒG
AND THOSE TO WHOM IT IS NOT ALLOWED

بَابُ مَنْ لَا تَحِلُّ لَهُ الْمَسْئَلَةُ وَمَنْ تَحِلُّ لَهُ

The ulama (Scholars) say that a person who possesses one day's provision and clothing to cover himself should not stretch his hand before anyone else because it is forbidden to beg if one has no need. However, he who does not possess one day's provision and clothing to cover himself is permitted to beg. The needy and poor who possesses provision for one day and is strong enough to earn a living, to him it is permitted to receive *zakah* (Annual due charity) but unlawful to stretch his hand before anyone else. But, it is allowed to do so to a needy and poor who has not even a day's provision and is unable to earn a living. Nawawi رحمه الله has quoted the ulama (Scholars) in his sharh Muslim that it is disallowed to ask other people for something without need but the ulama (Scholars) disagree on a person

¹ Abu Dawud # 1630, Daraqutni # 9 (exhortation to pay *zakah* (Annual due charity))

² Muwatta Maalik # 31 (*Zakah* (Annual due charity)), Bayhaqi Shaubal Eeman # 5771.

who is strong and able enough to earn a living. The more correct opinion is that such a person should not beg from others and it is rated as unlawful though some say that it is *makruh* (unbecoming). Begging is allowed to the needy and handicapped on three conditions:

- (i) He must not disgrace himself by begging.
- (ii) While begging, he must not exaggerate.
- (iii) He must not inconvenience and harass the person from whom he is begging.

If even one of these condition is not fulfilled then it is agree that begging is unlawful.

Ibn Mubarak رحمه الله said that if anyone begs for Allah's sake then that is not proper to give him any thing because he raises the importance of the worlds and its things enough Allah has called them insignificant. Such a beggar should not be obliged so that he may be warned. If anyone begs on the right of Allah's or 'on the right of Muhammad, then, it is not *wajib* (obligatory) to give him any thing. If anyone puts forth a false need of his and gets something from someone, then he does not become its owner. (It is forbidden and unlawful in his hands). If anyone presents himself as a Sayyid and expresses his need to some who believes him and gives it to him, but he is not a sayyid then that which is given to him does not belong to him and it will be unlawful in his hands.

Similarly, if anyone imagines one who asks for a need to be a pious, righteous man and gives him what he needs though that man is a sinner such that if it was known nothing would have been given to him, then this fraud does not become the owner of it and it is unlawful in his hands. He must return it to its owner which is *wajib* (obligatory) for him to do. If anyone gives a rude person what he asks to save himself of his rudeness and backbiting then that would be unlawful for the rude person.

If a poor man comes to a person and kisses his hands and feet to coax him to give him something and he falls into the trap, then it is *makruh* (unbecoming). He must not let him kiss his limbs.

Those hereditary beggars who knock at doors beating drums and playing music must not be given anything. They are the worst of all beggars.

SECTION I

الفصل الأول

WHO ARE ALLOWED TO BEG

(١٨٣٧) عَنْ قَبِيصَةَ بْنِ مُخَارِقٍ قَالَ تَحَمَّلْتُ حَمَالَهٗ فَاتَيْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَسْأَلُهُ فِيهَا فَقَالَ أَقْرَحُ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَكَ بِهَا ثُمَّ قَالَ يَا قَبِيصَةُ إِنْ أَسْأَلْتَهُ لِأَحَدٍ ثَلَاثَةِ رُجُلٍ تَحَمَّلَ حَمَالَهٗ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا ثُمَّ يُمْسِكُ وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ إِجْتَا حَتْ مَالُهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ أَوْ قَالَ سِدَادًا مِنْ عَيْشٍ وَرَجُلٍ أَصَابَتْهُ قَائِقَةٌ حَتَّى يَغْتُورَ ثَلَاثَةً مِنْ ذَوِي الْحَبِي مِنْ قَوْمِهِ لَقَدْ أَصَابَتْ قُلَانًا قَائِقَةٌ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ أَوْ قَالَ سِدَادًا مِنْ عَيْشٍ فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَا قَبِيصَةُ سَحَتْ يَأْكُلُهَا صَاحِبُهَا سَحْتًا (رواه مسلم)

1837. Sayyiduna Qabisah ibn Mukhariq رضى الله عنه narrated that he stood guarantor for hammalah. So, he came to Allah's Messenger صلى الله عليه وسلم and asked him to help in this regard. He directed him to wait till he received the *sadaqah* (charity) and gave instructions for (something to be paid to) him. Then he said, "O Qabisah, begging is not allowed but to three kinds:

- (i) One who stands guarantor for hammalah is allowed to beg till he discharges it, after which he must cease to beg (but he must not amplify his needs.
- (ii) One who goes through a calamity and has lost his property is allowed begging till his needs (of food and clothing) are met." Or he said, "till his helplessness is removed, and he has enough to support his life.
- (iii) A rich man who is suddenly beset by poverty and three intelligent (and sober) man of the community vouch for that is allowed begging (to the extent of his needs) till he receives enough to sustain him." Or, he said, "till his incapacity is seen through.

O Qabisah, apart from these three it is forbidden to anyone else to beg. If anyone else begs then the devours that which is forbidden.¹

COMMENTARY: Hammalah is what a person is bound to pay as blood wit and a third person intervenes to avert in-fighting and guarantees to pay on behalf of the penalized person.

BEGGING ONLY TO ENHANCE ONE'S WEALTH

(١٨٣٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكْثُفًا فَإِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْبُرْ (رواه مسلم)

1838. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who asks people for their property to enhance his own, asks only for live coal, So, let him ask for little or much."²

COMMENTARY: Asking for live coal is to ask for the fire of hell. And, asking for little or much means that those people are at a loss any way who beg for insignificant things or precious and abundant wealth.

PLIGHT OF BEGGARS ON THE DAY OF RESURRECTION

(١٨٣٩) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِي وَجْهِهِ مَرْعَاءٌ لِحْمٍ (متفق عليه)

1839. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If a man does not cease to beg from people then he will come on the day of resurrection with no flesh on his face."³

COMMENTARY: Those people who continually beg without necessity will be brought disgraces on the day of resurrection. Or, they would really have no flesh on their faces and it would be proclaimed before all creatures. "They never ceased beg in the world. This is their punishment."

¹ Muslim # 109-1044, Abu Dawud # 1640, Nasai'i # 2580, Darimi # 1687, Musnad Ahmad 3-477.

² Muslim # 105-1041, Ibn Majah # 1838.

³ Bukhari # 1474, Muslim # 104.1040, Nasai'i # 2585, Musnad Ahmad 2-15.

OVEREMPHASISING WHILE ASKING FROM OTHERS

(١٨٤٠) وَعَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُخْلِفُوا فِي الْمَسْئَلَةِ قَوْلَ اللَّهِ لَا يَسْأَلُنِي

أَحَدٌ مِنْكُمْ شَيْئًا فَتُخْرِجَ لَهُ مَسْأَلَتَهُ مَعِيَ شَيْئًا وَأَنَا لَهُ كَارٍ فَيُبَارِكُ لَهُ فِيمَا أَنْعَمْتُ بِهِ (رواه مسلم)

1840. Sayyiduna Mu'awiyah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not beg aggressively. By Allah, if any of you asks me for anything (persistently), I give it to him though I dislike (to do) it. How then will there be blessing in what I give him?"¹

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم could not deny a request even if made very insistently but, his displeasure and blessings could never be together.

BETTER TO WORK

(١٨٤١) وَعَنِ الرَّبِيعِ بْنِ الْعَوَّامِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَأْخُذْ أَحَدُكُمْ حَبْلَهُ فَيَأْتِيَ بِحُرْمَةٍ

حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعُهَا فَيَكْفِ اللَّهُ بِهَا وَجْهَهُ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَنْعَمُوا أَوْ مَنَعُوا (رواه البخارى)

1841. Sayyiduna Az-Zubayr ibn al-Awwam رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "That one of you picks up his rope and comes with a pile of firewood on his back and sells it whereby Allah preserves his dignity is better than that he begs from the people who may or may not give him."²

UPPER HAND IS BETTER THAN THE LOWER

(١٨٤٢) وَعَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ

قَالَ لِي يَا حَكِيمُ إِنَّ هَذَا الْمَالَ خَوْضٌ حُلُوٌّ فَمَنْ أَخَذَهُ بِسَخَاوَةٍ نَفْسٍ بُورِكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ بِإِشْرَافٍ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى قَالَ حَكِيمٌ فَقُلْتُ

يَا رَسُولَ اللَّهِ وَالْيَدِ بَعْدَكَ بِالْحَقِّ لَا أَرَى أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أَفَارِقَ الدُّنْيَا (متفق عليه)

1842. Sayyiduna Hakim ibn Hizam رضى الله عنه narrated, "I asked Allah's Messenger صلى الله عليه وسلم for something and he gave it to me. I asked him again and he granted it to me. Then, he said, 'O Hakim! This wealth is green and sweet and he who takes it with indifference, is blessed in it but he who takes it greedily (craving for it) is not blessed in it, being as one who eats but is not satiated. Know! The upper hand is better than the lower hand.' I said, 'O Messenger of Allah, by him who has sent you with the truth, after this, I shall never ask any one for any thing till I depart from this world.'³

(١٨٤٣) وَعَنِ ابْنِ حُمَرَائٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمِنْبَرِ وَهُوَ يُذَكِّرُ الصَّدَقَةَ وَالتَّعْمُفَ

عَنِ الْمَسْأَلَةِ الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَالْيَدُ الْعُلْيَا هِيَ الْمُنْفَقَةُ وَالسُّفْلَى هِيَ السَّائِلَةُ (متفق عليه)

¹ Muslim # 990-1038, Nasai'i # 2593, Darimi # 1644, Musnad Ahmad 4-98.

² Bukhari # 1471, Nasai'i # 2585, It'aj Majah 1836, (Tirmidhi # 680 from Abu Hurayrah).

³ Bukhari # 1472, Muslim # 56-1035, Tirmidhi # 2471, Nasai'i # # 2601, Darimi # 1472, Musnad Ahmad 3-434.

1843. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said while he was on the pulpit and speaking of *sadaqah* (charity) and of refraining from begging, "The upper hand is better than the lower hand, the upper is that which gives and the lower is that which begs."¹

EXCELLENCE OF ONE WHO DOES NOT BEG

(١٨٤٤) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ إِنَّكَ أَنْتَ مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَاهُمْ ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ حَتَّى نَفِدَ مَا عِنْدَهُ فَقَالَ مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدْخِرَهُ عَنْكُمْ وَمَنْ يَسْتَحْتَفِ بِعِفَّةِ اللَّهِ وَمَنْ يَسْتَعْنِ بِعَيْبِهِ اللَّهُ وَمَنْ يَتَصَبَّرْ يُصَيِّرْهُ اللَّهُ وَمَا أُعْطِيَ أَحَدٌ عَطَاءً هُوَ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ (متفق عليه)

1844. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that some men of the ansar asked Allah's Messenger صلى الله عليه وسلم for something which he gave them. Again, they asked him for something and he gave it to them. Till whether he had was depleted. So, he said, "If I have any thing, I shall never conceal it from you (to hoard). He who abstains, Allah gives him ability to be free of want. He who is content. Allah preserves him from begging. He who constant perseveres, Allah helps him to show endurance. Remember! Nothing is better and more encompassing than patience."²

TAKE WHAT YOU GET WITHOUT COVETING FOR IT

(١٨٤٥) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطِينِي الْعَطَاءَ فَأَقُولُ أَعْطَاهُ أَفْزَمَ إِلَيْهِ مِنِّي فَقَالَ خُذْهُ فَمَمَّوْلُهُ وَتَصَدَّقْ بِهِ فَمَا جَاءَكَ مِنْ هَذَا السَّالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ وَمَا لَا فَلَا تُبْغِ نَفْسَكَ - (متفق عليه)

1845. Sayyiduna Umar ibn al-Khattab رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to give him something but he requested him to give it to one who was more in need of it than he. He said, "Take it and keep it with your wealth and disburse it as charity. What comes to you from this property without your coveting and begging for it, take it. But, (what does not come without coveting and begging for it) do not allow your desire to seek it."³

COMMENTARY: This hadith emphasizes that one must not hanker after what can be got only by desiring it earnestly. Do not wait for it.

According to another hadith, "If anyone gets anything without coveting for it and he returns it, then it is as if he returned it to Allah, meaning, he rejected a bounty of Allah.

A DIDACTIC EVENT: Imam Ahmad رحمه الله bought something from the market. Binan Jalal رحمه الله carried his purchases with him up to his home. There, Imam Ahmad رحمه الله found

¹ Bukhari # 1429, Muslim # 94-1033, Abu Dawud # 1648, Nasai'i # 2533, Muwatta Maalik # 8 (*Ssadaqah* (charity) Musnad Ahmad 3-12)

² Bukhari # 1469, Muslim # 124-1053, Abu Dawud # 1644, Tirmidhi # 2034, Nasai'i # 2688, Muwatta Maalik 7 (*Sadaqah* (charity)/Musnad Ahmad 3-12).

³ Bukhari # 1473, Muslim # 110-1045, Nasai'i # 2608, Musnad Ahmad 1-17.

some bread spread out to cool down. He instructed his son to give some of it to Binan رحمه الله but he did not take it. When he departed, Imam Ahmad رحمه الله instructed his son to follow him out and hand over the bread to him. He did so and Binan رحمه الله accepted the gift graciously. The son was amazed, for, the first time he had refused to touch it but the second time he took it promptly.

Imam Ahmad رحمه الله enlightened him, 'when Binan رحمه الله found food in the house, he had a desire to eat it So, when you gave it to him he did not like to succumb to his desire and yearning and he returned the bread to you. Outside, he received it, without waiting for it and without coveting for it, quite unexpectedly, so he too it quickly as a bounty of Allah."

SECTION II

الْفَضْلُ الثَّانِي

WARNING TO BEGGARS

(١٨٤٦) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسْأَلُ كَدُورٌ يَكْدُمُ بِهَا الرَّجُلُ وَجْهَهُ فَمَنْ شَاءَ أَبْقَى عَلَى وَجْهِهِ وَمَنْ شَاءَ تَرَكَهُ إِلَّا أَنْ يَسْأَلَ الرَّجُلُ دَا سُلْطَانَ أَوْ فِي أَمْرٍ لَا يَجِدُ مِنْهُ بُدًّا.

(رواه ابوداؤد والترمذى والنسائى)

1846. Sayyiduna Samurah ibn Jundub رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم narrated that Allah's Messenger صلى الله عليه وسلم said, "Begging disfigures. A man distorts his face through it. So, he who wishes may retain his dignity, but he who likes may disgrace himself. (the one by refraining from begging and the other by persisting to beg) However, a man may ask for something from the ruler, or when he finds no escape from it (and is in dire need)."¹

COMMENTARY: If you must ask for something, then at least ask one on whom you have a right to ask and that is the ruler. He has authority over the state Treasury. If you deserve, he will let you have what you need.

ABOUT ACCEPTING RULER'S GRANT: Teebi رحمه الله said that opinion differ on whether grants of the rulers may be accepted or rejected. The correct verdict is that is much of the public or state Treasury consists of forbidden wealth then the grants may not be accepted. If that is not so then they may be accepted.

If anyone faces a severe hardship and has no clothing or no food the it is *wajib* (obligatory) to ask for someone's help and remove one's painful hardship.

Imam Ghazali رحمه الله said that it is *wajib* (obligatory) also to ask people for help towards travelling expenses for Hajj (pilgrimage) if he had not performed Hajj (pilgrimage) when he had the means to do so till he become destitute. He must ask for help in meeting his expenses.

WARNING TO WELL TO DO BEGGAR

(١٨٤٧) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ وَآلَهُ مَا يُغْنِيهِ جَاءَ يَوْمَ الْقِيَامَةِ وَمَسْأَلَتُهُ فِي وَجْهِهِ حُمُوشٌ أَوْ خُدُوشٌ أَوْ كُدُورٌ قِيلَ يَا رَسُولَ اللَّهِ وَمَا يُغْنِيهِ قَالَ حَمْسُونَ

دِرْهَمًا أَوْ قِيمَتُهَا مِنَ الذَّهَبِ (رواه ابوداؤد والترمذى والنسائى وابن ماجه والدارمى)

¹ Abu Dawud 1639, Tirmidhi # 681, Nasai'i # 2599, Musnad Ahmad 5-22.

1847. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone begs from people in spite of being self sufficient, there on the day of resurrection, he will appear with begging prominent on his face as scratching or gashes or wounds." He was asked, "O Messenger of Allah, what is self sufficiency?" He said, "Fifty dirhams or as much in gold."¹

COMMENTARY: The three words 'scratchings, gashes, wounds' are from three words in the hadith that are synonyms. Perhaps, the narrator was unsure which one was used by the Prophet Muhammad صلى الله عليه وسلم (كدوح, خدوش, خموش): صلى الله عليه وسلم

Some ulama (Scholars) say that they stand for different meanings. (خموش) is to scratch the skin with wood. (خمش) is to do it with the finger nails. (كدح) is do it with the teeth.

They will appear in one of these scratchings on the day of resurrection depending on their indulgence in begging.

(١٨٤٨) وَعَنْ سَهْلِ بْنِ الْمُظَيَّرِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ وَعِنْدَهُ مَا يُخَيِّبُهُ فَإِنَّمَا يَسْتَكْثِرُ مِنَ النَّارِ قَالَ الثَّقَفِيُّ وَهُوَ أَحَدُ رِوَايَةٍ فِي مَوْضِعٍ آخَرَ وَمَا أَخْبَى الذِّئِي لَا تَنْبَغِي مَعَهُ الْمَسْأَلَةُ قَالَ قَدَّرَ مَا يُعَدِّيهِ وَيُعْشِيهِ وَقَالَ فِي مَوْضِعٍ آخَرَ أَيُّ يَكُونُ لَهُ شِبَعٌ يَوْمَ أَوْ لَيْلَةٍ وَيَوْمًا (رواه ابوداؤد)

1848. Sayyiduna Sahl ibn al Hanzaliyah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone begs in spite of having enough, then he asks only for larger portion of hell." An Nufayli رحمه الله a sub-narrator, said in another version that the Prophet Muhammad صلى الله عليه وسلم was asked how much was enough that should prevent begging. The Prophet Muhammad صلى الله عليه وسلم said. "It is what will get a meal in the morning and in the evening." In yet another version, he said, "It is having what will suffice him for a day, or a day and a night."²

COMMENTARY: In this regard hadith # 1847 and # 1849 differ with this hadith in defining a self-sufficient man to whom begging is disallowed.

Imam Ahmad رحمه الله, Abu Mubarak رحمه الله and Ishaq رحمه الله abide by the first hadith. Some scholars go by the hadith # 1849. Imam Abu Hanifah رحمه الله follows this hadith # 1848 and says that it has abrogated the others.

(١٨٤٩) وَعَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ رَجُلٍ مِنْ بَنِي آسَدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ مِنْكُمْ وَلَهُ أَوْقِيَّةٌ أَوْ عِدْلُهَا فَقَدْ سَأَلَ الْخَافَا (رواه مالك و ابوداؤد والنسائي)

1849. Sayyiduna Ata ibn Yasar رضى الله عنه narrated that a man of Banu Asad said that Allah's Messenger صلى الله عليه وسلم said, "If anyone of you begs from people though he possesses one oqiyah, or its value (in gold, etc). then he begs unreasonably."³

COMMENTARY: The words in the hadith is (سأل الخافا) – unreasonably. The Quran says:

وَلَا يَسْأَلُونَ النَّاسَ الْخَافَا

[They beg not of men importunately.] (2:273)

¹ Tirmidhi # 680, Abu Dawud # 1626, Ibn Majah # 1840, Nasai'i # 2591, Musnad Ahmad # 3675.

² Abu Dawud # 1629, Musnad Ahmad # 4-180.

³ Abu Dawud # 1627, Nasai'i # 2596, Musnad Ahmad 5-430.

BEGGING WHEN DRIVEN TO LIMITS OF HARDSHIP

(١٨٥٠) وَعَنْ حُبَيْبِ بْنِ جَنَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ لِعَنِي وَلَا لِذِي مِرَّةٍ سِوَى الْأَلْبَدِيِّ فَقَرَّ مُدْفِعٌ أَوْ عُرْمٌ مُفْطِعٌ وَمَنْ سَأَلَ النَّاسَ لِيُعْرِيَ بِهِ مَالَهُ كَانَتْ حُمُوشًا فِي وَجْهِهِ يَوْمَ الْقِيَامَةِ وَرَصْفًا يَأْكُلُهُ مِنْ جَهَنَّمَ فَمَنْ سَاءَ فَلْيَقِلَّ وَمَنْ سَاءَ فَلْيَكْثُرْ (رواه الترمذی)

1850. Sayyiduna Hubshi ibn Junadah as-Sutuli رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Begging is disallowed to a wealthy person and to one who is strong with a robust body. It is allowed only to one thrown to the ground out of poverty and to one in deep debt. He who begs to enhance his property thereby will have it as wounds and scratches on his face on the day of resurrection and as hot stones that he will eat in hell. Hence, let him who chooses ask little and let him who chooses ask more."¹

COMMENTARY: 'Thrown to the ground out of poverty' refers extreme helplessness and poverty. He cannot get up.

(١٨٥١) وَعَنْ أَنَسِ بْنِ أَبِي الْأَنْصَارِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَهُ فَقَالَ أَمَا فِي بَيْتِكَ شَيْءٌ فَقَالَ بَلَى جِلْسٌ نَلْبَسُ بَعْضَهُ وَنَبْطُ بَعْضَهُ وَقَعْبٌ نَشْرَبُ فِيهِ مِنَ الْمَاءِ قَالَ أَتَيْتَنِي بِهِمَا فَأَخَذَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ وَقَالَ مَنْ يَشْتَرِي هَذَيْنِ قَالَ رَجُلٌ أَنَا أَخَذَهُمَا بِدَرَاهِمٍ قَالَ مَنْ يَزِيدُ عَلَى دَرَاهِمٍ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ رَجُلٌ أَنَا أَخَذَهُمَا بِدَرَاهِمَيْنِ فَأَعْطَاهُمَا إِيَّاهُ فَأَخَذَ الدِّرْهَمَيْنِ فَأَعْطَاهُمَا الْأَنْصَارِيَّ وَقَالَ اشْتَرِي بِأَحَدِهِمَا طَعَامًا فَأَنْبِذْهُ إِلَى أَهْلِكَ وَاشْتَرِ بِالْآخِرِ قُدُومًا فَأَتَيْتَنِي بِهِ فَأَتَانَهُ بِهِ فَسَدَفِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُوْدًا بِيَدِهِ ثُمَّ قَالَ أَذْهَبَ فَأَخْطَبَ وَبِعَ وَلَا أَرَيْتَكَ خَمْسَةَ عَشَرَ يَوْمًا فَذَهَبَ الرَّجُلُ يَخْطَبُ وَيَبِيعُ فَجَاءَهُ وَقَدْ أَصَابَ عَشْرَةَ دَرَاهِمٍ فَاشْتَرَى بِبَعْضِهَا ثُوبًا وَبِبَعْضِهَا طَعَامًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا خَيْرٌ لَكَ مِنْ أَنْ تَحْتَجِيَ الْمَسْأَلَةَ نَكْتَةً فِي وَجْهِكَ يَوْمَ الْقِيَامَةِ إِنَّ الْمَسْأَلَةَ لَا تَضِلُّ إِلَّا لثَلَاثَةِ لَذِي فَقَرَّ مُدْفِعٌ أَوْ لَذِي عُرْمٌ مُفْطِعٌ أُولَئِكَ دَرَاهِمٌ مُوجِبَةٌ - رَوَاهُ أَبُو دَاوُدَ وَرَوَى ابْنُ مَاجَةَ إِلَى قَوْلِهِ يَوْمَ الْقِيَامَةِ -

1851. Sayyiduna Anas رضى الله عنه narrated that a man of the Ansar met the Prophet Muhammad صلى الله عليه وسلم and begged from him. He asked, "Do you have nothing at your home?" He said, "Yes. A piece of thick cloth part of which I spread on the ground and part of which I put over myself. Besides that I have a wooden bowl from which I drink water." Allah's Messenger صلى الله عليه وسلم asked him to bring those things to him. So, he brought them and, taking them in his hand he (Allah's Messenger) صلى الله عليه وسلم asked, "Will anyone buy these?" One man offered to buy them for one dirham and he again asked twice or thrice, "will anyone pay more

¹ Tiurmidhi # 653.

than one dirham for these?" Another man offered two dirhams and he gave them to him. He took the two dirhams and gave them to the Ansar man, saying, "Buy with one dirhams food for your family and with the other buy an axe and bring it to me." He obeyed and brought the axe to Allah's Messenger صلى الله عليه وسلم who fixed a handle on it with his own hand and instructed the man to go and gather firewood and sell them, and he was not to come to him before a fortnight. The man departed, collected firewood and sold it, earning ten dirhams. He came, having brought a garment with part of the money and food with another part of it.

Allah's Messenger صلى الله عليه وسلم said (on seeing the change in him). "This is better for you than having had begging as ugly marks (or wound) on your face on the day of resurrection. Know that begging is proper for only three kinds of people; the helpless one whom poverty has thrown down on the ground, the debtor in unpayable debt (under burden of disgrace), and one who is responsible for blood wit which he is unable to discharge."¹

SPEAK OF YOUR NEED TO ALLAH ONLY

(١٨٥٢) وَعَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ

تُسَدِّدَ فَاقَتَهُ وَمَنْ أَنْزَلَهَا بِاللَّهِ أَوْشَكَ لَهُ بِاللَّهِ أَنْ يَخْرُجَ إِذَا يَمُوتُ عَاجِلًا أَوْ غَيًّا أَجَلًا (رواه ابو داود والترمذى)

1852. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone is in dire need (or poverty) and mentions it to the people (hoping for redress), then his poverty (or need) will not be removed. But if he prays for it to Allah, then He will bestow on him a quick relief either by a rapid death or a gradual ease."²

COMMENTARY: In most copies of al-Masabih the word is (اجل) both with death and with ease, meaning quick death and quick relief.

Perhaps, this hadith reflects the verse (2,3) of surah at-Talaq.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

{And whoever fears Allah, He appoints a way out for him. And He provides him sustenance from whence he expects not}

SECTION III

اللَّهُضِلُّ النَّابِثُ

FOR A PRESSING NEED ASK ONLY THE PIOUS

(١٨٥٣) عَنْ ابْنِ الْفِرَاسِيِّ أَبِي قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْأَلُ يَا رَسُولَ اللَّهِ فَقَالَ

الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا وَإِنْ كُنْتَ لَا بُدَّ فَسَلِ الصَّالِحِينَ (رواه ابو داود والنسائي)

1853. Sayyiduna Ibn al-Firasi رضى الله عنه narrated that (his father) al-Firasi asked Allah's Messenger صلى الله عليه وسلم if he may beg. The Prophet Muhammad صلى الله عليه وسلم said, "No! But if you must then beg from the righteous."³

¹ Abu Dawud # 1641, Musnad Ahmad 3-114, Ibn majah # 2198, up to 'on the day of resurrection' minus the last sentence.

² Abu Dawud # 1654, Tirmidhi # 2333, Musnad Ahmad 1-407.

³ Abu Dawud # 1646, Nasai'i # 2587, Musnad Ahmad 4.334.

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم recommended that the righteous should be requested for redress of pressing needs because they have lawful wealth and they are considerate. They will help quietly without letting others know. This is why the poor and needy people of Baghdad approached Imam Ahmad ابن Hanbal رحمه الله with their problems. The taqwa of Imam Ahmad رحمه الله was exemplary. An incident from his life may be cited. Once, his family members needed some cheese. They got it from the son of Imam Ahmad رحمه الله. He was a judge and he was such a kind man that he slept near the door of his house to be able to answer a needy person promptly. The family members of Imam Ahmad رحمه الله baked bread with the cheese. When food was served, the Imam sensed some doubt about the bread. He asked and was told what had transpired. He refused to partake of the meal and his family members emulated him. They asked him if the food may be given to the poor and he said, "Yes but let them know what is behind it." Indeed, the poor people too refused to touch it and they threw all their food in the sea without the permission of the Imam رحمه الله.

REMUNERATION FROM STATE TREASURY

(١٨٥٤) وَعَنِ ابْنِ السَّاعِدِيِّ قَالَ اسْتَعْمَلَنِي عُمَرُ عَلَى الصَّدَقَةِ فَلَمَّا فَرَعْتُ مِنْهَا وَأَدَيْتُهَا إِلَيْهِ أَمَرَنِي بِمَعَالِيَةٍ فَقُلْتُ إِنَّمَا عَمِلْتُ لِلَّهِ وَأَجْرِي عَلَى اللَّهِ قَالَ خُذْ مَا أُعْطَيْتَ فَإِنِّي قَدْ عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَمَلَنِي فَقُلْتُ وَمَنْ قَوْلِكَ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُعْطَيْتَ شَيْئًا مِنْ غَيْرِ أَرْتَسَأَلُهُ فُكُلًا وَتَصَدَّقُ (رواه ابوداؤد)

1854. Sayyiduna Ibn as-Sa'idi رحمه الله narrated that (Sayyiduna) Umar رضى الله عنه deputed him to collect the *zakah* (Annual due charity) when he completed his work and deposited the collection with him, he instructed that he should be paid the remuneration for it, but he said, "I did it only for Allah's sake and expect reward from Allah." (Sayyiduna) Umar رضى الله عنه said, "Accept that which is given to you, for, I had been a collector under Allah's Messenger صلى الله عليه وسلم. He too had offered a remuneration to me and I had spoken as you did, but he had advised me that when something was given to me without my asking, I should put it to my use and to give as charity."¹

COMMENTARY: This hadith is evidence that it is allowed to collect remuneration from the state Treasury, Even against *fard* (compulsory) service. The ruler must ensure that it is paid to the state employee.

This hadith and the earlier: # 1845 show that it is *wajib* (obligatory) to accept what one gets without desire and asking. This is what Imam Ahmad, too, said. But the majority of scholars say that it is *mustahab* (desirable) or simply permissible.

WHERE IS IT UNREASONABLE TO BEG

(١٨٥٥) وَعَنْ عَلِيِّ أَنَّهُ سَمِعَ يَوْمَ عَرَفَةَ رَجُلًا يُسْأَلُ النَّاسَ فَقَالَ آفِي هَذَا الْيَوْمِ وَفِي هَذَا الْمَكَارِبِ تَسْأَلُ مِنْ غَيْرِ اللَّهِ فَحَقَّقَهُ بِالذَّرِّقَةِ - (رواه رزين)

¹ Abu Dawud # 1647

1855. Sayyiduna Ali رضي الله عنه is reported to have heard a man begging from the people on the day of Arafah. So, he chided him, 'Is it on this day and at this place that you beg from other than Allah?' Then he awarded him a whip.¹

COMMENTARY: The man was wretched to ask on the day when prayers are granted and in a place that is sacred. He turned away from Allah and begged from men. It is clear that it is not proper to beg from people in sacred places, like mosques.

GREED & POVERTY

(١٨٥٦) وَعَنْ عُمَرَ قَالَ تَعْلَمُونَ أَيُّهَا النَّاسُ أَرَبَ الطَّمَعِ فَقُرُورًا أَرَبَ الْإِيَّاسِ عَنِّي وَأَرَبَ الْمُرء إِذَا يئِسَ

عَنْ سَيِّئِ اسْتَعْنَى عَنْهُ. (رواه رزين)

1856. Sayyiduna Umar رضي الله عنه is reported to have (addressed the people and) said, "O you people, know that greed is poverty and helplessness. And despair is independence. When a person despairs of anything, he can do without it."²

COMMENTARY: Greed is a kind of poverty and helplessness or a means to them. A man begs from other people to fulfil his fall desires. Abu al Hasan Shadhli رحمه الله said, "Turn away from the creatures. Do not hope for anything from any man. And abstain from hoping in Allah for that which is not written in your destiny." But, it is not greed to hope for something from one who is dear to you.

PROPHET'S صلى الله عليه وسلم GUARANTEE TO ONE WHO WILL NOT BEG

(١٨٥٧) وَعَنْ ثُوبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَكْفُلُ لِي أَرَبَ لَا يَسْأَلُ النَّاسَ شَيْئًا

فَأَتَكْفُلُ لَهُ بِالْجَنَّةِ فَقَالَ ثُوبَانُ أَنَا فَكَأَرَبَ لَا يَسْأَلُ أَحَدًا شَيْئًا (رواه ابوداؤد والنسائي)

1857. Sayyiduna Thawban رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If any one assures me that he will refrain from begging from people, then I assure him of paradise.

Thewban held out the assurance. Indeed, he never did ask any one for any thing (even when he experienced extreme hardship).³

COMMENTARY: The Prophet's صلى الله عليه وسلم tidings meant that if anyone does not beg then his end will be in a good, faithful condition and he will go to paradise without undergoing punishment.

However, when one fear for his life then this position is exempted because it is an extremely severe state when prohibited things are also permitted. For instance, if one does not beg one is liable to die then it is necessary to save one's life. If one does not, then he will commit a sin.

COMMAND NOT TO BEG

(١٨٥٨) وَعَنْ أَبِي ذَرٍّ قَالَ دَعَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَشْرِي عَلَى أَرَبَ لَا تَسْأَلُ النَّاسَ شَيْئًا

فَلَمْ تَعْمَرْ قَالَ وَلَا سَوْطَكَ إِنَّ سَقَطَ مِنْكَ حَتَّى تَنْزِلَ إِلَيْهِ فَيَأْخُذَهُ (رواه احمد)

¹ Razin.

² Razin.

³ Abu Dawud # 1643, Musnad Ahmad # 5.275.

1858. Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم called him and bound him not to ask people for anything (at all). So, he gave his assurance to that and he (Allah's Messenger) صلى الله عليه وسلم said, "Not for your whip too when you drop it. Rather, you should alight (from your beast) and pick it up yourself."¹

COMMENTARY: Although the rider does not beg when he asks for his whip yet it is a request anyway. That too is better avoided.²

CHAPTER - VI

SPENDING & DISLIKE OF WITHHOLDING

باب الانفاق وكرهية الامساك

SECTION I

الفضل الأول

PROPHET'S VIEW ABOUT WEALTH

(١٨٥٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَتْ لِي مِثْلُ أُحُدٍ ذَهَبًا لَسَرْتَنِي أَوْ لَا يَمُرُّ عَلَيَّ ثَلَاثَ لَيَالٍ وَعِنْدِي مِنْهُ شَيْءٌ إِلَّا شَيْءٌ أُرْصِدُهُ لِذَيْنٍ (رواه البخارى)

1859. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Allah's Messenger صلى الله عليه وسلم said, "If I had gold (a heap) as (Mount) uhud, I would not like to have it with me more than three nights except something that I would set aside to repay a debt."³

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم meant to say that he would have disbursed all the gold within three nights. He would retain only what was enough to repay his debt, because repaying debts take precedence over charity.

The Prophet Muhammad's صلى الله عليه وسلم generosity knew no bounds as this hadith shows. It also speaks high of those who give charity. As for those who spend their immense wealth on their own luxuries, like palatial mansions and so on, they do not consider the rights of other people on them. Rather, they do not even give it a thought. This is a very serious wrong in the eyes of Shari'ah (divine law).

Besides Shari'ah (divine law) and manners, even common sense tells us that it is not fellow feeling and human sympathy to have one's coffers overflowing with hoarded wealth while another person before one's eyes is deprived of basic necessities, like simple bread. The poor man is dying of hunger, gasping for breath but he has not enough sympathy to feed him and save his life.

Even in the present times when the so-called socialists preach equality and human fraternity, the affluent spend lavishly on their little needs but they have no wrinkles on their forehead when anyone of their own species longs for feed and water. Rather, they look at him with contempt, and they utter words of derision. The hard hearted should

¹ Musnad Ahmad 5-181.

² References: See also Manners in Islam (Bukhari's رحمه الله al-Arab al Mufrad) Hadith # 361 and 953, saying that begging is last means of livelihood. And also Awareness and Apprehension (Munzari's رحمه الله al Targhib un al-Tahrib) Hadith # 361, 553 to 585, 590, 591, 1416, 1513, 1543, 2569 etc and 11. both published by Dar ul Isha'at Karachi)

³ Bukhari # 2389, Muslim # 31-991, Ibn Majah # 4132, Musnad Ahmad 2-256.

ponderi it could have been the other way about.

Hence, this hadith invites all human beings, Muslims and others, to act.

THE PRAYER OF THE ANGELS AND THEIR CURSE

(١٨٦٠) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْقًا وَيَقُولُ الْآخَرُ اللَّهُمَّ أَعْطِ مُسْبِكًا تَلْفًا (متفق عليه)

1860. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "There is not a day but two angels descend in the morning. One of them prays (for the generous): O Allah, bestow on him who spends a recompense for it (in this world with more than he spends and in the next with reward). And, the other prays (against the stingy); O Allah, let him who withholds suffer loss. (and destroy his wealth)."¹

BE GENEROUS

(١٨٦١) وَعَنْ أَسْمَاءَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْفِقِي وَلَا تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكَ وَلَا تُؤْوِجِي فَيُؤْوِجِي اللَّهُ عَلَيْكَ إِنْ صَجِي مَا اسْتَطَعْتِ (متفق عليه)

1861. Sayyiduna Asma رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Spend and do not count lest Allah counts against you (by removing blessing from it and withholding your sustenance). And do not hoard lest Allah restricts from you. Rather, spend (in Allah's path) whatever you can."²

COMMENTARY: The command, 'Do not count' could be about spending. How much may I spend? Where may I spend? It could also refer to hoarding. How much do I have? Do not hesitate to spend.

The final advice is that 'she should spend in Allah's path according to her position and ability. The amount might be little, but do not regard it as too insignificant. Allah looks at the intention behind an action and rewards accordingly. Even on atom's weight is enormous in His sight.

(١٨٦٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ تَعَالَى يَا ابْنَ آدَمَ أَنْفِقْ عَلَيْكَ (متفق عليه)

1862. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Allah, the exalted, says, "Spend (in My path), O son of Aadam. I shall spend on you."³

COMMENTARY: Allah calls upon man to spend his fleeting wealth in this world in His path so that he will get in the hereafter, a better return.

Some people interpret it to mean; 'whatever I have given you, give from it to the people so that I shall bestow on you more than that in this world and the next. It refers to the verse (39) of *surah saba*:

وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ

¹ Bukhari # 1442, Muslim # 57-1010, Musnad Ahmad 2,305, 306, 347.

² Bukhari # 2591, Muslim # 88-1029, Musnad Ahmad 6-354.

³ Bukhari # 5352, Muslim # 36.993, Musnad Ahmad 2-242.

{And whatsoever you expend (to please Allah), He shall replace it.}

SPEND THE SURPLUS

(١٨٦٣) وَعَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا ابْنَ آدَمَ إِنَّ تَبَدُّلَ الْقُضْلِ خَيْرٌ لَكَ وَإِنَّ تُمْسِكَهُ شَرٌّ لَكَ وَلَا تُلَامُ عَلَى كِفَافٍ وَابْدَأْ بِمَنْ تَعُولُ (رواه مسلم)

1863. Sayyiduna Abu Umamah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "O son of Aadam! That you give away the surplus (of wealth) that you have is good for you (in both the worlds). And that you withhold it is bad for you. And, you are not blamed for possessing what is enough. And begin with those who are dependant you."¹

COMMENTARY: There is no harm in keeping with oneself so much wealth as will enable one to survive honourably without having to beg. How much will be enough depends on the situation, people to be supported and the times.

A man must show generosity first to his dependants. It is not proper for one to keep one's family hungry and deprived and spend on other people.

The apparent style of the hadith shows that it is a hadith Qudsi. However, the Prophet Muhammad صلى الله عليه وسلم may have spoken in this manner.

THE PARABLE OF THE PHILANTHROPIST ON THE MISERLY

(١٨٦٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعْلُ الْبُخِيلِ وَالْمُتَّصِدِّقِ كَمَعْلِ الرَّجُلَيْنِ عَلَيْهِمَا جُنْتَانِ مِنْ حَدِيدٍ قَدِ اصْطُرَّتْ أَيْدِيهِمَا إِلَى تَدْيِيهِمَا وَتَرَاقِيهِمَا فَجَعَلَ الْمُتَّصِدِّقُ كُلَّمَا تَصَدَّقَ بِصَدَقَةٍ انْبَسَطَتْ عَنْهُ وَجَعَلَ الْبُخِيلُ كُلَّمَا هَمَّ بِصَدَقَةٍ قَلَصَتْ وَأَخَذَتْ كُلَّ حَلْقَةٍ بِمَكَأَتِهَا (متفق عليه)

1864. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The example of the miserly and generous giver of charity is like two men who have on them coats of iron, their hands pressed tightly to their breasts and collar-bones. Whenever the generous giver gives charity, it expands and cases for him. But whenever the miserly thinks of giving charity, it shrinks and each ring to its place."²

COMMENTARY: The hadith means that the heart of the generous man expands at every thought of giving charity. The miserly feels a constriction of heart and withdrawal of his hands whenever he thinks of charity.

Anyone who resolves to do good, is enable by Allah to do it sincerely. But, for the miserly, the path is beset with hurdles.

STINGINESS CONDEMNED

(١٨٦٥) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ وَاتَّقُوا الشَّحَّ فَإِنَّ الشَّحَّ أَهْلَكَ مَنْ كَانَ فَبَلَّكُمْ حَمَلُهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ

¹ Muslim # 97.1036.

² Bukhari # 1443, Muslim # 75-1021, Musnad Ahmad 2-379, 1/388, Also Muslim 76-77-1021, Pukhari # 1444.

وَاسْتَحْلُوا مَخَارِقَهُمْ (رواه مسلم)

1865. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Refrain from *zulm* which is doing (and oppression), for, on the day of resurrection, *zulm* appear as *zulumat* (darkness in which the oppressor will stray). And, refrain from stinginess, for, stinginess ruined those who were before you by loading them to mutual bloodshed and to regard the unlawful as lawful."¹

COMMENTARY: *Zulm* (plural *zulumat*, wrong-doing, oppression) is to use something in a place other than its true place. For instance, the true purpose of man's creation is to worship and obey Allah and pursue the right path, but his base soul misleads him to rebel against Allah. So this is *zulm*. Hence, its meaning compresses all kind of sin and every sinner is a *zalim* (wrong-doer, oppressor).

In contrast to the wrongdoer, the believer who is righteous will find the path of deliverance on the day of resurrection with the light of his piety running ahead of him brightening the road to paradise to the pleasure and mercy of his Lord.

It is also that darkness refers to the terror and severity of the day of resurrection.

Stinginess is also a kind of *zulm*, rather a very serious kind. It causes severance of ties of relationship ending up with hostility and bloodshed, and declaring whatever is unlawful as permissible. The woman and properties of the enemies are considered lawful and their honour and self-respect are thrown overboard.

NO ONE WILLING TO ACCEPT SADAQAH (CHARITY) WILL BE FOUND

(١٨٦٦) وَعَنْ حَارِثَةَ بْنِ وَهْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقُوا فَإِنَّهُ يَأْتِي عَلَيْكُمْ

زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلَا يَجِدُ مَنْ يَقْبَلُهَا يَقُولُ الرَّجُلُ لَوْ جِئْتُ بِهَا بِالْأَمْسِ لَقَبِلْتُهَا فَأَمَّا

الْيَوْمَ فَلَا حَاجَةَ لِي بِهَا (متفق عليه)

1866. Sayyiduna Harithan ibn Wahb رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Give sadaqah (charity), for there will come a time over you when a man will walk about with his sadaqah (charity) but not find anyone to accept it. Everyone will say to him, "Had you come with it yesterday, I would have accepted it, but, to day! I have no need of it."²

COMMENTARY: Perhaps everyone will be self-sufficient in those times so on one would need any alms. It could also be that people will be disinterested with the world and think only of the hereafter, their hearts would be content.

The ulama (Scholars) say that this situation will be towards the end of human life on this world. Imam Mahdi رحمه الله would have made his appearance in the world.

THE BEST SADAQAH (CHARITY)

(١٨٦٧) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا قَالَ أَرَبٌ تَصَدَّقَ وَأَنْتَ

صَحِيحٌ سَحِيحٌ تَخْتِي الْفَقْرَ وَتَأْمَلُ الْغَنَى وَلَا تُنْمِلُ حَتَّى إِذَا بَلَغَتِ الْمُخْلُقُومَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ

كَذَا وَفَدَّكَانَ لِفُلَانٍ (متفق عليه)

¹ Muslim # 56.2578, Musnad Ahmad 3-323.

² Bukhari # 1411, Muslim # 58-1011, Nasai'i # 2555, Musnad Ahmad 4-306.

1867. Sayyiduna Abu Huryrah رضى الله عنه narrated that a man asked, "O Messenger of Allah, which sadaqah (charity) will have the highest reward?" He said, "The one that you give when you are healthy and hesitant to spend, and you fear poverty and wish to amass wealth. Do not defer it till the soul is at the windpipe and you direct, 'For him this much and for him this much, but it belongs already to a certain one (the heir).'"¹

COMMENTARY: When a person is healthy, he gives little thought to the hereafter and loves to amass wealth. He is by nature miserly. He fears poverty.

At the last moment, the rights of the heirs takes precedence and one cannot dictate direction of distribution of one's wealth. Moreover, any charity at that time will not earn much reward.

AT A LOSS

(١٨٦٨) وَعَنْ أَبِي ذَرٍّ قَالَ انْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ فَلَمَّا رَأَيْتُ قَالَ هُمْ الْأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ فَقُلْتُ فِدَاكَ أَبِي وَأُمِّي مَنْ هُمْ قَالَ هُمُ الْأَكْفَرُونَ أَمْوَالًا إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَقَلِيلٌ قَلِيلٌ (متفق عليه)

1868. Sayyiduna Abu Dharr رضى الله عنه narrated that he came to the Prophet Muhammad صلى الله عليه وسلم when he was sitting in the shade of the Ka'bah. On seeing him come, he said, "by the Lord of the Ka'bah they are the losers!" He asked, "My parents be ransomed to you, who are they?" He said, "They are the wealthiest, except those who (spend here and there and say) 'Take this, this and this!' before them, behind them, to their right and to their left, but they are scanty."²

COMMENTARY: Sayyiduna Abu Dharr Ghifari رضى الله عنه led a life of poverty. He had rejected the world and its luxuries. This is why the Prophet Muhammad صلى الله عليه وسلم spoke to him these words about the merit of poverty.

(This hadith is Tirmidhi is lengthy and also speaks about the fate of those who neglect to pay zakah (Annual due charity)).

SECTION II

الْفَضْلُ الثَّانِي

GENEROUS IGNORANT BETTER THAN NIGGARDLY WORSHIPPER

(١٨٦٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ بَعِيدٌ مِنَ النَّارِ وَالْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ بَعِيدٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّاسِ قَرِيبٌ مِنَ النَّارِ وَتَجَاهِلٌ سَخِيٌّ أَحَبُّ إِلَى اللَّهِ مِنْ عَابِدٍ بَخِيلٍ (رواه الترمذی)

1869. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The generous is nearer to Allah's mercy, nearer to paradise, nearer to man. He is farther away from hell. The niggardly is far from Allah's mercy, far from paradise,

¹ Bukhari # 1419, Muslim # 92-1032, Nasai' # 2542, Musnad Ahmad 2-231.

² Bukhari # 6638, Muslim # 30-990, Tirmidhi # 617, Nasai' # 2440, Musnad Ahmad 5-152, Ibn Majah # 1785.

far from men. He is nearer to hell. Certainly, the ignorant who is generous is dearer to Allah than the worshipper who is niggardly."¹

COMMENTARY: The ignorant who is generous is one who is mindful of the obligatory duties but neglects the supererogatory. The worshipping niggardly is he who is mindful of the optional and he may or may not be a scholar.

SADAQAH (CHARITY) WHEN ACTIVE

(١٨٧٠) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا بُدَّ يَتَصَدَّقُ الْمَرْءُ فِي حَيَاتِهِ بِدِرْهَمٍ خَيْرٌ لَهُ مِنْ أَرْبَعِينَ يَتَصَدَّقُ بِهَا عِنْدَ مَوْتِهِ - (رواه ابو داود)

1870. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "That a man gives sadaqah (charity) of a dirham when he is active in life is better than his giving one hundred dirhams at the time of his death."²

PARABLE OF ONE WHO GIVES WHEN DYING

(١٨٧١) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الَّذِي يَتَصَدَّقُ عِنْدَ مَوْتِهِ أَوْ يُعْتِقُ كَالَّذِي يُهْدِي إِذَا شَبِعَ - رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَالذَّارِقِيُّ وَالْبُرْهَانِيُّ وَصَحَّحَهُ

1871. Sayyiduna Abu ad-Darda رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The example of one who gives charity or sets free a slave at the time of his death is like one who gives gifts (of food) when he is satiated."³

COMMENTARY: It is more rewarding to give charity and emancipate slaves when one is hale and hearty in the prime of his life.

FAITH & NIGGARDLINESS ARE OPPOSITES

(١٨٧٢) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَصْلَتَانِ لَا يَجْتَمِعَانِ فِي مُؤْمِنٍ مِنَ الْبُخْلِ وَسُوءِ الْخُلُقِ - (رواه الترمذی)

1872. Sayyiduna Abu Sa'eed narrated that Allah's Messenger صلى الله عليه وسلم said, "Two characteristics cannot be associated with a believer; miserliness and a poor disposition."⁴

COMMENTARY: A believer cannot be expected to have these characteristics in him with any marked degree. If he has them then he is never happy but eager to remove them.

WARNING TO MISER

(١٨٧٣) وَعَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ خَبٌّ وَلَا يَخْتَلِجُ وَلَا مَنَارٌ - (رواه الترمذی)

1873. Sayyiduna Abu Bakr as Siddiq رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A deceiver, a miser and one who reminds of his favours will not enter paradise."⁵

¹ (1): Bukhari # 1961.

² Abu Dawud # 2766.

³ Abu Dawud # 3968, Tirmidhi 2123, Musnad Ahmad 5-197.

⁴ Tirmidhi # 1969.

⁵ Tirmidhi # 1970, Musnad Ahmad 1-7.

THE WORST TRAITS

(١٨٧٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرُّ مَا فِي الرَّجُلِ شُهُمٌ هَالِعٌ وَجُبْنٌ خَالِعٌ

(رواه ابو داؤد)

1874. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The worst kind of traits in a man are extreme niggardliness and utmost cowardice."¹

We shall reproduce the hadith of Sayyiduna Abu Hurayrah رضى الله عنه "Niggardliness and faith cannot be associated with a believer" in the book on Jihad, insha Allah Ta'ala (hadith # 3828)

SECTION III

الْفَضْلُ الْفَائِدُ

EXCELLENCE OF SPENDING IN ALLAH'S PATH

(١٨٧٥) وَعَنْ عَائِشَةَ أَرَبَ بَعْضُ أَرْوَاحِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فُلْنٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّنَا أَسْرَعُ

بِكَ لِحُوقًا قَالَ أَطْوَلُ لَكُنَّ يَدًا فَأَخَذُوا قَصَبَةً يَذْرَعُونَهَا وَكَانَتْ سَوْدَةً أَطْوَلَهُنَّ يَدًا فَعَلِمْنَا بَعْدَ أَيُّنَا كَانَ طُولُ يَدِهَا الصَّدَقَةَ وَكَانَتْ أَسْرَعَنَا لِحُوقًا بِهِ رَيْبٌ وَكَانَتْ تُحِبُّ الصَّدَقَةَ - رَوَاهُ الْبُخَارِيُّ وَفِي رِوَايَةٍ مُسْلِمٍ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْرَعُكُمْ لِحُوقًا فِي أَطْوَلُكُمْ يَدًا قَالَتْ وَكَانَتْ يَتَطَاوَرْنَ أَيُّهُنَّ أَطْوَلُ يَدًا قَالَتْ فَكَانَتْ أَطْوَلُنَا يَدًا رَيْبٌ لِأَنَّهَا كَانَتْ تَعْمَلُ بِيَدِهَا وَتَتَصَدَّقُ -

1875. Sayyidah Ayshah رضى الله عنها narrated that some of the wives of the Prophet Muhammad صلى الله عليه وسلم asked him, 'which of us shall join you before the others?' He said, "The one with the longest arm." So they took a rod and used it to measure (their arms) (Sayyidah) Sawdah رضى الله عنها was the one among them with the longest arm. But, later on they learnt that 'length of the arm' referred to sadaqah (charity), because (Sayyidah) Zaynab رضى الله عنها was the one who joined him before the others, and she loved to give sadaqah (charity) most.

According to the version of Muslim: Allah's Messenger صلى الله عليه وسلم said, "The one among you to join me first is she who has the longest arm." So, they measured the arm of each other to pick up the longest arm. And, (Sayyidah) Zaynab رضى الله عنها was the one who had the longest arm because she was used to work with her hand and she was used to give sadaqah (charity) (most).²

COMMENTARY: It is reported about Sayyidah Zaynab رضى الله عنها that she used to tan leather with her hands. She then sold it and gave away the proceeds for Allah's pleasure.

CHARITY OF ONE OF BANU ISRA'IL TO A THIEF

(١٨٧٦) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَجُلٌ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ فَمَخَرَجَ

بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تَصَدَّقَ اللَّيْلَةَ عَلَى سَارِقٍ فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى

¹ Abu Dawud # 2511, Musnad Ahmad 2-302.

² Bukhari # 1420, Muslimid # 101-2452, Nasai'i # 2541, Musnad Ahmad 6-121.

سَارِقٍ لَا تَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ فَأَصْبَحُوا يَسْحَدُونَ تُصَدِّقُ اللَّيْلَةَ عَلَى زَانِيَةٍ فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ لَا تَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيٍّ فَأَصْبَحُوا يَسْحَدُونَ تُصَدِّقُ اللَّيْلَةَ عَلَى غَنِيٍّ فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقٍ وَزَانِيَةٍ وَغَنِيٍّ فَأَنَّ قَبِيلَ لَهُ أَمَا صَدَقْتِكَ عَلَى سَارِقٍ فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرَقَتِهِ وَأَمَا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زَنَاها وَأَمَا الْغَنِيُّ فَلَعَلَّهُ يَغْتَدِرُ فَيَنْفُسُ وَمَا أَنْعَاهُ اللَّهُ مُتَّفِقٌ عَلَيْهِ وَأَمَّطَهُ لِلْبَخَارِيِّ-

1876. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that a man (of the Banu Isra'il) and (to himself or to a friend) that he would give some charity (that night). He went out with his charity and (unwittingly) gave it to a thief. Next morning, the people talked of it, "Someone gave charity to a thief last night." (on hearing that) he said, "O Allah! All praise belongs to you - To a thief, I gave! I will give sadaqah (charity)." But, when he went out with it, he (unknowingly) placed it in the hand of a prostitute! People commented in the morning that alms had been doled out in the night to an adulteress. The man prayed, "O Allah all praise belongs to you - to an adulteress, I gave charity! Surely, I shall give more charity." He again took it out in the night and this time, he put it in the hand of a rich man (unintentionally). Next morning, there was talk about it. He lamented, "O Allah! All praise belongs to you. (I have paid charity) to a thief, a prostitute and a rich man!"

Someone came to him (in a dream, perhaps) and enlightened him, "The alms that you gave to a thief might cause him to abstain from committing theft. That which was given to an adulteress might deter her from prostitution. The charity to the rich might serve as a lesson to him and prompt him to spend from what Allah has given him."¹

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم reported this account to stress that it is always better to give out charity for the pleasure of Allah. It fetches reward to whomsoever it may be given.

SPENDING IN ALLAH'S PATH

(١٨٧٧) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَا رَجُلٌ بِقَلَاةٍ مِنَ الْأَرْضِ فَسَمِعَ صَوْتًا فِي سَحَابَةٍ أَسْقَى حَدِيقَةَ فُلَانٍ فَمَتَّلَى ذَلِكَ السَّحَابَ فَأَفْرَرَهُ مَاءٌ هُوَ فِي حَرَّةٍ فَإِذَا شَرِبَهُ مِنْ تِلْكَ الشَّرَاحِ قَدْ اسْتَوْعَبَتْ ذَلِكَ الْمَاءَ كُلَّهُ فَتَتَبَعَ الْمَاءَ فَإِذَا رَجُلٌ صَائِرٌ فِي حَدِيقَتِهِ يُحْمِلُ الْمَاءَ بِسَحَابَتِهِ فَقَالَ لَهُ يَا عَبْدَ اللَّهِ مَا اسْمُكَ قَالَ فُلَانٌ الْإِسْمُ الَّذِي سَمِعْتُ فِي السَّحَابَةِ فَقَالَ لَهُ يَا عَبْدَ اللَّهِ لِمَ تَسْأَلُنِي عَنِ اسْمِي فَقَالَ إِنِّي سَمِعْتُ صَوْتًا فِي السَّحَابِ الَّذِي هَذَا مَاءٌ هُوَ وَيَقُولُ أَسْقَى حَدِيقَةَ فُلَانٍ لِاسْمِكَ فَمَا تَضَعُ فِيهَا قَالَ أَمَا إِذْ قُلْتَ هَذَا فَإِنِّي أَنْظُرُ إِلَى مَا يَخْرُجُ مِنْهَا فَأَتَصَدَّقُ بِحُلِيِّهِ وَأَكُلُ أَنَا وَعِيَالِي نُلُقًا وَأَرُدُّ فِيهَا ثُلُغَةً (رواه مسلم)

¹ Stories from the Hadidh, Muhammad Zakariya Isma'il, Dar ul Isha'at Karachi, bukhari # 1421, Muslim # 78-1022, Nasai'i # 2523, Musnad Ahmad 2-372.

1877. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said. "A man who was standing in a wilderness heard a voice in the cloud above. "Go and irrigate the garden of so and so." The cloud moved away and poured water on a stony ground filling a channel there. The man followed the water up to a man standing in the garden. He diverted the water with a spade. He asked him his name and he gave him the same name as he had heard from the cloud. Then, he asked, "why do you ask?" He disclosed to him what he had heard in the cloud that had rained water for him, and take his name. He also asked him about any deed he did that earned him this favour. On that the man told that he waited for the produce and then distributed one third of it as charity, one third of it to his family and returned one-third of it to the land.¹

COMMENTARY: The name announced in the cloud has not been disclosed though there have been more than one references to it as 'so and so.'

GRATITUDE & INGRATITUDE

(١٨٧٨) وَعَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ تَلَاثَةً مِنْ بَنِي إِسْرَائِيلَ أَبْرَصَ وَأَقْرَعَ وَأَعْمَى فَأَرَادَ اللَّهُ أَنْ يَبْتَلِيَهُمْ فَبَعَثَ إِلَيْهِمْ مَلَكًا فَأَتَى الْأَبْرَصَ فَقَالَ أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ قَالَ لَوْ أَنَّ لَوْحًا حَسَنًا وَجِلْدًا حَسَنًا وَقَدْ قَدِرَنِي النَّاسُ قَالَ فَمَسَحَهُ فَذَهَبَ عَنْهُ قَدْرُهُ وَأَعْطَى لَوْحًا حَسَنًا وَجِلْدًا حَسَنًا قَالَ فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ قَالَ الْإِبِلُ أَوْ قَالَ الْبَقَرُ شَيْءٌ إِسْحَاقُ إِلَّا أَنَّ الْأَبْرَصَ أَوْ الْأَقْرَعَ قَالَ أَحَدُهُمَا الْإِبِلُ وَقَالَ الْآخَرُ الْبَقَرُ قَالَ فَأَعْطَى نَاقَةً عَشْرَاءَ فَقَالَ بَارَكَ اللَّهُ لَكَ فِيهَا قَالَ فَأَتَى الْأَقْرَعَ فَقَالَ أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ قَالَ شَعْرٌ حَسَنٌ وَيَذْهَبُ عَنِّي هَذَا الَّذِي قَدْ قَدِرَنِي النَّاسُ قَالَ فَمَسَحَهُ فَذَهَبَ عَنْهُ قَالَ وَأَعْطَى شَعْرًا حَسَنًا قَالَ فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ قَالَ الْبَقَرُ فَأَعْطَى بَقْرَةً حَامِلًا قَالَ بَارَكَ اللَّهُ لَكَ فِيهَا قَالَ فَأَتَى الْأَعْمَى فَقَالَ أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ قَالَ أَنْ يَرُدَّ اللَّهُ إِلَيَّ بَصْرِي فَأَبْصُرَ بِهِ النَّاسُ قَالَ فَمَسَحَهُ فَتَرَدَّ اللَّهُ إِلَيْهِ بَصْرَهُ قَالَ فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ قَالَ الْعَنَمُ فَأَعْطَى شَاةً وَالِدًا فَأَتَتْهُ هَذَانِ وَوَلَدَ هَذَا فَكَانَ بِهِذَا وَادٍ مِنَ الْإِبِلِ وَهَذَا وَادٍ مِنَ الْبَقَرِ وَهَذَا وَادٍ مِنَ الْعَنَمِ قَالَ ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ رَجُلٌ مَسْكِينٌ قَدِ انْقَطَعَتْ فِي الْجِبَالِ فِي سَفَرِي فَلَا بِلَاءَ لِي الْيَوْمَ إِلَّا بِاللَّهِ تُرَبِّبْكَ أَشَأَلْتُكَ بِالَّذِي أَعْطَاكَ اللَّوْنِ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ بَعِيرًا أَتَبَلَّغُ بِهِ فِي سَفَرِي فَقَالَ الْمُحْفُوفُ كَبِيرَةٌ فَقَالَ إِنَّهُ كَانِي أَعْرِفُكَ أَنْ تَكُنْ أَبْرَصَ يَهْدُرُكَ النَّاسُ فَمَيِّزًا فَأَعْطَاكَ اللَّهُ مَالًا فَقَالَ إِنَّمَا وَرَدْتُ هَذَا الْمَالَ كَابِرًا عَنْ كَابِرٍ فَقَالَ إِنَّ كُنْتَ كَابِرًا فَصَيَّرَكَ اللَّهُ إِلَى مَا كُنْتَ قَالَ وَأَتَى الْأَقْرَعَ فِي صُورَتِهِ فَقَالَ لَهُ وَمِثْلَ مَا قَالَ لِهَذَا وَرَدَّ عَلَيْهِ وَمِثْلَ مَا رَدَّ عَلَى هَذَا فَقَالَ إِنَّ كُنْتَ كَابِرًا فَصَيَّرَكَ اللَّهُ إِلَى مَا كُنْتَ قَالَ وَأَتَى الْأَعْمَى فِي صُورَتِهِ

¹ Stories from the hadith (p 184) (Darul Isha'at) Muslim # 45-1984, Musnad Ahmad 2-296.

وَهَيْئَتِهِ فَقَالَ رَجُلٌ مُسْكِنٌ وَابْنُ سَيْبِلٍ انْقَطَعَتْ فِي الْحَبَالِ فِي سَفَرِي فَلَا بَلَاعَ لِي الْيَوْمَ إِلَّا بِاللَّهِ تُعْرِيكَ
 أَسَأَلْتُ بِالَّذِي رَدَّ عَلَيْكَ بَصْرَكَ شَاءَ أَنْبَلُّهُ بِهَا فِي سَفَرِي فَقَالَ قَدْ كُنْتُ أَعْمَى فَرَدَّ اللَّهُ إِلَيَّ بَصْرِي فَخَذُّمَا
 شِئْتَ وَدِدَّ مَا شِئْتَ فَوَاللَّهِ لَا أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخَذْتَهُ لِلَّهِ فَقَالَ أَمْسِكْ مَا لَكَ فَإِنَّمَا ابْتُلَيْتُمْ فَقَدْ رَضِيَ
 عَنْكَ وَسُخِطَ عَلَيَّ صَاحِبِيكَ (متفق عليه)

1878. Sayyiduna Abu Hurayrah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say that Allah willed to try three man to Banu Isra'il. They were a leper, a blind man and a bald headed man. So he sent an angel to them. He came to the leper and asked him what he would like most. He wished for a good colour and a good skin because people had a strong aversion to him. The angel touched him and there was no more any aversion in him. He had a good colour and a good skin. The angel asked him what kind of property he would like best and he said, "Camels." Or he asked for cows because the sub-narrator was unsure whether he or the bald man asked for camels or cows. So, the leper was given a pregnant she camel and the angle prayed for blessings in it.

Next the angel went to the bald man and asked him what he would like most and he asked for good hair and riddance from baldness which made people avoid him. The angel touched him and he recovered and had good hair. When the angel asked him about the property he would like, he wished for cattle, so he gave him a pregnant cow, saying, "May Allah give you blessing in it."

Then the angel went to the blind man and asked him what he would like most for himself and he said, "(I would like) that Allah should restore my eyesight to me that I might see the people." The angel touched his eyes and Allah gave him his eyesight. The angel then asked him what property he would like to have and he wished for sheep. The angel gave him a pregnant ewe.

Soon, the three pregnant animals gave birth to flocks and herds that multiplied so that a herd a camels filled a valley, a herd of cows filed another's valley and a flock of sheep filled the valley of the third.

Disguised as a leper, the angel came to the (one who had been a) leper and requested him, "I am a poor man who has lost all means of livelihood during a journey. So none but Allah will satisfy my needs, and then you. So, in the name of Him who has given you this beautiful colour and skin and abundant wealth, I implore you to give me a camel that I might reach my destination." The man excused himself saying that he had many obligations (to attend to and he could not give him anything). The angel exclaimed, "I think I know you! Were you not a leper yourself to whom people had a strong aversion? Were you not poor and Allah gave you all this?" But, he denied that saying, "I have inherited my property from my forefathers." The angel said, "If you lie then may Allah make you as you were."

Then, disguised as a bald man, the angel went to him (who had been bald once). He pleaded with him as he had pleaded with the first but got the same response as he had received from him. So, the angel said, "If you lie may Allah revert you to your previous form."

Then, as a blind man the angel went to him (who had been blind) and pleaded with him, "I am a poor man, a traveller. I have exhausted my means of livelihood during

the journey. I have none to help me but Allah and, after Him, you. I beg to you in the name of Allah who has given you back your sight to give me a sheep so that with its help I might complete my journey." The man said, "No doubt I was blind and Allah restored my eyesight to me. I was poor and He made me rich. Take whatever you like from my property. By Allah, I shall not prevent you from taking any thing that you wish of my property for Allah's sake."

The angel said, "keep your property with you. You were tried and Allah is pleased with you but displeased with your two companions."¹

COMMENTARY: The ulama (Scholars) say that it is allowed to ask someone in Allah's name and make the person as a means. In this mode, the real plea is made to Allah. However, to place him at par with Allah. "I ask Allah and you." Is absolutely wrong.

GIVE SOMETHING TO THE BEGGAR

(١٨٧٩) وَعَنْ أُمِّ الْمُجَيْدِ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ أَسْكَنْتَنِي عَلَى بَابِي حَتَّى أَسْتَحْيِيَ فَلَا أَحَدٌ فِي بَيْتِي مَا أَدْفَعُهُ فِي يَدِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اذْفَعِي فِي يَدِهِ وَلَوْ طُلُقًا مُحَرَّقًا - رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ -

1879. Sayyidah Umm Bujayd رضى الله عنه narrated that she said to Allah's Messenger صلى الله عليه وسلم that she felt very ashamed when a poor man stood at her door and she had nothing with her to give him. He said, "Place something in his hand even if it is a burnt hoof."²

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم meant that even the most insignificant thing should be given to a beggar if one does not have anything else.

A LESSON BEARING EVENT

(١٨٨٠) وَعَنْ مَوْلَى لِعُثْمَانَ قَالَ أَهْدَيْتُ لِأُمِّ سَلَمَةَ بُضْعَةً مِنْ لَحْمٍ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ اللَّحْمُ فَقَالَتْ لِلْحَادِمِ صَبِيحَةَ فِي الْبَيْتِ لَعَلَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُهُ فَوَضَعْتُهُ فِي كُوَّةِ الْبَيْتِ وَجَاءَ سَائِلٌ فَقَامَ عَلَى الْبَابِ فَقَالَ تَصَدَّقُوا بَارَكَ اللَّهُ فِيكُمْ فَقَالُوا بَارَكَ اللَّهُ فِيكَ فَذَهَبَ السَّائِلُ فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا أُمِّ سَلَمَةَ هَلْ عِنْدَكُمْ شَيْءٌ أَطْعَمُهُ فَقَالَتْ نَعَمْ قَالَتْ لِلْحَادِمِ اذْهَبِي فَأْتِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَلِكَ اللَّحْمِ فَذَهَبَتْ فَلَمَّ تَجِدِي الْكُوَّةَ الْأَقْطَعَةَ مَرَّةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ ذَٰلِكَ اللَّحْمَ عَادَ مَرَّةً لِمَا لَمْ تُعْطُوهُ السَّائِلَ - رَوَاهُ الْبَيْهَقِيُّ فِي دَلَائِلِ النُّبُوَّةِ -

1880. The freedman of Sayyiduna Uthman رضى الله عنه narrated that a piece of cooked meat was presented to Sayyidah Umm Slamah رضى الله عنه. Since the Prophet Muhammad صلى الله عليه وسلم liked meat, she instructed the female slave to keep it aside in the house. Perhaps he might eat. She placed it in an aperture in the house. Soon, a beggar came and standing at the door asked for alms, saying, "May Allah bless you." The members of the household said, "My Allah bless you." So the beggar

¹ Stories from the Hadith, Darul Isha'at Karachi pp 274-276. Bukhari # 3464, Muslim # 10-2964.

² Abu Dawud # 1667, Tirmidhi # 665, Nasai'i # 2574, Musnad Ahmad 6-383.

departed. The Prophet Muhammad صلى الله عليه وسلم came soon after that and asked Sayyidah Umm Salamah if she had anything for him to eat. She said, "I have" and asked the female slave to get the meat to Allah's Messenger صلى الله عليه وسلم. When she went (to the aperture), she found a piece of white stone in the aperture. The Prophet Muhammad صلى الله عليه وسلم said, "The meat turned into stone because you did not give it to the beggar."¹

REPROVE FOR TURNING AWAY BEGGAR

(١٨٨١) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِرُكُمْ بِشَرِّ النَّاسِ مَنْزِلًا قَبِيلَ نَعْمَرٍ قَالَ الَّذِي يُسْتَلُّ بِاللَّهِ وَلَا يُعْطَى بِهِ (رواه احمد)

1881. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "Shall I not inform you of the worst of the people in rank?" the sahabah (Prophet's companions) رضى الله عنهم said. "Yes!" He said, "He is the one who is asked for something in Allah's name but he does not give it."²

COMMENTARY: This warning applies if the beggar is deserving and the person whom he asks has with him something over and above his own needs.

ABU DHARR'S رضى الله عنه ABSTINENCE

(١٨٨٢) وَعَنْ أَبِي ذَرٍّ أَنَّهُ اسْتَأْذَنَ عَلَى عُثْمَانَ فَأَذِنَ لَهُ وَيَدِهِ عَصَاهُ فَقَالَ عُثْمَانُ يَا كَعْبُ ابْنُ عَبْدِ الرَّحْمَنِ تُوَفِّي وَتَرَكَ مَا لَا تَمُرُّ فِيهِ فَقَالَ ابْنُ كَعْبٍ يَصِلُ فِيهِ حَقُّ اللَّهِ فَلَا يَأْسُ عَلَيْهِ فَرَفَعَهُ أَبُو ذَرٍّ عَصَاهُ فَصَرَبَ كَعْبًا وَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا أَحَبُّ لَوَاتٍ لِي هَذَا الْجَبَلُ ذَهَبًا أَنْفَقُهُ وَيَتَقَبَّلُ مِنِّي أَدْرُ خَلْفِي مِنْهُ سِتٌّ أَوْاقِي أَنْشُدُكَ بِاللَّهِ يَا عُثْمَانُ أَسْمِعْتَهُ ثَلَاثَ مَرَّاتٍ قَالَ نَعْمَرُ (رواه احمد)

1882. It is reported that Sayyiduna Abu Dharr رضى الله عنه sought permission of Sayyiduna Uthman رضى الله عنه to enter. He asked him in and Abu Dharr رضى الله عنه had a stick in his hand. Uthman رضى الله عنه asked Ka'b رضى الله عنه that since Abdur Rahman رضى الله عنه had died leaving wealth, what he thought of it? He said, "If he has given the right of Allah on it, then there is no harm." Abu Dharr رضى الله عنه raised his stick and beat Ka'b (with it), and said that he had heard Allah's Messenger صلى الله عليه وسلم say, "If I had as much gold as this mountain and I could spend it and that is accepted, I would not yet like that I leave behind me even six oqiyahs from it." Abu Dharr رضى الله عنه then adjured Uthman رضى الله عنه three times to confirm that he had heard him. He said, "Yes."³

COMMENTARY: Sayyiduna Abu Dharr رضى الله عنه was one of those sahabah (Prophet's companions) رضى الله عنهم whose poverty and asceticism were of the highest degree and he himself was an outstanding example for the ummah of an abstinent, unconcerned man. As for the ruling, the majority of the ulama (Scholars) affirm that if *zakah* (Annual due

¹ Bayhaqi Dala'il ul Munuwah.

² Nasai'i # 2569, Darimi # 2395.

³ Musnad Ahmad 1-63.

charity) is paid as due then there is no harm in keeping wealth. This question has been discussed earlier There is no limit to the amount of wealth in one's hands (for example see hadith # 1781)

There is a hint in the words of the Prophet Muhammad صلى الله عليه وسلم 'and that it is accepted' - one may spend all that wealth but it may not get Divine approval and pleasure.

TURNING TO OTHERS IS AN IMPEDIMENT

(١٨٨٣) وَعَنْ عُمَةَ ابْنِ الْحَارِثِ قَالَ صَلَّىكَ وَرَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ الْعَصْرَ فَسَلَّمَ ثُمَّ قَامَ مُسْرِعًا فَتَحَطَّى رِقَابَ النَّاسِ إِلَى بَعْضِ حُجْرٍ نِسَائِهِ فَفَزِعَ النَّاسُ مِنْ سُرْعَتِهِ فَخَرَجَ عَلَيْهِمْ فَرَأَى أَنَّهُمْ قَدْ عَجَبُوا مِنْ سُرْعَتِهِ قَالَ ذَكَرْتُ شَيْئًا مِنْ تَبَرُّ عِنْدَنَا فَكَرِهْتُ أَنْ يَخْبِسَنِي فَأَمَرْتُ بِقِسْمَتِهِ- رَوَاهُ الْبُخَارِيُّ- وَفِي رِوَايَةٍ لَهُ قَالَ كُنْتُ خَلَفْتُ فِي الْبَيْتِ تَبَرًّا مِنَ الصَّدَقَةِ فَكَرِهْتُ أَنْ أُبَيِّتَهُ

1883. Sayyiduna Uqbah ibn al-Harith رضى الله عنه narrated that he offered the *salah* of asr behind the Prophet Muhammad صلى الله عليه وسلم once in Madinah. After (the *salah* on) giving the salutation, the Prophet Muhammad صلى الله عليه وسلم got up quickly and, stepping over the people, he went to the room of one of his wives. The sahabah wondered of his sudden move. When he returned and perceived their astonishment at his sudden move, he disclosed that he had remembered some gold that they had and he did not like that it should impede (his nearness to Allah). So, he left instruction that it should be distributed.¹

According to another version: "I had some gold belonging to *zakah* (Annual due charity) remaining in my house and did not like to have it till night."²

COMMENTARY: If anyone is inclined to something other than Allah, those people who are near to Allah and held back from getting nearer to Him. Or, the Prophet Muhammad صلى الله عليه وسلم taught his ummah by his words that they should not crave for the world and its things.

A PROPHET LEAVES NO WEALTH BEHIND HIM

(١٨٨٤) وَعَنْ عَائِشَةَ أَهْمًا قَالَتْ كَانَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدِي فِي مَرَضِهِ سِتَّةٌ دَنَانِيرٌ أَوْ سَبْعَةٌ فَأَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَفْرِقَهَا فَشَعَلَنِي وَجَعُ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ سَأَلَنِي عَنْهَا مَا فَعَلْتِ السِّتَّةُ أَوْ السَّبْعَةُ فُلْتُ لَا وَاللَّهِ لَقَدْ كَانَتْ شَعَلَنِي وَجَعُكَ فَدَعَا بِهَا ثُمَّ وَصَعَهَا فِي كَفِّهِ فَقَالَ مَا ظَنُّ نَبِيِّ اللَّهِ لَوْ لَقِيَ اللَّهُ عَزَّ وَجَلَّ وَهَذِهِ عِنْدَهُ (رواه احمد)

1884. Sayyidah Ayshah رضى الله عنها narrated that during his illness she had six or seven dinars belonging to Allah's Messenger صلى الله عليه وسلم. He instructed her to distribute them. But, the Prophet Muhammad's صلى الله عليه وسلم illness prevented her (from doing it). Later, he asked her about it. "What did you do about the six or seven dinars?" She submitted, "No by Allah, your illness kept me busy." He called for them and placed them in his palm and said, "Can it be imagined that the prophet of Allah

¹ Bukhari # 851, Nasai'i # 1365, Musnad Ahmad 4-7

² Bukhari # 1430.

should meet Allah, Mighty and Glorious, while these are with him?"¹

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم said that it is contrary to the station of a Prophet that he should depart from the world with his possessions remaining in his house. They ought to be given away.

RELIANCE ON ALLAH INSTEAD OF HOARDING

(١٨٨٥) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى بِلَالٍ وَعِنْدَهُ صُبْرَةٌ مِنْ تَمْرٍ فَقَالَ مَا هَذَا يَا بِلَالُ قَالَ شَيْءٌ ادَّخَرْتُهُ لِعَدٍ فَقَالَ أَمَا تَخْشَى أَنْ تَرَى لَهُ عَدَاً يُجَارَا فِي نَارِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ أَنْفِقْ يَا بِلَالُ وَلَا تَخْشَ مِنْ زِي الْعَرْشِ إِقْلَالًا-

1885. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم once visited (Sayyiduna) Bilal رضى الله عنه. He led with him a heap of dates, so he asked. "O Bilal, what is this?" He said, "A little that I have kept aside for the future." He said, "Do you not fear that tomorrow, on the day of resurrection, you might have to see, because of it, steam in the fire of hell? Bilal! Spend and fear not indigence from the owner of the throne."²

COMMENTARY: Actually the Prophet Muhammad صلى الله عليه وسلم taught Sayyiduna Bilal رضى الله عنه to aim at perfection which can be achieved by trust and complete reliance on the true being. However, generally, the ruling, according to the ulama (Scholars), is that one is permitted to keep aside for oneself and one's family enough provision for subsistence.

EXCELLENCE OF LIBERALITY

(١٨٨٦) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّخَاءُ شَجَرَةٌ فِي الْجَنَّةِ فَمَنْ كَانَ سَخِيحًا أَخَذَ بِعُضْنٍ مِنْهَا فَلَمْ يَتْرُكْهُ الْعُضْنُ حَتَّى يُدْخِلَهُ الْجَنَّةَ وَالشُّمُّ شَجَرَةٌ فِي النَّارِ فَمَنْ كَانَ شَحِيحًا أَخَذَ بِعُضْنٍ مِنْهَا فَلَمْ يَتْرُكْهُ الْعُضْنُ حَتَّى يُدْخِلَهُ النَّارَ- رَوَاهُمَا الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ-

1886. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Generosity in a tree is paradise, a branch of which the generous holds. Then, the branch does not release him till it gets him admitted to paradise. And, miserliness is a tree in hell a branches of which the miser holds. But the branch will not release him till it gets him admitted to hell."³

CHARITY PUTS OFF TRIALS

(١٨٨٧) وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَادِرُوا بِالصَّدَقَةِ فَإِنَّ الْبَلَاءَ لَا يَجْطَأُهَا (رواه رزين)

1887. Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Hasten to spend in the path of Allah (before death overtakes you). For it does not let trial go past it."⁴

¹ Musnad Ahmad 6-104.

² Bayhaqi in Shu'ab ul Eeman # 1346.

³ Bayhqi in Shu'ab ul eeman # 10876.

⁴ Razin, Bayhaqi in shu'ab ul eeman # 3353.

CHAPTER - VII

THE EXCELLENCE OF SADAQAH (CHARITY)

بَابُ فَضْلِ الصَّدَقَةِ

Sadaqah (charity) is that portion of one's property that one gives away for Allah's pleasure and to gain nearness to him. It may be a *wajib* (obligatory) that he discharges or an optional charity.

SECTION I

الْفَضْلُ الْأَوَّلُ

UNLAWFUL PROPERTY IS NOT ACCEPTED AS CHARITY

(۱۸۸۸) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ فَإِنَّ اللَّهَ يَتَقَبَّلُهَا بِمِيزَانِهِ ثُمَّ يُرِيهَا لِصَاحِبِهَا كَمَا يُرِي أَحَدُكُمْ فَلُوهُ حَتَّى تَكُونُ مِثْلَ الْجَبَلِ (متفق عليه)

1888. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone gives as sadaqah (charity) the like of date (in kind or value) from his lawful earning - and Allah accepts only the lawful - Allah will take it with His right hand and nurture it for the giver as any of you nurtures his foal till it becomes like a mountain (the charity itself or the reward for it)."¹

COMMENTARY: Lawful earnings are through the principles outlined by Shari'ah (divine law) whether in business, industry, agriculture, service or inheritance, or even partnership. Allah is very pleased with spending from the lawful. This is expressed by the words: 'Allah takes with His right hand.'

A DIDACTIC ANECDOTE: Shaykh Ali Muttaqi Aarif Billah رحمه الله said that a pious man used to earn his living. He gave away one third of it in Allah's path, retained one-third for his own needs and re-invested the remaining one third in his means of earning. One day, a man of the world said to him that he wished to spend some money in Allah's path and he should direct him to a deserving person. He said, "First acquire lawful wealth and then spend in Allah's path. It will go to a deserving person automatically. But, that man could not get the real meaning of it. So, the Shaykh advised him to go and give his charity to the first person on whom he felt mercy. That man found an old blind man and felt pity on him and took him to be deserving of his charity. He gave him something. The next day he heard the blind man boast before others that he had received ample charity the previous day which he spent in drinking wine with another evil person. The worldly man went to the shaykh and related to him his experience. The shaykh gave him one dirham from his own earnings and instructed him to give it to the first person he met on going from there. Consequently, he met a man who seemed outwardly to be well off but he had to obey the shaykh. He gave him the dirham. The man turned back with the dirham and walked into the slums and threw something and came into the city. There was a dead pigeon and nothing else. The worldly man was behind him and adjured him to say truthfully who he was. He said, "I am a poor man. My children are hungry but I could not find anything for them except the dead pigeon. What could I do? I took it and was coming home when Allah gave me the

¹ Bukhari # 1410, Muslim # 63-1014, Tirmidhi # 661, Ibn Majah # 1842, Darimi # 1675, Muwatta Maalik # 1 (Sadaqah (charity)), Musnad Ahmad 2-331.

dirham through you So I threw the pigeon where I had picked it up.”

The rich worldly man understood the meaning of the Shaykh's first words. Indeed, lawful wealth is spend at proper place and unlawful at a bad place.

SADAQAH (CHARITY) DOES NOT REDUCE WEALTH

(١٨٨٩) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاصَا إِلَّا خَدِلُوا إِلَّا رَفَعَهُ اللَّهُ (رواه مسلم)

1889. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Sadaqah (charity) will not diminish property. If anyone forgives another then Allah raises him in honour. If anyone humbles himself for the sake of Allah then Allah exalts him in rank."¹

COMMENTARY: On the face of it, wealth may decrease on spending from it in Allah's path, but, in fact, there is blessing in it. His property is safe from trials and his record is credited with reward and he also gets a reimbursement in the world.

If anyone is able to seek retribution but forgive the person who hurts him then Allah gives him honour in both the worlds. A saintly man said, "No retribution is as effective as forgiving and overlooking."

And, if anyone acts humbly for Allah's sake then Allah raises his rank in both the worlds.

GATES OF PARADISE ASCRIBED TO PIOUS DEEDS

(١٨٩٠) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَنْفَقَ زَوْجَيْنِ مِنْ شَيْءٍ مِنَ الْأَشْيَاءِ فِي سَبِيلِ اللَّهِ دُعِيَ مِنْ أَبْوَابِ الْجَنَّةِ وَالْجَنَّةِ أَبْوَابٌ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرِّيَاءِ فَقَالَ أَبُو بَكْرٍ مَاعَلَى مَنْ دُعِيَ مِنْ تِلْكَ الْأَبْوَابِ مِنْ صَرُورَةٍ فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا قَالَ نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ (متفق عليه)

1890. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone spends a pair of anything in Allah's path then he will be called from the gates of paradise, and paradise had (eight) gates. Thus, he who is more occupied in *salah* will be called from the gate of *as-salah*. He who participates in jihad will be called from the gate of jihad. He who gives sadaqah (charity) will be called from the gates of sadaqah (charity). And, he who is given to fasting will be invited from the gate Rayyan." (Sayyiduna) Abu Bakr رضى الله عنه asked, "He who is called by (one of) these gates will not need to be called by all of these, but will anyone be called by all of these gates? He said, "Yes, And, I hope that you will be among them."²

COMMENTARY: A pair of anything means spending in two's like two dirhams, two

¹ Muslim # 69-2588, Tirmidhi # 2029, Darimi # 1676, Muwatta Maalik # 12 (Sadaqah (charity)), Musnad Ahmad 2-235.

² Bukhari # 1897, Muslim # 85-1027, Nasai'i # 2439, Darimi # 2408, Muwatta Maalik # 49 (Jihad). Musnad Ahmad 2-366.

slaves, two horses, etc.

One who does that will be called from all the gates of paradise and every gate keeper will hope that he enters by his gate.

Ar-Rayyan means 'well-watered.' These who enter by it will be the people given to fast often. Before they arrive at their destination, they will be given pure drink in return for their going without water during fasting

According to one version. Allah's Messenger صلى الله عليه وسلم said, "There is a gate of paradise called Baab ad Duha. A crier will call those who had been offering the *salah* of duha (which is chaast or ishraq) regularly. "This gate is only for you. Enter through it by the mercy of Allah."

According to another hadith, there is a gate Baab ul Tawbaqh. Those who repent will go through it. Another gate is reserved for those who suppress their anger and forgive other people. Yet another gate will let in those who are pleased with whatever pleases Allah.

Sayyiduna Abu Bakr رضى الله عنه had all these attributes. So, he would be invited by all the gates.

ABU BAKR'S رضى الله عنه SERVITUDE

(١٨٩١) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَائِمًا قَالَ أَبُو بَكْرٍ أَنَا قَالَ فَمَنْ تَبِعَ مِنْكُمْ الْيَوْمَ جَنَازَةً قَالَ أَبُو بَكْرٍ أَنَا قَالَ فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مِسْكِينًا قَالَ أَبُو بَكْرٍ أَنَا قَالَ فَمَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضًا قَالَ أَبُو بَكْرٍ أَنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا اجْتَمَعْنَ فِي أَمْرٍ إِلَّا دَخَلَ الْجَنَّةَ (رواه مسلم)

1891. Sayyiduna Abu Hurayrah رضى الله عنه narrated that (one day) Allah's Messenger صلى الله عليه وسلم asked, "Who has begun this day fasting, among you?" Abu Bakr رضى الله عنه said, "I" He asked, "who among you has followed a funeral, today?" Abu Bakr said, "I," He asked, "And who among you has fed a needy person today?" Abu Bakr said, "I" He asked, "Who, among you has visited a sick person today?" Abu Bakr رضى الله عنه said, "I" Allah's Messenger صلى الله عليه وسلم said, "Those good deeds will not combine in anyone without causing him to enter paradise."¹

COMMENTARY: If anyone does all those things that Sayyiduna Abu Bakr رضى الله عنه did on a single day, then he will be admitted to paradise directly without going through a reckoning. Apart from that, only faith is enough to get admission to paradise. Or, it means that the person who does all those things will be admitted to paradise through whichever of the gates he likes.

In reply to the questions, Sayyiduna Abu Bakr رضى الله عنه said: (١) (I). It is not disallowed to say 'I' in anticipation of reward or to give information about oneself. Some sufis disallow their disciples to say 'I' regularly, but this really is disallowed when one boasts about oneself or is an egoist. This is what the devil, Iblis, had said: (أَنَا خَيْرٌ مِنْهُ) (I am better than he) - (7:12)

DO NOT LOOK DOWN ON A SMALL GIFT

(١٨٩٢) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَحْتَرَبْنَ جَارَةً بِجَارَتِهَا وَكُوْفُرِسْنَ شَائِبًا - (متفق عليه)

¹ (1): Muslim # 87-1028.

1892. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "O Muslim women, let none of consider even a sheep's hoof to insignificant a gift to be given to her neighbour."¹

COMMENTARY: None should hesitate to send to her neighbour even a very insignificant thing as gift.

Some people hold that the women recipients of gifts are addressed in this hadith. Thus: "Let none of you consider the gift of her neighbour too insignificant. She must accept if with pleasure."

A sheep's hoof is really not worth a gift to receive or give nor it is worth sadaqah (charity). It really stands for 'a very insignificant things.

Generally, woman are prone to return gifts of little value. So they are addressed.

EVERY PIOUS DEED IS SADAQAH (CHARITY)

(١٨٩٣) وَعَنْ جَابِرٍ وَحَدِيثَهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَعْرُوفٍ صَدَقَةٌ (متفق عليه)

1893. Sayyiduna Jabir رضى الله عنه and Sayyiduna Hughayfah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Every piety is a sadaqah (charity)."

COMMENTARY: A piety whether oral or a practical deed is a sadaqah (charity) if it is according to Allah's wish. The reward for it is like the reward for spending in Allah's path.

(١٨٩٤) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَأَوْ أُمَّ تَلْفِي

أَخَاكَ بِوَجْهِ طَلِيقٍ (رواه مسلم)

1894. Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not regard any kind of piety as too insignificant, even (receiving or) meeting your brother with a cheerful face."²

COMMENTARY: To meet a Muslim with a cheerful face is to please him. That is a good thing and though it does not call for a great effort, it should not be considered to be something insignificant.

EARN & GIVE CHARITY

(١٨٩٥) وَعَنْ أَبِي مُؤَيْبٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ قَالُوا

فَإِنْ لَمْ يَجِدْ قَالَ فَلْيَعْمَلْ بِيَدَيْهِ فَيَنْفَعْ نَفْسَهُ وَيَتَصَدَّقُ قَالُوا فَإِنْ لَمْ يَسْتَطِعْ أَوْ لَمْ يَفْعَلْ قَالَ فَيُعِينُ

ذَلِكَ الْمَلْهُوفَ قَالُوا فَإِنْ يَفْعَلُهُ قَالَ فَيَأْتُرُ بِالْقُرْبَى قَالُوا فَإِنْ لَمْ يَفْعَلْ قَالَ فَيُمْسِكُ عَنِ الشَّرِّ فَإِنَّهُ

لَهُ صَدَقَةٌ (متفق عليه)

1895. Sayyiduna Abu Musa al Ash'ary رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, that it is *wajib* (obligatory) on every Muslim to give a sadaqah (charity). The sahabah (Prophet's companions) رضى الله عنهم asked, "If he cannot find anything?" He said, "Let him toil with his hands to benefit himself and give charity." They again asked,

¹ Bukhari # 6017, Muslim # 90-1030, Darimi # 1672, Musnad Ahmad 6-435.

² Muslim # 144-2626, Musnad Ahmad 5-273.

“But, if he cannot, or will not toil.” He said, “Let him help a needy and sad person.” They asked again, “But if he does not do it?” He said, “Then, let him enjoin piety.” They persisted, “But if he will not do it?” He said, “In that case he must refrain from doing evil or preserve other from it and from hurting people). That is sadaqah (charity) for him (because he will get reward for sadaqah (charity)).”¹

COMMENTARY: To refrain from doing evil is not to do it himself with his tongue and hands. And, if it is in his powers then he must also stop those who hurt others.

SADAQAH (CHARITY) FOR EACH JOINT

(١٨٩٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ سَلَاةٍ مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلُّ يَوْمٍ تَطَلَعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ الْإِنْتَيْنِ صَدَقَةٌ وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خَطْوَةٍ يَخْطُوهَا إِلَى الصَّلَاةِ صَدَقَةٌ وَيُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ (متفق عليه)

1896. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah’s Messenger صلى الله عليه وسلم said, “There is sadaqah (charity) on (behalf of) the joints in a person’s body every day. To dispense justice between two men is sadaqah (charity). To help a man mount on his beast, or loading his burden on it is sadaqah (charity). A good word is sadaqah (charity). Each step taken to (offer) the *salah* is sadaqah (charity). To remove a harmful (obstructing) thing from the path is sadaqah (charity).”²

COMMENTARY: Allah has created joints in a human body. There is much wisdom in it. They are on uncountable blessings from him. So, sadaqah (charity) is incumbent on man every day to give thanks for them.

Sadaqah (charity) is not merely to give something in Allah’s name to someone. Rather, to decide fairly between two men is also a sadaqah (charity). It will fetch reward from Allah in the same way as spending wealth in Allah’s path will fetch reward. One can get very much reward for these things mentioned in the hadith. If a man does any of these pious things every day then it is as if he has paid the sadaqah (charity) that Allah has made it binding on him as gratitude for the joints.

A good word is that which fetches reward. Or, it is a mild speech with a beggar or such like. Every step to *salah* is not only that taken to offer the *salah*. Rather, it is every step taken to accomplish something pious or taken for good cause, like performing the tawaf, visiting a sick person walking with the funeral and to acquire knowledge. Every such things as could hurt or inconvenience the passerby is included in the harmful obstructing thing. It could be a thorn, bone, stone, impurity etc.

NUMBER OF JOINTS

(١٨٩٧) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُلِقَ كُلُّ إِنْسَانٍ مِنْ بَنِي آدَمَ عَلَى سِتِّينَ وَثَلَاثِينَ مَفْصِلٍ فَمَنْ كَبَّرَ اللَّهَ وَحَمِدَ اللَّهَ وَهَلَّلَ اللَّهَ وَسَبَّحَ اللَّهَ وَاسْتَعْفَرَ اللَّهَ وَعَزَلَ، حَجَّرًا عَنِ طَرِيقِي

¹ Bukhari # 6022, Muslim # 55-1008, Nasai’i # 2538, Darimi # 2747, Musnad Ahmad 4-395.

² Bukhari # 2989, Muslim # 56.1009, Musnad Ahmad 2-329.

النَّاسِ أَوْ سَوْكَةً أَوْ عَظْمًا أَوْ أَمْرًا بِمَعْرُوفٍ أَوْ هَىٰ عَنْ مُنْكَرٍ عَدَدَتْكَ السِّبْيَيْنِ وَالْعَلَاثِ مِائَةً فَإِنَّهُ يَمْشِي
يَوْمَئِذٍ وَقَدْ رَحَّزَمَ نَفْسَهُ عَنِ النَّارِ - (رواه مسلم)

1897. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "Each of the children of Aadam is created with three hundred and sixty joints. So, he who says Allahu Akbar, al Hamdulillah, la ilaha illAllah and Subhan Allah and seek forgiveness of Allah, and removes a stone, a thorn or a bone from the people's path, enjoins piety or forbids evil to match with the number three hundred and sixty, then he walks that day having distanced himself from hell."¹

SYMBOLIC SADAQAH (CHARITY)

(١٨٩٨) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ وَأَمْرٍ بِالْمَعْرُوفِ صَدَقَةٌ وَهَيِّ عَنِ الْمُنْكَرِ صَدَقَةٌ وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ قَالُوا يَا رَسُولَ اللَّهِ آيَاتِي أَخَذْنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ قَالَ أَرَأَيْتُمْ لَوْ وَصَّعَهَا فِي حَرَامٍ أَكَلَتْ عَلَيْهِ فِيهِ وَرُزُقًا فَكَذَلِكَ إِذَا وَصَّعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ (رواه مسلم)

1898. Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, Surely, with every tasbih there is a sadaqah (charity), with every takbir there is a sadaqah (charity) with every tahmid there is a sadaqah (charity), with every tahlil there is a sadaqah (charity), and enjoining righteousness is as sadaqah (charity) forbidding evil is a sadaqah (charity) and in one of you having sexual intercourse there is a sadaqah." The sahabah (Prophet's companions) رضى الله عنهم asked, "O Messenger صلى الله عليه وسلم of Allah, is it that if one of us satisfies his sexual appetite, it will bring him reward?" He said, "Do you not consider that if he had turned his desire to what is unlawful, had that not been a sin on him? So, if he turns to the lawful, he gets a reward."²

THE BEST SADAQAH (CHARITY)

(١٨٩٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعَمَ الصَّدَقَةُ اللَّيْقَةُ الصَّفِيُّ وَمِنَحَةٌ وَالشَّاةُ الصَّفِيُّ وَمِنَحَةٌ تَعُدُّوا بِإِنَاءٍ وَتُرُومٍ بِأَخْرَ (متفق عليه)

1899. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The best kind of sadaqah (charity) is milch-camel with plenty of milk loaned (to someone) and a ewe with plenty of milk loaned (to someone), yielding a vessel of milk in the morning and as much (again) in the evening."³

COMMENTARY: The Arabs were accustomed to lend their high milk-yielding camel or ewe to the needy. Afterwards, he returned the animal to its owner.

¹ Muslim # 54-1007

² Muslim # 53-1006, Musnad Ahmad 5-167

³ (2): Bukhari # 5608, Muslim # 74-1020

LOSS IS SADAQAH (CHARITY)

(١٩٠٠-١٩٠١) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَخْرُسُ غَرَسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ

مِنْهُ إِنْسَانٌ أَوْ طَيْرٌ أَوْ بَيْهِيمَةٌ إِلَّا كَانَتْ لَهُ صَدَقَةٌ مَتَّفِقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِسُلَيْمٍ عَنْ جَابِرٍ وَمَاسِرٍ قَامَتْ لَهُ صَدَقَةٌ

1900. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "No Muslim plants a tree (or anything) or sows seeds from which man, bird or beast eat without that counting as sadaqah (charity) for him."¹

1901. Sayyiduna Jaibr رضى الله عنه (also) said that whatever is stolen from it counts as sadaqah (charity) for him.²

COMMENTARY: This hadith comforts the owner by assuring him of the same reward as of sadaqah (charity) for any loss suffered by him when something is eaten away from his field, or stolen. He should exercise patience.

WHAT ABOUT INTENTION: The question arises that deeds are rewarded according to the intention behind them and clearly the owner had formed no intention in this case. Why then should he get reward for it? Shah Abdul Aziz Muhaddith Dahlawi رحمه الله points out that the basic purpose of cultivating fields or planting trees is survival of mankind and beasts and birds. The former's intention is to provide the needs of life to the creatures. Thus his intention embraces whatever benefit any one derives from it whether lawfully or unlawfully, it being a separate question that anyone who acts unlawfully will pay for his crime and will be punished. The single, overall intention shall be enough for the owner.

KINDNESS TO ANIMALS

(١٩٠٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُفِرَ لِامْرَأَةٍ مُؤَمِّسَةٍ مَرَّتْ بِكَلْبٍ عَلَى

رَأْسِ ذِي يَلْهَتْ كَادِيفَتُهُ الْعَطَشُ فَزَعَتْ حُفَهَا فَأَوْثَقَتْهُ بِخِمَارِهَا فَزَعَتْ لَهُ مِنَ الْمَاءِ فُغْفِرَ لَهَا بِذَلِكَ

قِيلَ إِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا قَالَ فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ أَجْرٌ (متفق عليه)

1902. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "An evil woman was forgiven when she passed by a dog, panting heavily on the point of death with thirst, at the edge of a well, and she took off her shoe, tied it with her head covering and used it to draw some water for the dog. So, because of that, she was pardoned." The sahabah (Prophet's companions) رضى الله عنهم asked him whether they got reward for being kind to animals. He said, "There is a reward for (showing kindness to) everything possessed of a moist liver (meaning, every living being)."³

COMMENTARY: There is reward for feeding, watering and being kind to every type of an animal. Only poisonous and harmful animals must be killed.

This hadith is evidence that Allah, the Exalted, may forgive anyone his grave and major sins too if He will.

¹ Bukhari # 6012, 2320, Muslim # 12-1553, Tirmidhi # 1382, Darami # 2610.

² Muslim # 7-1552.

³ Bukhari # 3521, Muslim # 144-2245. (See also Bukhari # 6009)

CRUELTY TO ANIMALS

(١٩٠٣) وَعَنِ ابْنِ عَمَرَ وَأَبِي هُرَيْرَةَ قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُذِّبَتْ امْرَأَةٌ فِي هِرَّةٍ أَهْسَكْتَهَا حَتَّى مَاتَتْ مِنَ الْجُوعِ فَلَمْ تُطْعَمْهَا وَلَا تُرْسَلَهَا فَتَأْكُلُ مِنْ خَشَائِشِ الْأَرْضِ (متفق عليه)

1903. Sayyiduna Ibn Umar رضى الله عنه and Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A woman was punished because she had tied a cat till it died of hunger. Neither did she feed it nor let it go that it might eat (on its own) things creeping on the earth."¹

COMMENTARY: We thus learn that one may be punished for minor sins too. This woman had committed a minor sin.

PUTTING AWAY OBSTACLES

(١٩٠٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ رَجُلٌ بِعُصْنِ شَجَرَةٍ عَلَى ظَهْرِ طَرِيقٍ فَقَالَ لِأَخِيحِينَ هَذَا عَنْ طَرِيقِ الْمُسْلِمِينَ لَا يُؤْذِيهِمْ فَأَدْخَلَ الْجَنَّةَ (متفق عليه)

1904. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A man came upon a branch of a tree lying on the surface of a road. He said (to himself), "I shall remove it from the path of the Muslim so that it may not put them to inconvenience. He was admitted to paradise (because of that)."

(١٩٠٥) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ رَأَيْتُ رَجُلًا يَتَقَلَّبُ فِي الْجَنَّةِ فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ كَأَنَّكَ تُؤْذَى النَّاسَ (رواه مسلم)

1905. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Indeed, I did see a man moving about in paradise because he had cut down a tree that lay on the surface of the road causing inconvenience to the people."²

(١٩٠٦) وَعَنْ أَبِي بَرزَةَ قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ عَلَّمَنِي شَيْئًا أَنْتَفِعَ بِهِ قَالَ إِعْزِلِ الْأَذَى عَنْ طَرِيقِ الْمُسْلِمِينَ وَسَدِّدْ كُرْحِدَيْكَ عِدِّي بِنِ حَاتِمِ النَّارِ فِي بَابِ عِلَامَاتِ النَّبِيِّ إِذَا نَشَاءَ اللَّهُ تَعَالَى.

1906. Sayyiduna Abu Barzah رضى الله عنه narrated that he requested, "O Prophet of Allah! Teach me something that might benefit me (in the hereafter)." He said, "Remove from the path of the Muslims that which causes them inconvenience."³ The hadith of Sayyiduna Adi ibn Hatim رضى الله عنه (انقروا النخ) (guard against hell) is reproduced at # 5857.

SECTION II

أَفْضَلُ النَّاسِ

KINDNESS TO KINS

(١٩٠٧) عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ جِئْتُكَ فَلَمَّا تَبَيَّنْتُكَ وَجْهَهُ

¹ Bukhari # 3318, Muslim # 151-2242, Ibn Majah # 4256, Darimi # 2814, Musnad Ahmad 2-507, (See 'stories from the Hadith' p 296 for other version too. Dar ul Isha'at Karachi)

² Muslim # 129-1914, Musnad Ahmad 3-154.

³ Muslim # 131.1618, Ibn Majah # 3681, Musnad Ahmad 4-422.

عَرَفْتُ أَرِيَّ وَجْهَهُ لَيْسَ يَوْجُهُ كَذَّابٍ فَكَانَ أَوَّلُ مَا قَالُ يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ
وَصَلُّوا الْأَرْحَامَ وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ (رواه الترمذى وابن ماجه والدارى)

1907. Sayyiduna Abdullah ibn Salaam رضى الله عنه narrated that when the Prophet Muhammad صلى الله عليه وسلم came to Madinah, he went to him. He observed his radiant face and was convinced that it was not the face of a liar. The first thing he said was, "Spread salaam (the greeting, saying it aloud to whomsoever you meet, known or stranger), feed food (to the hungry), be kind to relatives, and offer salah (of the taHajj (pilgrimage)ud)(supererogatory prayer) in the night when people are asleep. You will enter paradise in peace."¹

FEED THE POOR

(١٩٠٨) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُعْبُدُوا الرَّحْمَنَ وَأَطْعِمُوا
الطَّعَامَ وَأَفْشُوا السَّلَامَ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ (رواه الترمذى وابن ماجه)

1908. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Worship Ar Rahman (the compassionate), feed food and spread salaam you will be admitted to paradise in peace."²

SADAQAH (CHARITY) ENSURES A PEACEFUL DEATH

(١٩٠٩) وَعَنْ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَذْفَعُ مَمِيئَةَ
السُّوءِ - (رواه الترمذى)

1909. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Sadaqah (charity) cools the Lord's wrath and averts an evil death."³

COMMENTARY: Allah keeps one who gives charity safe and free from trials. Also, He preserves him from a trying death-bed illness.

(١٩١٠) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَعْرُوفٍ صَدَقَةٌ وَإِنَّ مِنَ الْمَعْرُوفِ أَرِيَّ
تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ وَأَرِيَّ تُفْرَغَ مِنْ دَلْوِكَ فِي إِثَاءِ أَخِيكَ (رواه احمد والترمذى)

1910. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Every piety is sadaqah (charity). It is also piety that you meet your brother with a cheerful face and that you pour water from your bucket into your brother's bucket."⁴

(١٩١١) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ صَدَقَةٌ وَأَمْرُكَ
بِالْمَعْرُوفِ صَدَقَةٌ وَهَيْبَتِكَ عَنِ الشُّكْرِ صَدَقَةٌ وَإِشْرَاكَ الرَّجُلِ فِي أَرْضِ الصَّلَالِ لَكَ صَدَقَةٌ وَنَضْرُكَ

¹ Tirmidhi # 2493, Ibn Majah # 1334, Darimi # 1460, Musnad Ahmad 5-451

² Tirmidhi # 1862, Ibn Majah # 5694.

³ Tirmidhi # 664.

⁴ Tirmidhi # 1977, Musnad Ahmad 3-244, Buklhari # 6021.

الرَّجُلُ الرَّيِّئُ الْبَصْرُ لَكَ صَدَقَةٌ وَإِمَاطُكَ الْحَجَرُ وَالشُّوكُ وَالْعُظْمُ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ وَإِفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ۔

1911. Sayyiduna Abu Dharr رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Your smile before your brother is a sadaqah (charity). Your enjoining piety and forbidding evil is a sadaqah (charity). Your guiding aright one who is lost is a sadaqah (charity) for you your leading one has poor eyesight is a sadaqah (charity) for you Your removing from the road a stone, a thorn or a bone is sadaqah (charity) for you And, your filling water from your bucket into your brother's bucket is a sadaqah (charity) for you."¹

COMMENTARY: If the other person has no bucket at all, then giving him water will get very much more reward.

DIGGING A WELL

(١٩١٢) وَعَنْ سَعْدِ بْنِ عُبَادَةَ قَالَ يَا رَسُولَ اللَّهِ إِنْ أُمَّرْتُ سَعْدِمَاتِكَ فَأَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ الْمَاءُ فَحَفَرَ بِئْرًا وَقَالَ هَذِهِ لِأُمِّ سَعْدٍ (رواه ابوداؤد والنسائي)

1912. Sayyiduna Sa'd Ibn Ubadah رضي الله عنه asked, "O Messenger of Allah, Umm Sa'd رضي الله عنه has died. What kind of sadaqah (charity) will be best?" He said, "Water!" So, he had a well dug saying, "It is in behalf of Umm SA'd رضي الله عنه"²

COMMENTARY: Whatever Allah has given is a blessing of Allah but water is an essential of life without which one cannot do. Man needs it at all times, more so in hot an humid lands. So, the Prophet Muhammad صلى الله عليه وسلم said that water is the best form of sadaqah (charity). If provided through a well or any other source then it is a perpetual charity. Allah's mercy descends on him who makes it available as long as it provides water.

CLOTHING THE POOR

(١٩١٣) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلَى عُرَى كَسَاهُ اللَّهُ مِنْ خُصْرِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمَاءٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ (رواه ابوداؤد والترمذی)

1913. Sayyiduna Abu Sa'eed رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If a Muslim clothes another Muslim who has no clothes, then Allah will clothe him with the green garments of paradise. If a Muslim feeds another Muslim who is hungry than Allah will feed him from the fruit of paradise. And if a Muslim provides drink to another Muslim who is thirsty they Allah will give him to drink from ar-rahiqil makhtum (sealed wine)."³

COMMENTARY: Ar Rahiqil makhtum will be a wine in paradise. It will never turn stale. No one else but this person will get it. The seal will be of musk as the Quran says.

¹ Tirmidhi # 1963, Musnad Ahmad # 21538.

² Abu Dawud # 1679, Nasai'i # 3664, Ibn Majah # 3684.

³ Tirmidhi # 2456 (change of order of words), Abu Dawud # 1682, Musnad Ahmad 3-13.

يُسْقَوْنَ مِنْ رَحِيْقٍ مَخْتُوْمٍ خَتْمُهُ مِنْكَ

{They will be given to drink of a pure wine, sealed} (82:25)

OPTIONAL CHARITY TOO

(١٩١٤) وَعَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْمَالِ لَخَطًّا سِوَى الزَّكَاةِ تُنْفَرُ تَلَا لَيْسَ الْبِرَّاتُ تُولُّوْا وُجُوْهُكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ - الْآيَةِ (رواه الترمذى وابن ماجه والدارى)

1914. Sayyidah Fatimah bint Qays رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Apart from zakah (Annual due charity), there are other dues on property. He recited the verse:

لَيْسَ الْبِرَّاتُ تُولُّوْا وُجُوْهُكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ الْآيَةِ

{It is not virtue that you turn your faces to the east and to the west...} (entire verse 2:177)

COMMENTARY: Apart from the *fard zakah* (Annual due charity), optional charity also fetches tremendous reward. One must not deprive the beggar and anyone who asks for a loan. Even if people ask for household utensils for some time they must not be denied. Little things like water, salt, etc must also be given if anyone requires them. The dues in anyone's property are detailed in the full verse:

لَيْسَ الْبِرَّاتُ تُولُّوْا وُجُوْهُكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ -

{It is not virtue that you turn your faces to the east and to the west; but true virtue is of him who believes in Allah, and the last Day, and the angels, and the Book, and the prophets, and gives his wealth, for love of him to the kindred, and to the orphans and the needy, and the wayfarer, and to the those who ask, and to set slaves free; and (or him who) establishes the *salah* and pays the *zakah* (Annual due charity)} (2:177)

Allah describes the believers as those who spend their wealth on their relative, orphans, poor, needy and so on. They offer *salah* and pay the *zakah* (Annual due charity). Thus Allah first mentions the optional charity and then the *fard zakah* (Annual due charity).

NOT PROPER TO DENY WATER & SALT

(١٩١٥) وَعَنْ بُهَيْسَةَ عَنْ أَبِيهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الشَّيْءُ الَّذِي لَا يَحِلُّ مَنَعُهُ قَالَ الْمَاءُ قَالَ يَا نَبِيَّ اللَّهِ مَا الشَّيْءُ الَّذِي لَا يَحِلُّ مَنَعُهُ قَالَ الْمِلْحُ قَالَ يَا نَبِيَّ اللَّهِ مَا الشَّيْءُ الَّذِي يَحِلُّ مَنَعُهُ قَالَ آبُ تَفْعَلُ الْخَيْرَ خَيْرٌ لَكَ (رواه ابوداؤد)

1915. Sayyidah Buhaysah رضى الله عنه narrated that from her father that he asked, "O Messenger of Allah, what is it that it is unlawful to deny?" He said, "Water." He asked again, "O prophet of Allah, what is it that it is disallowed to refuse?" He said, "Salt" He asked, "O Prophet of Allah, what is it that it is unlawful to deny?" He

¹ Tirmidhi # 659, Ibn Majah # 1789, Darimi # 1637.

said, That you do good is better for you.”¹

COMMENTARY: After water and salt, both of which one must not deny anyone, the third answer embraces all good and pieties. It says, “Do every good that you can. It is not proper to keep away from doing pious things oneself and to prevent others from doing them. The words (لايجز) (unlawful or disallowed) are used in the sense of (لايبيح) (not proper).

CULTIVATING BARREN LAND

(١٩١٦) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَخْبَى أَرْضًا مَيْتَةً فَلَهُ فِيهَا أَجْرٌ وَمَا أَكَلَتْ
الْعَافِيَةُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ (رواه النسائي والدارمي)

1916. Sayyiduna Jabir رضي الله عنه narrated that Allah’s Messenger صلى الله عليه وسلم said, “He who revives a dead land (by cultivating it) has a reward for it and if any creature (beast or man) eats from it then it is counted as a sadaqah (charity) from him.”²

MERIT OF LOANING SOMETHING

(١٩١٧) وَعَنِ الْبَرَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَنَّعَ مَنَعَةً لَبِنٍ أَوْ وَرْقٍ أَوْ هَدَى رُفَاقًا
كَانَ لَهُ مِثْلُ عَتَقِي رَقَبَةٍ - (رواه الترمذی)

1917. Sayyiduna Al-Bara رضي الله عنه narrated that Allah’s Messenger صلى الله عليه وسلم said, “If anyone lends a milk-yielding animal, or silver coins (meaning, some money), or directs someone (who has lost his bearings) on the correct way, then it is like setting free a slave (in terms of reward).”³

THE PROPHET MUHAMMAD’S GUIDANCE صلى الله عليه وسلم

(١٩١٨) وَعَنْ أَبِي جُرَيْجٍ بْنِ سُلَيْمٍ قَالَ أَتَيْتُ الْمَدِينَةَ فَرَأَيْتُ رَجُلًا يَصُدُّ النَّاسَ عَنْ رَأْيِهِ لَا يَقُولُ
شَيْئًا إِلَّا صَدَرُوا عَنْهُ فُلْتُ مَنْ هَذَا قَالُوا هَذَا رَسُولُ اللَّهِ قَالَ فُلْتُ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ مَرَّتَيْنِ
قَالَ لَا تَقُلْ عَلَيْكَ السَّلَامُ عَلَيْكَ السَّلَامُ تَحِيَّةُ النَّبِيِّ قُلْ السَّلَامُ عَلَيْكَ فُلْتُ أَنْتَ رَسُولُ اللَّهِ فَقَالَ أَنَا
رَسُولُ اللَّهِ الَّذِي إِنْ أَصَابَكَ ضُرٌّ فَدَعْوَتُهُ كَشَفَهُ عَنْكَ وَإِنْ أَصَابَكَ عَامْرٌ سَنَةٍ فَدَعْوَتُهُ أَنْبَتَهَا لَكَ
وَإِذَا كُنْتَ بِأَرْضٍ فَفَرِّ أَوْ فَلَاحٍ فَصَلِّتْ رَأْسَكَ فَدَعْوَتُهُ رَدَّهَا عَلَيْكَ فُلْتُ إِعْهَدْ لِي قَالَ لَا تَسْبِنَنَّ أَحَدًا قَالَ
فَمَا سَبَبْتُ بَعْدَهُ حُرًّا وَلَا عَبْدًا وَلَا بَعِيرًا وَلَا شَاةً قَالَ وَلَا تَخْفَرَنَّ شَيْئًا مِنَ الْمَعْرُوفِ وَإِنْ تَكَلَّمَ أَخَاكَ
وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجْهَكَ إِنْ دَالَكَ مِنَ الْمَعْرُوفِ وَإِزْفَعُ إِزَارَكَ إِلَى نِصْفِ السَّاقِ فَإِنْ آتَيْتَ قَالِي
الْكُفْبَيْنِ وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَأَتَمَّا مِنَ الْمُخَيَّلَةِ وَإِنْ لَمْ يَجِبْ الْمُخَيَّلَةَ وَإِنْ أَمْرٌ سَمَّكَ
وَعَيْتَكَ بِمَا تَعْلَمُ فَيَتَّعِزُّ بِهَا تَعْلَمُ فِيهِ فَأَتَمَّا وَبِأَلِ ذَلِكَ عَلَيْهِ - رَوَاهُ أَبُو دَاوُدَ وَرَوَى التِّرْمِذِيُّ مِنْهُ

¹ Abu Dawud # 3476, Musnad Ahmad 3-480 Darimi # 2613.

² Abu Dawud # 3074, Tirmidhi # 1379, Darimi # 2607, Muwatta Maalik # 27 (Aqdiyah).

³ Tirmidhi # 1957, Musnad Ahmad 4-285.

حَدِيثُ السَّلَامِ وَفِي رِوَايَةٍ فَيَكُونُ لَكَ أَجْرُ ذَلِكَ وَوَيْبَالُهُ عَلَيْهِ

1918. Sayyiduna Abu Jurayy Jabir ibn Sulaym رضى الله عنه narrated that when he came to Madinah, he saw a man whose advice was respected by the people. Whatever he said, they abided by it. He asked about him and was told that he was Allah's Messenger صلى الله عليه وسلم. So he said twice, "On you be peace عليه السلام, O Messenger of Allah!" But, he corrected him, "Do not say عليه السلام (on you be peace), for it is the salaam to the dead. Rather, say (Arabic) (peace be on you)." He asked, "Are you Allah's Messenger?" He said (Yes) I am the Messenger of Allah who if harm afflicts you and you call him, He will remove it from you. And, if a year of famine strikes you, and you pray to him, He will make it grow for you. And, if you are in wilderness or a desert and your riding beast is lost, and you pray to him, He shall return it to you." He (Abu Jurayy) رضى الله عنه said, "Do give me some advice." He said, "Do not abuse anyone." He confirmed that after that he never abused a freeman or a slave, a camel or a sheep. He (the Prophet) صلى الله عليه وسلم said, "Do not belittle any act of piety, even a cheerful face before your brother when you speak to him is an act of kindness wear your lower garment up to your shin, but if you do not like it, then keep it up to the ankles. But, beware of letting it trial, for that is a form of pride and Allah does not love pride (and arrogance). If anyone reviles you and finds fault with you for what he knows about you, do not (retaliate to) reproach him for what you know of him, because the sin of that (which he does) will be on him."

According to another version: "While the reward for that will be for you, the sin will be on him."

COMMENTARY: Sayyiduna Jabir رضى الله عنه offered the salaam twice because perhaps the Prophet Muhammad صلى الله عليه وسلم did not hear him the first time, or he wished to correct him. To say alayka as-salaam (on you be peace) was the custom during pre-Islamic times among the Arabs. The Prophet Muhammad صلى الله عليه وسلم pointed out to this custom and did not mean that one should use these words for the dead as prayer for them or greetings. As for never abusing anyone, the ulama (Scholars) say that it is allowed to refer as bad to one who has died as a disbeliever. However, it is better to keep one's tongue occupied in the dhikr of 'Allah, Lord of might, and never to speak ill of anyone because to occupy oneself in other than Allah will only cause loss. After all, there is no harm in not calling anyone bad. In fact, the ulama (Scholars) go so far as to say that there is no harm in cursing the devil even.

Just as it is disallowed to let the lower garment (pyjamas or wrapper or such like) hang below the ankles, so too it is not allowed to wear a shirt or overall or coat hanging past the ankles. The addition is in another version carried by Tirmidhi. This means that apart from Abu Dawud, Tirmidhi too has the complete hadith though its words may be interposed.

ONLY WHAT IS GIVEN IN ALLAH'S PATH REMAINS

(١٩١٩) وَعَنْ عَائِشَةَ أَهْمُرُ نَجْوَا سَاءَةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَقِيَ مِنْهَا قَالَتْ مَا بَقِيَ إِلَّا كَيْفُهَا قَالَ بَقِيَ كُلُّهَا غَيْرُ كَيْفُهَا - رَوَاهُ التِّرْمِذِيُّ وَصَحَّحَهُ -

1919. Sayyidah Ayshah رضى الله عنها narrated that they slaughtered a sheep. Allah's Messenger صلى الله عليه وسلم asked, "What remains from it?" She said, "Nothing of it

remains but its shoulder piece." He corrected her, "Rather, everything of it remains except its shoulder."¹

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم said, "In fact, only that remains of the sheep's flesh as has been given away to the people because that fetches reward. What is stored in the house will perish. This refers to the verse:

مَا عِنْدَكُمْ يَنْقُذُ وَمَا عِنْدَ اللَّهِ بَاقٍ

{That which is with you comes to end, and that which is with Allah is lasting} (16:96)

CONCEALING FAULTS OF OTHER PEOPLE

(١٩٢٠) وَعَنْ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا إِلَّا كَانَتْ فِي حِفْظِ مِنَ اللَّهِ مَا دَامَ عَلَيْهِ مِنْهُ خِرْقَةٌ (رواه احمد والترمذى)

1920. Sayyiduna Ibn Abbas رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "No Muslim will clothe a Muslim a garment without being in Allah's protection as long as a shred of it remains on the man."²

COMMENTARY: Apart from this, the reward in the hereafter will be limitless.

SADAQAH (CHARITY) IN SECRET

(١٩٢١) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يَرْفَعُهُ قَالَ ثَلَاثَةٌ يُحِبُّهُمُ اللَّهُ رَجُلٌ قَامَ مِنَ اللَّيْلِ يَسْتَلُوا كِتَابَ اللَّهِ وَرَجُلٌ يَصَدَّقُ بِصَدَقَةٍ يَمْنِينِهِ يُخْفِيهَا أَرَاهُ قَالَ مِنْ شِمَالِهِ وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَأَهْرَمَ أَصْحَابُهُ فَأَسْتَقْبَلَ الْعَدُوَّ وَرَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَيْرٌ مَحْفُوظٌ أَحَدٌ رَوَاهُ أَبُو بَكْرٍ بْنُ عَيَّاشٍ كَثِيرُ الْعَلَطِ

1921. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated in a marfu form that "Allah's Messenger صلى الله عليه وسلم said, "There are three whom Allah, the majestic, the Glorious, loves;

- (i) A man who stands up during the night and recites the Book of Allah.
- (ii) A man who gives sadaqah (charity) with his right hand and keeps it a secret" (and the narrator assumed that he also said "from his left hand). And,
- (iii) A man who is on an expedition and continues to fight the enemy even though his companions are defeated badly."³

Tirmidhi said that this hadith is weak. One of the sub-narrators Abu Bakr ibn Ayyash was given to make many mistakes.

COMMENTARY: The hadith teaches manners that charity should be given with the right hands. It should be given secretly so that the recipient does not feel humiliated. The aim should be to obtain Allah's pleasure without design to impress people. That would earn abundant reward.

(١٩٢٢) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ يُحِبُّهُمُ اللَّهُ وَثَلَاثَةٌ يُبْخِضُهُمُ اللَّهُ فَأَمَّا الَّذِينَ يُحِبُّهُمُ اللَّهُ فَرَجُلٌ آتَى قَوْمًا فَسَأَلَهُمُ بِاللَّهِ وَأَمَرَ يَسْأَلُهُمْ لِقَرَابَةِ بَيْنَتِهِ وَبَيْنَتِهِمْ فَمَنَعُوهُ فَتَحَلَّفَ رَجُلٌ

¹ Tirmidhi # 2478, Musnad Ahmad 6-50.

² Tirmidhi # 2492, Musnad Ahmad.

³ Tirmidhi # 2574, Nasai'i # 2570.

بِأَعْيَانِهِمْ فَأَعْطَاهُ سِرًّا لَا يَعْلَمُ بِعَطِيَّتِهِ إِلَّا اللَّهُ وَالَّذِي أَعْطَاهُ وَقَوْمٌ سَارُوا لِيَسْتَهْمُرَ حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ وَمَا يَغْدُلُ بِهِ فَوَضَعُوا رُؤُوسَهُمْ فَقَامَ يَتَمَلَّقُنِي وَيَسْأَلُونِي أَيَّتِي وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقِيَ الْعَدُوَّ فَهَزَمُوا فَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يُفْتَحَ لَهُ وَالثَّلَاثَةُ الَّذِينَ يُبْخِضُهُمُ اللَّهُ الشَّيْخُ الرَّائِي وَالْفَقِيرُ الْمُحْتَالُ وَالْعَبْدِيُّ الظَّلْمُومُ - رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ -

1922. Sayyiduna Abu Dharr رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Three people Allah loves and three He dislikes. As for those whom He loves, they are:

- (i) A man, among a group of people to whom someone comes and requests for something in the name of Allah and not by virtue of any relationship between him and them, but they do not give him any thing - so he withdraws and meets him in private and gives him (what he had requested) unknown to anyone except Allah and he to whom he gives.
- (ii) A man who travels with some people at night till they go to sleep, loving sleep over everything else, but he stands to beseech me (Allah) and recite His verses.
- (iii) A man who is part of an expedition who meet their enemy who overwhelm them, but he puffs out his chest and fights them till he is slain or is given victory.

As for those whom Allah dislikes they are an old man who commits adultery, an arrogant beggar and a rich oppressor."¹

COMMENTARY: The hadith is narrated as a saying of the Prophet Muhammad صلى الله عليه وسلم, but at the words where the traveller stands in prayer, he is said 'to beseech me.' This shows that it is a hadith Qudsi meaning a saying of Allah. However, the fact is that it is throughout the Prophet Muhammad's صلى الله عليه وسلم saying reproducing what Allah had mentioned to him but at this particular point, the Prophet Muhammad صلى الله عليه وسلم quoted Allah directly to express that man's devotion.

As for the old man who commits adultery, the word Shaykh in the Arabic could mean 'an old man' or 'a married man,' whether young or old a sin the abrogated verse.

الشَّيْخُ وَالشَّيْخَةُ إِذَا رَأَيْتَا فَارْجُمُوهُمَا أَلْبَيْتَةَ نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

(The married man and the married woman, when they commit adultery, stone them both, a chastisement prescribed by Allah is Mighty, wise.)

The arrogant beggar is also disliked by Allah, However, if he is arrogant against a person who is himself proud and haughty then he is exempted. Rather, his arrogance will be regarded as sadaqah (charity) and he will get reward equivalent to the reward of Sadaqah (charity). It is said of Bashir ibn Harith رحمه الله that he asked Sasyyiduna Ali رضي الله عنه in his dream, "O amir ul muminin, do proffer me some counsel." He said, "The affluent must be kind and sympathetic to the poor to earn Divine pleasure and reward. And the poor must rely on Allah and be indifferent to the rich."

These bad traits are bad if found in anyone but they are more marked in the three people named here.

¹ Tirmidhi # 2577, Nasai'i # 2566, Musnad Ahmad 5-153.

(١٩٢٣) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَلَقَ اللَّهُ الْأَرْضَ جَعَلَتْ تَمِيذُ فَخَلَقَ الْجِبَالَ فَقَالَ بِهَا عَلَيْهَا فَاسْتَقَرَّتْ فَمَحَجَبَتْ الْمَلَائِكَةَ مِنْ شِدَّةِ الْجِبَالِ فَقَالُوا يَا رَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٍ أَشَدُّ مِنَ الْجِبَالِ قَالَ نَعَمْ الْحَدِيدُ فَقَالُوا يَا رَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٍ أَشَدُّ مِنَ الْحَدِيدِ قَالَ نَعَمْ النَّارُ فَقَالُوا يَا رَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٍ أَشَدُّ مِنَ النَّارِ قَالَ نَعَمْ الْمَاءُ فَقَالُوا يَا رَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٍ أَشَدُّ مِنَ الْمَاءِ قَالَ نَعَمْ الرِّيحُ فَقَالُوا يَا رَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٍ أَشَدُّ مِنَ الرِّيحِ قَالَ نَعَمْ ابْنُ آدَمَ تَصَدَّقَ صَدَقَةٌ بِسَمِيئِهِ يُخْفِيهَا مِنْ شِمَالِهِ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ وَذَكَرَ حَدِيثُ مُعَاذِ الصَّدَقَةَ تُظْفِي الحَطِيبَةَ فِي كِتَابِ الْإِيمَانِ -

1923. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When Allah created the earth, it began to shake. So He created the mountains and commanded them to stabilize it and it achieved stability. The angels were amazed at the hardness (strength) of the mountains and asked, "O Lord, is there is Your creation anything harder than the mountains?" He said, "Yes, iron," They asked if there was anything harder than iron and He said, "It is fire." They asked, "O Lord, is there anything in your creation harder than fire? He said, "Yes, water." They asked, "O Lord, is there is Your creation anything harder than water?" He said, "It is wind," and they asked if there was in His creation anything harder than wind. He said, "Yes, He is the son of Aadam who given charity with his right hand keeping it concealed from his left hand."¹

COMMENTARY: The concealed sadaqah (charity) of the son of Aadam عليه السلام is the strongest because it calls for extreme resistance to the base soul, compulsion on one's temperament and defence against the devil. The mountains, iron, fire, water and wind do not call for such efforts, it is innate to man to publicize his generosity and to smother this nature he has to be strong. He is strong also because he gains the pleasure of Allah which is the most superior thing of all.

The hadith of Mu'adh رضي الله عنه that sadaqah (charity) extinguishes sins is in the Book of Faith. (Hadith # 29 - Mu'adh ibn Jabal: رضي الله عنه 'inform me... of the deed that will cause me to enter paradise... charity extinguishes sin as water extinguishes fire.)

SECTION III

الْفَضْلُ الثَّالِثُ

PAIRS OF EVERYTHING IN CHARITY

(١٩٢٤) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ مُسْلِمٍ يُنْفِقُ مِنْ كُلِّ مَالٍ لَهُ رَوْحَيْنِ فِي سَبِيلِ اللَّهِ إِلَّا اسْتَقْبَلَتْهُ حَجَبَةُ الْجَنَّةِ كُلُّهُمْ يَدْعُوهُ إِلَى مَا عِنْدَهُ فُلْتُ وَكَيْفَ ذَلِكَ قَالَ إِنَّ كَانَتْ إِبِلًا فَبِعْدْرَيْنِ وَإِنْ كَانَتْ بَقَرَةً فَبَقَرَتَيْنِ (رواه النسائي)

1924. Sayyiduna Abu Dharr رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said,

¹ Tirmidhi # 3380, Musnad Ahmad 3-124.

"If any Musim gives away in Allah's path a pair of everything that he possesses then all the keepers of paradise will receive him and invite him to what they have." Abu Dharr رضي الله عنه asked him how that would be, and he said, "If there are camels, they would be two. If there are cows, they would be two."¹

SHADE WILL BE SADAQAH (CHARITY)

(١٩٢٥) وَعَنْ مَرْثِدِ بْنِ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ زِلَّ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ صَدَقَتُهُ (رواه احمد)

1925. Sayyiduna Marthad ibn Abdullah رحمه الله reported that one of the sahabah (Prophet's companions) رضي الله عنهم of Allah's Messenger صلى الله عليه وسلم said to him that he heard Allah's Messenger صلى الله عليه وسلم say, "On the day of resurrection, the believer's shade will be his sadaqah (charity)."²

COMMENTARY: On the day of resurrection, sadaqah (charity) will be a means of deliverance and rest. Or, it will turn the man's rewards into a shade and save him from the heat.

SPEND MORE ON THE DAY OF AASHURAH

(١٩٢٦-١٩٢٧) وَعَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ وَسَّعَ عَلَى عِيَالِهِ فِي النَّفَقَةِ يَوْمَ عَاشُورَاءَ وَسَّعَ اللَّهُ عَلَيْهِ سَائِرَ سَنَةٍ قَالَ سُفْيَانُ إِنَّا قَدْ جَرَّبْنَاهُ فَوَجَدْنَا كَذَلِكَ. رَوَاهُ رِزِينٌ وَرَوَى الْبَيْهَقِيُّ فِي شُعْبِ الْإِيمَانِ عَنْهُ وَعَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَجَابِرٍ وَصَعْفَةَ.

1926. Sayyiduna Ibn Mas'ud رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If any one spends generously on his family on the day of Aashurah, then Allah will be generous to him throughout the rest of the year." Sufyan رحمه الله said that he tried it and found it to be as stated.³

1927. Sayyiduna Ibn Mas'ud رضي الله عنه, Abu Hurayrah رضي الله عنه, Abu Sa'eed and Jabir رضي الله عنه also narrated (this hadith).⁴

COMMENTARY: Though bayhaqi has termed this hadith as weak, he has also confirmed that it is sound through another line of transmission.

Some people cite a hadith that collyrium or kohl should be applied to the eyes on the day of aashurah, but there is no truth about it. Similarly, there is no basis for the hadith about ten deeds on the day of aashurah.

However, it is established through sound ahadith that fasting must be observed on the day of aashurah and food must be served generously. There is nothing apart from this.

REWARD OF SADAQAH (CHARITY) IS MANIFOLD

(١٩٢٨) وَعَنْ أَبِي أُمَامَةَ قَالَ قَالَ أَبُو ذَرٍّ يَا نَبِيَّ اللَّهِ أَرَأَيْتَ الصَّدَقَةَ مَاذَا هِيَ قَالَ أَصْعَافٌ مُصَاعَفَةٌ وَعِنْدَ اللَّهِ الْكَرِيمِ (رواه احمد)

¹ Nasai'i # 3185, Musnad Ahmad 5-151, Darimi # 2403.

² Musnad Ahmad 4-147.

³ Tabarani Kabir - in Kanz ul Eeman § 44259.

⁴ Bayhaqi in Shu'ab ul Eeman # 3795.

1928. Sayyiduna Abu Umamah رضي الله عنه narrated that Sayyiduna Abu Dharr رضي الله عنه asked, "O Prophet of Allah, about this sadaqah (charity), tell me what is it in terms of reward?" He said, "Its reward is multiplied many times. And, with Allah it is much more."¹

COMMENTARY: The number multiplies to between ten times and seven hundred times. If Allah wishes, it could be more.

وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ

{And Allah multiplies in manifold to whom He will} (2:261)

CHAPTER - VIII

THE SUPERIOR MOST SADAQAH (CHARITY)

بَابُ أَفْضَلِ الصَّدَقَةِ

SECTION I

أَفْضَلُ الْأَوَّلِ

THE BEST SADAQAH (CHARITY)

(1929) عَنْ أَبِي هُرَيْرَةَ وَحَكِيمِ بْنِ جَزَائِمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الصَّدَقَةِ مَا كَانَ

عَنْ ظَهْرِ غَنِيِّ وَابْتَدَأَ بِمَنْ تَعُولُ - رَوَاهُ الْبُخَارِيُّ وَرَوَاهُ مُسْلِمٌ عَنْ حَكِيمٍ وَخَدَّه -

1929. Sayyiduna Abu Hurayrah رضي الله عنه and Sayyiduna Hakim ibn Hizam رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The best sadaqah (charity) is that which retains (the giver's) self sufficiency. And, begin with those for whom you are responsible."²

COMMENTARY: Self sufficiency of the giver is retained so that he does not become poor and needy after paying the sadaqah (charity). He should continue to have enough for his family's needs and may give away the surplus in Allah's name.

The Prophet Muhammad صلى الله عليه وسلم made it more clear when he said immediately after that; Begin with your wards or dependants. If anything remains then attend to strangers.

OR, CONTENT HEART: Apart from the foregoing advice that the giver must retain enough for his family, the ruling is that if anyone is satisfied at heart and spends his wealth in Allah's path relying on Him to make him self-sufficient then it is an exceptional case. There is the example of Sayyiduna Abu Bakr رضي الله عنه who gave away all his wealth and property for the sake of Allah. The Prophet Muhammad صلى الله عليه وسلم asked him what he had left behind for his family. He said, "Allah's!" He had placed reliance on Allah who had been giving him abundant wealth and would bestow on him again. His example is the highest degree of self reliance. The next degree follows when one cannot achieve the self reliance through such contentment. Then one must keep self sufficiency through one's property. One must not spend in Allah's path till one must not spend in Allah's path till one becomes poor himself. Something must be kept aside for one's personal needs and needs of one's family.

¹Musnad Ahmad 5-178.

²Bukhari # 1426, Muslim # 95-1034, Abu Dawud # 1676, Nasai'i # 2542, Musnad Ahmad 2-452.

SPENDING ON FAMILY

(١٩٣٠) وَعَنْ أَبِي مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةً - (متفق عليه)

1930. Sayyiduna Abu Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When a Muslim spend on his family and expects reward for it (from Allah). This spending amount to a highly approved) sadaqah (charity)."¹

(١٩٣١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِينَارٌ دِينَارٌ أُنْفَقَتْهُ فِي سَبِيلِ اللَّهِ وَدِينَارٌ أُنْفَقَتْهُ فِي رَقَبَةٍ وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مَسْكِينٍ وَدِينَارٌ أُنْفَقَتْهُ عَلَى أَهْلِكَ أَعْظَمُهَا أَجْرًا الَّذِي أُنْفَقَتْهُ عَلَى أَهْلِكَ (رواه مسلم)

1931. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "You may spend a dinar in Allah's path, a dinar to emancipate a slave, a dinar on a poor person and a dinar on your family. The best of these in terms of reward against them in the one that you spend on your family."²

(١٩٣٢) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ دِينَارًا يُنْفِقُهُ عَلَى عِيَالِهِ وَدِينَارًا يُنْفِقُهُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللَّهِ وَدِينَارًا يُنْفِقُهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ (رواه مسلم)

1932. Sayyiduna Thawban رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The best dinar that a man spends is the dinar he spends on his family, the dinar he spends on his animal in Allah's path and the dinar he spends on his companions (who wage jihad) in Allah's path."³

(١٩٣٣) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَلَيْ أَجْرٌ أَوْ أَنْفَقَ عَلَى بَنِي أَبِي سَلَمَةَ إِذَا مَا هُمْ بَنِي فَقَالَ أَنْفَقِي عَلَيْهِمْ فَلَيْتَ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ (متفق عليه)

1933. Sayyidah Umm Salamah رضى الله عنه narrated that she asked "O Messenger of Allah is there a reward for me for spending on the sons of Abu Salamah رضى الله عنه they are only my sons?" He said, "spend on them. You will receive reward for what you spend on them."⁴

COMMENTARY: When Abu Salamah رضى الله عنه died, Umm Salamah رضى الله عنه married the Prophet Muhammad صلى الله عليه وسلم. She asked him about her children from Abu Salamah رضى الله عنه and, perhaps, Abu Salamah's رضى الله عنه children for his previous marriages, her step children.

SADAQAH (CHARITY) TO ONE'S SPOUSE

(١٩٣٤) وَعَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقَنَّ يَا مَعْشَرَ النِّسَاءِ وَلَوْ مِنْ حُلِيِّكُنَّ قَالَتْ فَرَجَعْتُ إِلَى عَبْدِ اللَّهِ فَقُلْتُ إِنَّكَ بِرَجُلٍ خَفِيئٌ ذَاتِ الْيَدِ وَارٍ

¹ Bukhari # 5351, Muslim # 35-1034, Nasai'i # 2545, Darimi # 3664, Musnad Ahmad 5-273.

² Muslim # 39.995, Musnad Ahmad 2-476.

³ Muslim # 38.994, Musnad Ahmad 5-277.

⁴ Bukhari # 1467, Muslim # 45-1001, Musnad Ahmad 4-503.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَمَرَنَا بِالصَّدَقَةِ فَأَتَيْهِ فَاسْأَلْهُ فَإِنَّكَ كَأَنَّكَ لَمُجْتَرِي عَيْنِي
وَالْأَصْرُ فَمَتَمَّهَا إِلَى غَيْرِكُمْ قَالَتْ فَقَالَ لِي عَبْدُ اللَّهِ بَلِ انْتَبِهِي أَنْتِ قَالَتْ فَاذْطَلَقْتُ فَإِذَا امْرَأَةٌ مِنَ الْأَنْصَارِ
بِبَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاجَتِي حَاجَتِي حَاجَتِي قَالَتْ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَدْ أَلْقَيْتَ عَلَيْهِ الصَّهَابَةَ فَقَالَتْ فَخَرَجَ عَلَيْنَا بِبِلَالٍ فَقُلْنَا لَهُ إِنَّتِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبِرْهُ
إِنَّ امْرَأَتَيْنِ بِالْبَابِ تَسْأَلَانِيكَ الصَّدَقَةَ عَنْهُمَا عَلَى أَرْوَاجِهِمَا وَعَلَى آيَتَامٍ فِي حُجُورِهِمَا وَلَا
مُخْبِرَهُ مَنْ نَحْنُ قَالَتْ فَدَخَلَ بِبِلَالٍ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ هُمَا قَالَ امْرَأَةٌ مِنَ الْأَنْصَارِ وَرَيْتِيبَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْ
الزَّيْنَبِ قَالَ امْرَأَةٌ عَبْدِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُمَا اجْرَابِ اجْرَابِ اجْرَابِ اجْرَابِ
الصَّدَقَةِ - مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِسُلَيْمٍ -

1934. Sayyiduna Zaynab رضي الله عنه, the wife of Sayyiduna Abdullah ibn Mas'ud رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم exhorted women to give sadaqah (charity) even if it be some of their jewellery. She returned to Abdullah رضي الله عنه and told him that he was a man of insufficient means and Allah's Messenger صلى الله عليه وسلم had instructed them to give sadaqah (charity). So, he should go and ask him if she could give it to him in which case she would give it to him or else she would give to another person. But, he advised her to go herself. She went only to find a woman of the Ansar at the door of Allah's Messenger صلى الله عليه وسلم having come with the same question as she. Since they hesitated to ask Allah's Messenger صلى الله عليه وسلم directly, they requested Sayyiduna Bilal رضي الله عنه to go to Allah's Messenger صلى الله عليه وسلم and ask him if they could give sadaqah (charity) to their husbands and to orphans who are dependant on them, but he was not to disclose to him their identity. Accordingly, Sayyiduna Bilal رضي الله عنه went in and asked him. Allah's Messenger صلى الله عليه وسلم asked, "Who are the woman?" He said that there was the Ansar woman and Zaynab. He asked, "which Zaynab?" He said, "The wife of Abdullah." Allah's Messenger صلى الله عليه وسلم said, "They will earn two rewards. A reward for kinship and another for sadaqah (charity) will be theirs."

COMMENTARY: Allah had given the Prophet Muhammad صلى الله عليه وسلم such an we-inspiring personality that people hesitated to put to him questions suddenly. Moreover, they respected him very much.

Sayyiduna Bilal رضي الله عنه had no option but to disclose the woman's identities when the Prophet Muhammad صلى الله عليه وسلم asked him about them (otherwise he would not have named them).

THE RULING: The ulama (Scholars) agree that a husband must not give his *zakah* (Annual due charity) to his wife. But, when it is the other way about, Imam Abu Hanifah رحمه الله ruled that a woman should not give her *zakah* (Annual due charity) to her husband because often both are co-sharers in the (husband's) income by custom. (Hence, if she will give *zakah* (Annual due charity) to her husband, she too will benefit from that property which is

forbidden). However, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله ruled that as a man is permitted to give *zakah* (Annual due charity) to his wife, so too, a wife may give her *zakah* (Annual due charity) to her husband. (This is their opinion on *zakah* (Annual due charity) of spouse to one another).

Because of this difference of opinion, we might assume that Imam Abu Hanifah رحمه الله considered the sadaqah (charity) in the hadith to apply to the optional sadaqah (charity) while his two companions held that it could apply to both optional as well as *fard* sadaqah (charity).

SADAQAH (CHARITY) TO RELATIVES

(١٩٣٥) وَعَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ أَنَّهَا أَخْتَقَمَتْ وَوَيْدَةً فِي زَمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَوْ أَعْطَيْتَهَا أَخْوَالَكَ كَانَتْ أَعْظَمَ لِأَجْرِكَ (متفق عليه)

1935. Sayyidah Maymunah bint al Harith رضى الله عنه narrated that she set free a female slave during the times of Allah's Messenger صلى الله عليه وسلم. She mentioned that to him and he said, "Had you given her to your maternal uncles, that would have earned you more reward."¹

BS CONSIDERATE TO NEIGHBOUR

(١٩٣٦) وَعَنْ عَائِشَةَ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ لِي جَارَيْنِ فَأَيُّهُمَا أُهْدِي قَالَ إِلَى أَقْرَبِهِمَا مِنْكَ بَابًا - (رواه البخارى)

1936. Sayyidah Ayshah رضى الله عنها asked Allah's Messenger صلى الله عليه وسلم that she had two neighbours. To which of them she should send her gifts? He said, "To the one nearer to your door."²

COMMENTARY: It does not mean that the other neighbour should be ignored. Rather, preference should be given to the nearest neighbour.

(١٩٣٧) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا طَبَخْتَ مَرَقَةً فَأَكْثِرْ مَاءَ هَا وَتَعَاهَدْ جِيرَانَكَ (رواه مسلم)

1937. Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you prepare gravy, put in more water and think of your neighbours."³

SECTION II

الْفَضْلُ الثَّانِي

SADAQAH (CHARITY) OF THE POOR

(١٩٣٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ جُهْدُ الْمُقْبِلِ وَابْتِدَاءُ يَمَنِ تَعُولُ - (رواه ابوداؤد)

1938. Sayyiduna Abu Hurayrah رضى الله عنه narrated that he asked, "Which sadaqah (charity) is the best?" He said, "The effort of one with little property. Begin to give with those who are under your responsibility."⁴

¹ Bukhari # 2592, Muslim # 44.999, Abu Dawud # 1689.

² (2): Bukhari # 2595, Musnad Ahmad # 6-175.

³ Muslim # 142-2625, Darimi # 2079.

⁴ Abu Dawud # 1677.

COMMENTARY: The first hadith of this chapter (# 1929) describes the best sadaqah (charity) as the one that leaves self sufficiency. If that is what refers to the heart that is content then the two hadith are reconciled. If not, then that hadith is about one who is not perfect in relying on Allah. While this person relies on Allah perfectly.

TO RELATIVES

(١٩٣٩) وَعَنْ سُلَيْمَانَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْصَدَقَةُ عَلَى الْمُسْكِينِ صَدَقَةٌ

وَهِيَ عَلَى ذِي الرَّحْمِ ثِنْتَانِ صَدَقَةٌ وَصَلَّةٌ (رواه احمد والترمذى والنسائى وابن ماجه والدارمى)

1939. Sayyiduna Salman ¹ ibn Aamir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Sadaqah (charity) given to the needy is one Sadaqah (charity), but given to a relative, it is two deeds: a sadaqah (charity) and joining ties of kinship."²

(١٩٤٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عِنْدِي دِينَارٌ قَالَ أَنْفِقْهُ عَلَى

نَفْسِكَ قَالَ عِنْدِي آخَرَ قَالَ أَنْفِقْهُ عَلَى وَآدِكَ قَالَ عِنْدِي آخَرَ قَالَ أَنْفِقْهُ عَلَى آهْلِكَ قَالَ عِنْدِي آخَرَ قَالَ

أَنْفِقْهُ عَلَى خَادِمِكَ قَالَ عِنْدِي آخَرَ قَالَ أَنْتَ أَعْلَمُ (رواه ابو داؤد والنسائى)

1940. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a man came to the Prophet Muhammad صلى الله عليه وسلم and said, "I have a dinar." He said, "Spend it on yourself" He said, "I have another." He said, "Spend it on your children." He disclosed that he had one more and he said, "Spend it on your wife." He again disclosed another and was told to spend it on his servant when he said that he had one more. The Prophet Muhammad صلى الله عليه وسلم said, "You should know better where to spend it."³ (Find out the deserving.)

SOME OF THE BEST & THE WORST OF PEOPLE

(١٩٤١) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ رَجُلٌ مُمْسِكٌ

بِعَتَابِ قَتْرِهِ فِي سَبِيلِ اللَّهِ أَلَا أُخْبِرُكُمْ بِالَّذِي يَتْلُوهُ رَجُلٌ مُعْتَزِلٌ فِي عُيُومَةٍ لَهُ يُوَدَّى حَقُّ اللَّهِ فِيهَا أَلَا

أُخْبِرُكُمْ بِشَرِّ النَّاسِ رَجُلٌ يُسْأَلُ بِاللَّهِ وَلَا يُعْطَى بِهِ (رواه الترمذى والنسائى والدارمى)

1941. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Shall I not inform you of the best of all people? He is the man who holds his horse's rein in Allah's path (in the battlefield to fight the infidels). Shall I not inform you of one who follows him? He is the man who secludes himself with a few goats that he owns and pays the right of Allah on them (retiring to a desert and subsisting on the goats and paying the zakah (Annual due charity) on them when due). Shall I not inform you of the worst of all people? He is a man who is asked for something in Allah's name but he does not pay anything at all."⁴

¹ The name is Salman in all the book of hadith. Mazahir Haq has Sulayman and the Mishkat's English translation of Rabson also his Sulayman.

² Tirmidhi # 658, Nasai'i # 2582, Ibn Majah # 1844, Musnad Ahmad 4-214, Darimi # 1680.

³ Abu Dawud # 1691, Nasai'i # 2535.

⁴ Tirmidhi # 1652, Nasai'i # 2569, Darimi # 2395, Muwatta Maalik # 4 (Jihad).

(١٩٤٢) وَعَنْ أُمِّ مَجِيدٍ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُدُّو السَّائِلَ وَلَا تَبْطُلِفِ مُحْرَقًا۔ رَوَاهُ مَالِكٌ وَالنَّسَائِيُّ وَرَوَى التِّرْمِذِيُّ وَأَبُو دَاوُدَ مَعْنَاهُ۔

1942. Sayyidah Umm Bujayd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Turn away the beggar (with something) even with a burnt hoof only."¹

COMMENTARY: Do not let the beggar go empty handed but give him something even the least and the most insignificant thing you can give.

KIND TREATMENT

(١٩٤٣) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنِ اسْتَعَاذَ مِنْكُمْ بِاللَّهِ فَأَعِيذُوهُ وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ وَمَنْ مَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافُوهُ فَإِنْ لَمْ تَجِدُوا مَا تُكَافُوهُ فَادْعُوا لَهُ حَتَّى تَرَوْا آتٍ قَدْ كَافَأْتُمُوهُ۔ (رواه احمد وابوداود والنسائي)

1943. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone asks you for protection in Allah's name, let him have it. If anyone begs in Allah's name, give him something. If any one invites you, accept it. If any one shows you a favour (in words or deeds), return the kind gesture but if you do not find anything to reciprocate the gesture then pray for him till you are convinced that you have recompensed him fully."²

COMMENTARY: If any one seeks protection from you in the name of Allah, then you must respect Allah's name and give him protection. The words could also mean that he seeks refuge in Allah when he is in distress. You should not turn away from him, but try to deliver him from his distress.

According to another hadith, if anyone reciprocates to someone's favour with (جزاك الله خيرا) (May Allah reward you with what is better) then he has returned the favour with more. He concedes that he himself cannot reciprocate fairly, so he hands over his case to Allah who alone can give the reward. It is equivalent to making supplication very often.

THE PRACTICE OF SAYYIDAH AYSHAH رضى الله عنها : When a beggar prayed for her, she first prayed for him and then gave him something. When asked about it, she said, "If I do not pray for him then his and my right will be at par. So, I pray for him and then give him the sadaqah (charity) and earn reward for it."

DO NOT ASK IN ALLAH'S NAME

(١٩٤٤) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُسْأَلُ بِوَجْهِ اللَّهِ إِلَّا الْجَنَّةُ (رواه ابوداود)

1944. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not ask for anything for Allah's sake, except paradise."³

COMMENTARY: Allah's name is great. It is proper that the little things of the world must be sought in His name. Of course, one may pray to Him by virtue of his name for paradise.

¹ Nasai # 2565, Muwatta Maalik 8 (Sifaat unntabi) (Tirmidhi # 665, Abu Dawud # 1667) Musnad Ahmad 6-435.

² Musnad Ahmad 2-68, Abu Dawud # 1672, Nasai'i # 2567.

³ Abu Dawud # 1671.

SECTION III

اللهُ الصَّلَاتُ

ABU TAHA'S رضى الله عنه GENEROSITY

(١٩٤٥) عَنْ أَنَسٍ قَالَ كَانَ أَبُو طَلْحَةَ أَكْثَرَ الْأَنْصَارِ بِالْمَدِينَةِ مَا لَمْ يَنْحَلْ وَكَانَ أَحَبُّ أَمْوَالِهِ إِلَيْهِ بَيْرُحَاءَ وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٌ قَالَ أَنَسٌ فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ لَنْ تَتَأَلَوْا الْبِرَّ حَتَّى تُنْفِقُوا وَمَا تُحِبُّونَ - فَأَمَرَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنْ تَتَأَلَوْا الْبِرَّ حَتَّى تُنْفِقُوا وَمَا تُحِبُّونَ وَإِنْ أَحَبَّ مَا لِي إِلَى بَيْرُحَاءَ وَإِنَّهَا صَدَقَةٌ لِلَّهِ تَعَالَى أَرْجُو بِرَّهَا وَدُخْرَهَا عِنْدَ اللَّهِ فَصَحَّهَا يَا رَسُولَ اللَّهِ حَيْثُ أَرَاكَ اللَّهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيحِ ذَالِكَ مَا لِي رَابِعٌ وَقَدْ سَمِعْتُ مَا قُلْتَ وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ فَقَالَ أَبُو طَلْحَةَ أَفْعَلُ يَا رَسُولَ اللَّهِ فَصَحَّهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ (متفق عليه)

1945. Sayyiduna Anas رضى الله عنه narrated that (Sayyiduna) Abu Talhah رضى الله عنه was a very rich Ansar of Madinah possession very many palm trees. He loved most Bayraha (his garden) that was opposite the mosque (Masjid Nabawi). Allah's Messenger صلى الله عليه وسلم also visited it often and drank its sweet water (and certainly lawful food). When this verse (3:92) was revealed:

لَنْ تَتَأَلَوْا الْبِرَّ حَتَّى تُنْفِقُوا وَمَا تُحِبُّونَ

[You cannot attain virtue unless you expend of that which you love] Abu Tahah رضى الله عنه met the Prophet Muhammad صلى الله عليه وسلم and said, "O Messenger of Allah, Allah says {you cannot attain virtue unless you expend of that which you love} and Bayraha is my property that I cherish most. So, I give it as sadaqah (charity) for Allah's sake, hoping for a reward from Him for the pious deed, and that it would be a treasure for me in the hereafter. So, O Messenger of Allah put it to any use that Allah desires of you." He said, 'excellent! Excellent! That is a profitable property. Indeed, I have heard whatever you have said But, I suggest that you should apportion it among your nearest relatives.' Abu Tahah رضى الله عنه said, "I do that O Messenger of Allah." And, he divided it among his relatives and his paternal cousins.

SATIATING HUNGRY STOMACH .

(١٩٤٦) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الصَّدَقَةِ أَنْ تُشْبِعَ كَيْدًا جَائِعًا - رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ -

1946. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The best sadaqah (charity) is to satisfy the hungry stomach of any living creature."¹

COMMENTARY: The hungry stomach (in Arabic's liver) could be at any living being; Muslim or infidel, or an animal. It is an excellent sadaqah (charity) to satiate the hungry being, but not poisonous animals that must be killed.

¹ Bayhaqi in Shu'ab ul Eeman # 1946.

CHAPTER - IX

SADAQAH (CHARITY) GIVEN BY A WOMAN
FROM HER HUSBAND'S PROPERTY

بَابُ صَدَقَةِ الْمَرْأَةِ مِنْ مَالِ الرَّوْجِ

The honourable compiler of the Mishkat sometimes does not give the chapter heading but simply writes 'chapter' and continues the narration. In this case, too, there is no heading. However, some copies of Mishkat have the heading that we have reproduced here.

SECTION I

الْفَضْلُ الْأَوَّلُ

A WOMAN MAY SPEND FROM HER HUSBAND'S PROPERTY

(١٩٤٧) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ كَانَتْ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ وَلِرَوْجِهَا أَجْرُهُ بِمَا كَسَبَ وَالْحَازِنُ مِثْلُ ذَلِكَ لَا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا - (متفق عليه)

1947. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "When a woman gives some of the food in her house as sadaqah (charity) without being wasteful, she gets her reward for that which she has given, her husband gets his reward for what he has earned, and the keeper of the Kitchen gets a like reward. But, the reward at one does not diminish that of another."¹

COMMENTARY: This applies to his wife to spend as sadaqah (charity) from his property, whether explicit or an implicit permission.

It is said that the people of al Hijaz and permitted their wives and store keepers to serve guests lavishly and to give to the poor and needy generously. Hence, the Prophet Muhammad صلى الله عليه وسلم exhorts his ummah to keep that practice alive.

(١٩٤٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ كَسْبِ رَوْجِهَا مِنْ غَيْرِ أَمْرٍ فَلَهَا نِصْفُ أَجْرِهِ - (متفق عليه)

1948. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If a woman spends from the earning of her husband (as sadaqah (charity)) without his permission, then she gets half his reward."²

COMMENTARY: Though she may not have his permission, yet she must be knowing that he would not object and the among involved would be infinitesimal.

REWARD FOR SERVANT

(١٩٤٩) وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَازِنُ الْمُسْلِمُ الْأَمِينُ الَّذِي يُعْطَى مَا أَمَرَ بِهِ كَامِلًا مُؤَقَّرًا طَلِبَةً بِهِ نَفْسُهُ فَيَدْفَعُهُ إِلَى الَّذِي أَمَرَ لَهُ بِهِ أَحَدُ الْمُتَصَدِّقِينَ (متفق عليه)

1949. Sayyiduna Abu Musa Al-Ash'ari narrated that Allah's Messenger صلى الله عليه وسلم said, 'The faithful, honest Muslim servant who gives what he is instructed to give

¹ Bukhari # 1437, Muslim # 79-1023, Musnad Ahmad 6-44.

² Bukhari # 5360, Muslim # 84-1026, Abu Dawud # 1687.

(as sadaqah (charity)) completely and in full with a cheerful mind and hands it over to the one to whom he is instructed to give, is one of the two who give the sadaqah (charity)."¹

COMMENTARY: The servant who give sadaqah (charity) from his master's wealth is bound by four conditions.

- (i) His master's command to do that.
- (ii) Give sadaqah (charity) without deducting anything from the amount sanctioned.
- (iii) Give it willingly because sometimes servants are averse to giving.
- (iv) Most give to the poor man named by the master and to none else.

CONSIGNING REWARD TO THE DEED

(١٩٥٠) وَعَنْ عَائِشَةَ قَالَتْ إِرَبٌ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِرَبٌ أُمَّيْ أُفْتِلَتْ نَفْسُهَا وَأَطْنُهَا لَوْ تَكَلَّمَتْ تَصَدَّقْتُ فَهَلْ لَهَا أَجْرٌ إِرَبٌ تَصَدَّقْتُ عَنْهَا قَالَ نَعَمْ (متفق عليه)

1950. Sayyidah Ayshah رضى الله عنها narrated that a man said to the Prophet Muhammad صلى الله عليه وسلم that his mother had died suddenly. He thought that is she could have spoken (before her death). She would have given some sadaqah (charity). So would she receive reward if he gave sadaqah (charity) on her behalf. The Prophet Muhammad صلى الله عليه وسلم said, "Yes."²

COMMENTARY: This hadith is evidence that reward may be consigned to the dead for sadaqah (charity), supplication, istighfar, etc. However, there is a difference of opinion concerning body or physical worship, but even for this the majority opinion is that reward for such worship may also be consigned. Examples of this are the *salah*, fasting, recitation of the Quran etc.

A righteous shaykh, Abdus Salaam رحمه الله was seen in a dream. He said that in life he used to reject that reward for physical worship may be consigned, but had learnt there that reward for recitation of the Quran is consigned to the dead.

SECTION II

الْفَضْلُ الثَّانِي

WIFE NEEDS HUSBAND'S PERMISSION

(١٩٥١) عَنْ أَبِي أُمَامَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي خُطْبَتِهِ عَامَ حَجَّةِ الْوِدَاعِ لَا تُنْفِقِي امْرَأَةً شَيْئًا مِنْ بَيْتِ زَوْجِهَا إِلَّا بِإِذْنِ زَوْجِهَا قِيلَ يَا رَسُولَ اللَّهِ وَلَا الطَّعَامَ قَالَ ذَلِكَ أَفْضَلُ أَمْوَالِنَا (رواه الترمذی)

1951. Sayyiduna Abu Umamah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say while delivering the sermon in the year of the farewell pilgrimage, "A woman must not spend anything from the house of her husband without his permission." Some asked, "O Messenger of Allah, not even food?" He said, "That is the most previous of our properties."³

¹ Bukhari # 1438, Muslim # 79-1023, Abu Dawud # 1683, Nasai' # 2539.

² Bukhari # 1388, Muslim # 51-1004, Ibn Majah # 2717.

³ Tirmidhi # 670, Ibn Majah # 2295, Abu Dawud # 3565.

COMMENTARY: This hadith may seem to differ from the previous ahadith but if the commentaries are kept in mind their meanings will become clear.

(١٩٥٢) وَعَنْ سَعْدٍ قَالَ لَمَّا بَايَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النِّسَاءَ قَامَتِ امْرَأَةٌ جَلِيلَةٌ كَانَتْهَا مِنْ نِسَاءِ مُضَرَ فَقَالَتْ يَا نَبِيَّ اللَّهِ إِنَّا كُلُّ عَلَى آبَائِنَا وَأَبْنَاؤِنَا وَأَرْوَاجِنَا فَمَا يَجِلُّ لَنَا مِنْ أَمْوَالِهِمْ قَالَ الرَّطْبُ تَأْكُلْتَهُ وَتَهْدِيْتَهُ (رواه ابوداؤد)

1952. Sayyiduna Sa'd رضي الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم took the pledge of allegiance from the women, a woman, who was either very tall or of a high rank, perhaps among the women of Mudar, stood up and submitted. "O Prophet of Allah. We are under the responsibility of our parents, our sons and our husband. So, what of their properties is lawful for us?" He said, "Eat the fresh food and give as present."¹

COMMENTARY: Fresh food is that which is perishable with a short shelf life, like cooked food, milk etc.

SECTION III

الْفَصْلُ الثَّلَاثُ

WITHOUT MASTER'S PERMISSION

(١٩٥٣) عَنْ عُمَيْرِ مَوْلَى أَبِي اللَّحْمِ قَالَ أَمَرَنِي مَوْلَايَ ابْنُ أُقْدِيدٍ لَحْمًا فَبَجَاءَ فِي مَسْكِنِي فَأَطَعَمْتُهُ مِنْهُ فَعَلِمَ بِذَلِكَ مَوْلَايَ فَضَرَبَنِي فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ فِدَعَاءَهُ فَقَالَ لِمَ ضَرَبْتَهُ قَالَ يُعْطَى طَعَامِي بِغَيْرِ ابْنِ أُمْرَةٍ فَقَالَ الْأَجْرُ بَيْنَكُمْمَا وَفِي رِوَايَةٍ قَالَ كُنْتُ مَمْلُوكًا فَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَصَدَّقُ مِنْ مَالِ مَوْلَايَ بِشَيْءٍ قَالَ نَعَمْ وَالْأَجْرُ بَيْنَكُمْمَا يَضْفَارُ (رواه مسلم)

1953. Sayyiduna Umayr رضي الله عنه the freedman of Sayyiduna Abu al-Lahm رضي الله عنه narrated that his master had commanded him to cut some meat in strips and to spread it in the sun to dry. Later, a poor man came to him and he gave him some of the meat to eat. His master learnt of it and beat him, so he met Allah's Messenger صلى الله عليه وسلم and complained to him. He called him and asked why he had beaten him. He said, "He gives away from my food without my permission." The Prophet Muhammad صلى الله عليه وسلم said, "The reward is shared between you (if you give him instructions to give sadaqah (charity), or show pleasure at his giving sadaqah (charity))."

According to another version, the words are:

Sayyiduna Umayr رضي الله عنه narrated that he was the slave (of a man). He asked Allah's Messenger صلى الله عليه وسلم if he could give sadaqah (charity) from the property of his master (something of little value and which is normally given away without prior permission). He said, "Yes and the reward will be shared between you both equally."²

COMMENTARY: Allahmah Teebi رحمه الله explained that the Prophet Muhammad صلى الله عليه وسلم did not mean to condone Sayyiduna Umayr's رضي الله عنه spending without permission. Rather,

¹ Abu Dawud # 1686.

² Muslim # 82-1025.

he did not like that Sayyiduna Abu al-Lahm رضى الله عنه should have beaten him. Actually, it was to Abu al-Lahm's advantage that the sadaqah (charity) was given, so he should have pardoned him. As for umayr رضى الله عنه, he should have got his master's permission.

CHAPTER - X

HE WHO DOES NOT TAKE BACK THE
SADAQAH (CHARITY)

بَابُ مَنْ لَا يُعْوِذُ فِي الصَّدَقَةِ

SECTION I

الْفَضْلُ الْأَوَّلُ

DISALLOWED TO TAKE BACK OR RE-PURCHASE SADAQAH (CHARITY)

(١٩٥٤) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَأَصَاعَهُ الَّذِي كَانَ عِنْدَهُ فَأَرَدْتُ أَنْ أَشْتَرِيهِ وَظَنَنْتُ أَنَّهُ يَبِيْعُهُ بِرُخْصٍ فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تَشْتَرِهِ وَلَا تُعْذِفُ فِي صَدَقَتِكَ وَإِنْ أَحْطَاكَ بِدِرْهَمٍ فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْكَلْبِ يُعْوِذُ فِي قَيْئِهِ وَفِي رِوَايَةٍ لَا تُعْذِفُ فِي صَدَقَتِكَ فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْعَائِدِ فِي قَيْئِهِ (متفق عليه)

1954. Sayyiduna Umar ibn al-Khattab رضى الله عنه narrated that he donated a horse to be ridden in Allah's path, but he who had it wasted it (by not tending it well). So, he thought of buying it back, hoping that he would sell it at cheap price. He asked the Prophet Muhammad صلى الله عليه وسلم about it, but he advised him not to buy it and not to take back what he had given as sadaqah (charity) even if he asked for a dirham for it. He said, "Anyone who takes back what he has given as sadaqah (charity) is like a dog that returns to its vomit."

According to another version (he said): "Do not ask for what you have given as sadaqah (charity) to be returned (to you), for, he who does not is like him who takes back what he has vomited."¹

COMMENTARY: Ibn Maalik رحمه الله said that it is either forbidden to purchase that one has given as sadaqah (charity), or, as most scholars say, it is *makruh tanzih* (detested for purigation). The Prophet Muhammad's صلى الله عليه وسلم words imply that it is *nahi tanzih* (an interdiction nearer lawful than forbidden).

AN EXCEPTION

(١٩٥٥) وَعَنْ بُرَيْدَةَ قَالَ كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أَتَتْهُ امْرَأَةٌ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي تَصَدَّقْتُ عَلَى أُخْتِي بِجَارِيَةٍ وَإِنَّهَا مَاتَتْ قَالَ وَجِبَ أَجْرُكِ وَرَدَّهَا عَلَيْكِ الْوَيْرَاتُ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّهُ كَانَ عَلَيْهَا صَوْمٌ شَهْرًا أَفَأَصُومُ عَنْهَا قَالَ صُومِي عَنْهَا قَالَتْ إِنَّهَا لَمْ تَحْتَمِ قَطُّ أَفَأَحْتَمُ عَنْهَا قَالَ نَعَمْ حُجِّي عَنْهَا (رواه مسلم)

¹ Bukhari # 1490, Muslim # 7-1622, Abu Dawud # 7539, Nasai'i # 3690, Ibn Majah # 2384, Musnad Ahmad 2-27.

1955. Sayyiduna Buraydah رضى الله عنه narrated that while he was sitting with the Prophet Muhammad صلى الله عليه وسلم (one day), a woman came to him. She said, "O Messenger of Allah, I had given a slave girl as sadaqah (charity) to my mother who has died since." He said, "You are assure of your reward and inheritance returns her to you." She asked, "O Messenger of Allah, a month's fasting was due from her, so may I fast on her behalf? He said, "Do fast on her behalf." She asked, "She had not performed Hajj (pilgrimage) at all. May I perform Hajj (pilgrimage) for her?" He said, "Yes, do perform Hajj (pilgrimage) on her behalf."¹

COMMENTARY: The prohibition to take back the sadaqah (charity) does not cover the case in this hadith because this is not done at the giver's will. It is returned through inheritance which is allowed absolutely.

As for fasting on behalf of her mother, the Prophet Muhammad صلى الله عليه وسلم did not mean that she may actually fast. Rather, she could compensate for the fasting by giving the necessary fidyah. No one is allowed to fast for anyone else who has died. Rather, the heirs should pay the fidyah.

This question will be discussed threadbare, insha Allah, under the heading 'Redeeming fasts.' However, the principle is that worship is of many kinds:

- (i) Concerned with property, like *zakah* (Annual due charity).
- (ii) Physical or bodily concerned with one's personal exertion, like *salah*,
- (iii) Combination of (i) and (ii) like Hajj (pilgrimage).

As for the first kind, one is allowed to assign one's duty to another whether by choice or out of compulsion. The reason is that its objective is to support the poor and needy. Even an assignee can discharge this duty on behalf of the assigner.

As for the physical worship, one is not allowed to designate it to any one else under any circumstances. The reason is that this kind of worship requires personal exertion and effort which another cannot discharge for him.

As for the third kind which is a combination of the first two, it is permitted to assign the duty to another when compelled by circumstances or forced by need, but it is disallowed as long as one is able and enjoy choice. However, as for as an optional Hajj (pilgrimage) is concerned, it is allowed even when one is able and can exercise option, because the sphere of the optional is very wide.

As for the Prophet Muhammad's صلى الله عليه وسلم permission to the woman to perform Hajj (pilgrimage) on behalf of her dead mother, this applies to Hajj (pilgrimage) whether that was binding on her or not, whether she has left instructions for that or not. Hence, the heir is allowed to get someone to perform Hajj (pilgrimage) on behalf of the testator, or do it himself. If he performs the Hajj (pilgrimage) himself, then he is not required to have the testator's permission but if he designates someone else then he must have the permission. Allah knows best!

This chapter does not have Section I and II

Praise belongs to Allah, the Book of *zakah* (Annual due charity) is completed. Now, Kitab us *sawm* (or Book of fasting) follows.

¹ Muslim # 157-1149, Abu Dawud # 3309.

BOOK - VII

AS SAWM

كتاب الصوم

FASTING

CHAPTER - I

AS-SAWM (الصوم): The dictionary meaning of *sawm* and *Siyam* (fasting) is *imsak* (امسك) which is to stop completely' In the terminology of Shari'ah (divine law), these words stand for:

'To cease from dawn to sunset, with a resolve to fast, from eating, drinking, sexual intercourse and entering anything into the portion of the body that is called its interior, being, at the same time, a Muslim and free from menses and lochia.'

WHEN PRESCRIBED: Fasting in Ramadan was prescribed first eighteen months after hijrah (emigration to Madinah) in the month of *Sha'ban*, ten days after the change of qiblah. Some people say that fasting was not prescribed prior to that, but others hold that even prior to that fasting was prescribed but for a few days and withdrawn when the fasts of Ramadan were prescribed. Some people say that the fast of Aashura, tenth of Muharrum was *fard* (compulsory) and some others says that the fasts of the ayyam beed (13th, 14th, 15th of lunar months) were *fard* (compulsory).

In the beginning, some of the commands for fasting in Ramadan were very strict, like it was allowed to eat and drink after sunset as long as one did not sleep, but if any one slept than he was not permitted to eat or drink anything at all, even if he went to sleep without having any food or drink (after fasting). Also, one was not allowed to have sexual intercourse at all at any time whatever. When these commands proved too harsh and many incidents took place, they were abrogated and no more did any strictness remain.

SIGNIFICANCE & MERIT: Of the five basic essentials (or, pillars) of Islam, fasting is the third. It is emphasized very much. If anyone rejects fasting as a prescribed duty then he is a disbeliever. If he neglects it then he is a sinner to a high degree. It is stated in Durr ul Mukhtar under the chapter on what voids fasting:

وَلَوْ أَكَلَ عَمْدًا أَشْهُرَةً بِإِعْذَرٍ يُقْتَلُ

"If anyone eats during the month (of Ramadan) without reason and in public then he should be killed."

The merit of fasting can be gauged from the fact that some ulama (Scholars) have given it preference and more excellence over the glorious worship that *salah* is. However, a majority of the scholars say that *salah* is superior over every other deed, even fasting. Apart from *salah*, therefore, no other deed is at par with fasting.

BENEFITS OF FASTING: The greatest benefit of any deed and any kind of worship is to gain Allah's pleasure, and that His mercy should embrace the doer in both the worlds. In this sense the benefit of fasting will be great. There are also myriad other benefits of fasting. We mention some of them:

- (i) Fasting ensures calmness and peace of heart. It curbs the influence of the evil soul. The limbs particularly those that have a direct link with piety and evil

become sluggish so hat one is less inclined to commit sin. It is as the saying: 'when the soul is hungry, all the limbs are satiated.' They are not motivated to do what they do otherwise. 'When the soul is satiated, all the limbs are hungry and driven to do their work.' For instance, when someone is hungry, his eye will not be interested in looking at anything but when the belly is full, the eye will be active and look at everything lawful and unlawful. The same thing may be said of the other limbs.

- (ii) Fasting preserves the heart from ill-will and bad feeling which result from the unnecessary occupation of the eye, tongue and other limbs, like over speaking of the tongue and so on. One who fasts curbs exaggerated occupation of the limbs, like excessive speech, etc. when the heart is clean, it inclines to good work and seeks higher degrees.
- (iii) Fasting encourages one to be kind to the poor. A hungry person realizes the plight of the poor.
- (iv) A fasting person experiences the condition of the poor and the needy. He goes through their hardship. So, his rank rises high in the sight of Allah. It is said of a saintly man Bishr Haafi. Someone visited him in winter and found him shivering though he had ample warm clothing around. He did not wear them. When asked, he said, "My brother, there are very many poor people and I cannot arrange clothing for all of them. So, I do what I can do and endure the hardship of winter and emulate them."

We observe the same motivating sentiments in the lives of the awliya who are known to have prayed at every morsal while having their meals:

اللَّهُمَّ لَا تُؤَاخِذْنِي بِحَقِّي الْجَائِعِينَ

(O Allah, do not question me concerning the rights of the hungry people).

It is reported about Sayyiduna Yusuf عليه السلام that when drought (and fumine) took the entire country in its stride, he did not eat to a full stomach though he had a vast stock of provision lest he forget the plight of the hungry and that he might maintain a resemblance to the hungry and famine strike masses.

SECTION I

الْفَضْلُ الْأَوَّلُ

DEVIL ARE LOCKED IN RAMADAN

(١٩٥٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ رَمَضَانُ فَتُحْتَفَتُ أَبْوَابُ السَّمَاءِ وَفِي رِوَايَةٍ فَتُحْتَفَتُ أَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِينُ وَفِي رِوَايَةٍ فَتُحْتَفَتُ أَبْوَابُ الرَّحْمَةِ (متفق عليه)

1956. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "with the advent of Ramadan, the gates of heaven are opened." According to another version: "The gates of paradise are opened. And the gates of hell are closed, and the devils are fettered. According to another version; "The gates to mercy are opened."¹

¹ Bukhari # 1899, Muslim # 2-1079, Darimi # 1775, Muwatta Malik # 59 (Siyam).

COMMENTARY: 'The gates of heaven will be opened' to mean that Allah's mercy will descend lavishly and deeds of the creatures will be taken up without any hindrance, and all prayers will be granted.

As for the gates of paradise being opened this means that the creatures will be inclined to perform deeds that lead them to paradise.

And 'the gates of hell will be closed' implies that those who fast will be enabled to keep away from deeds that take to hell. They abstain from grave sins while their minor sins are forgiven.

The devils are put in chains and their ability to incite mankind is taken away; some authorities say that this means that the devils refrain from tempting people who, on their part, do not succumb to their promptings. Fasting curbs man's beastly tendencies and promotes his mental abilities that lead to piety. This is why fewer sins are committed in Ramadan and more people engage in worship.

EXCLUSIVE GATE

(١٩٥٧) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ مِنْهَا بَابٌ يُسَمَّى الرَّيَّانَ لَا يَدْخُلُهُ إِلَّا الصَّائِمُونَ (متفق عليه)

1957. Sayyiduna Sahl ibn Sa'd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "there are eight gates of paradise. There is one of these called ar-Rayyan None but who fast till enter through it."¹

(١٩٥٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ (متفق عليه)

1958. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلى الله عليه وسلم said, "He who fasts during Ramadan with faith (in Shari'ah (divine law) and the obligatory nature of Ramadan) seeking reward (without ostentation or fear of anyone but sincerely for Allah's sake) will earn forgiveness of his past sins. He who stands during Ramadan with faith and hope for reward will earn forgiveness of his past sins. He who stands (for prayer and worship) on the layltul qadr (night of power, realizing its importance and excellence) with faith and hope for reward will earn forgiveness of his past sins."²

COMMENTARY: The standing in the nights of Ramadan is for the *salah* of tarawih, to recite the Quran and to remember Allah, and so on. If he is in Makkah then he should perform the tawaf and umrah also.

Nawawi رحمه الله said that good deeds that expiate sins apply only to minor sins and they soften the major sins. If a fortunate person has not committed sins, then his rank is raised in paradise.

REWARD FOR FASTING

(١٩٥٩) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ عَمَلٍ ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةَ بِعَشْرٍ أَمْثَالِهَا إِلَى

¹ Bukhari # 3257, Muslim # 166.1152, Ibn Majah # 1640.

² Bukhari # 1901, Muslim # 175-760, Tirmidhi # 683, Ibn Majah # 1641, Darimi # 1774, Musnad Ahmad 2-32.

سَبْعَ مِائَةٍ ضَعِيفٍ قَالَ اللَّهُ تَعَالَى إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ يَدْعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِ اللَّصَائِرِ
فَرَحَتَانِ فَرَحَةٌ عِنْدَ فَطْرِهِ وَفَرَحَةٌ عِنْدَ لِقَاءِ رَبِّهِ وَكُلُّوْفٍ فَمِ الصَّائِرِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ
وَالصِّيَامُ جُنَّةٌ وَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَرْفُتْ وَلَا يَصْحَبُ قَارِبٌ سَائِبَةً أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي
إِمْرُؤٌ صَائِمٌ (متفق عليه)

1959. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The reward of every pious deed of the son of Aadam عليه السلام is multiplied, a pious deed receiving a reward from ten times of seven hundred times. And Allah says, 'But not fasting because it is observed for My sake only so I alone will give a reward for it. He (who fasts) abandons his desires and his food for my sake.' For him who fasts are two happy moments; happiness at his iftar (breaking of fast) and happiness when he will meet his lord. The odour of the mouth of one two fasts is dearer to Allah than the fragrance of musk And, fasting is a shield. When it is the day of fasting of anyone of you let him not be vulgar of speech and let him not shout. If any one abuses him or contends with him, let him say, 'I am fasting.'"¹

COMMENTARY: The least reward one piety fetches is like ten pieties. Depending on the doer's sincerity and truth, the reward continues to multiply. The highest is like seven hundred deeds, but sometimes it is more, like in Makkah it may be up to one hundred thousand pieties for every one pious deed.

The reward for fasting, however, is unlimited, as Allah says. He alone knows what reward He will give for it.

Fasting is the only worship that is unobserved by other people. He who fasts knows whether he really is fasting or not and no one else can know it besides Allah who sees everything. There is no possibility of fasting to demonstrate to other people. Contrary to other forms of worship. Fasting has no form of its own.

Moreover, fasting is strenuous and taxes the body. One has to be patient and to compel oneself. This is not so in other forms of worship.

AMAZING & WORRYING: Fasting was observed during the jahiliyah too only for Allah. They associated none with him. However, now it is not merely for Allah any more. People fast for some saintly men on their name and for them. May Allah preserve us all from straying and error. May he make us subservient only to Him. Aameen!

SECTION II

الْفَضْلُ الثَّانِي

MERIT & BLESSINGS OF RAMADAN

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ
شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّيَاطِينُ وَمَرَدَةُ الْجِنِّ وَغُلِّقَتِ أَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَفُتِحَتْ أَبْوَابُ
الْجَنَّةِ فَلَمْ يُحْلَقْ مِنْهَا بَابٌ وَيُنَادِي مُنَادٍ يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ وَلِلَّهِ عِتْقَاءُ مِنَ النَّارِ وَذَلِكَ

¹ Bukhari 1904, Muslim # 164-1151, Tirmidhi # 714, Nasai'i # 2215, Ibn Majah # 1638, Darimi # 1770, Musnad Ahmad 2/266.

كُلَّ لَيْلَةٍ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَرَوَاهُ أَحْمَدُ عَنْ رَجُلٍ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ -

1960. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the first night of Ramadan, the devils and the defiant jinns are shackled, the gates of hell are shut, not one of them being opened, and the gates of paradise are opened, not one of them being locked. An announcer proclaims. "O seeker of good, step forward and O hankerer after evil desist, because Allah frees from Fire (many who are consigned to it. You, too, could be one of those). This (proclamation) is made every night (of Ramadan)."¹

1961. (Also) from an unknown man (as above).²

COMMENTARY: When the devils are put in shackles, they cannot tempt the people who fast. However, there are some wretched ones who are incorrigible. It is their innate nature to sin and be disobedient, and they continue in their ways.

Those who need, earn reward, Even a simple good deed conveys them to high stations. The evildoers are called upon to desist and repent. This is an opportune moment to pray and seek forgiveness.

SECTION III

الْفَصْلُ الثَّالِثُ

(١٩٦٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاكُمْ رَمَضَانُ شَهْرُ مُبَارَكٍ فَارْضَ اللَّهُ

عَلَيْكُمْ صِيَامَهُ تَفْتَحُ فِيهِ أَبْوَابُ السَّمَاءِ وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ وَتُغْلَقُ فِيهِ مَرَدَّةُ الشَّيَاطِينِ لِلَّهِ فِيهِ لَيْلَةٌ

خَيْرٌ مِنْ أَلْفِ شَهْرٍ مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ - (رواه احمد والنسائي)

1962. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلى الله عليه وسلم said, "The blessed month of Ramadan is upon you Allah has prescribed for you its fasts. The gates of heaven are opened in it and the gates of hell are shut in it. The defiant devils are fettered in it. There is in it a night of Allah that is better than one thousand months. If any one is deprived of its good then he is indeed dispossessed of every thing."³

COMMENTARY: Mulla Ali Qari رضى الله عنه said that only those devils are chained in Ramadan who are defiant. Thus, one reason for those who continue to commit sin is that the unchained devils make mischief by tempting the wretched people of whom the commentary on the previous hadith (# 1960/1) speaks. However, this contention of Mulla Ali Qari is debatable in the light of the first hadith (# 1956) of this chapter which says that (all) devils are fettered in Ramadan.

Mawlana Shah Muhammad Ishaq Dahlawi رحمه الله said that the defiant devils are chained and it concerns specific people while the putting of all devils in shackles pertains to other specific people. The defiant devils are prevented from tempting the grave sinners, so they fall into minor sins now and then. As for the devils, on the whole, they are prevented from tempting the righteous people. They abstain from grave sins but if they happen to commit a sin, they make haste to repent.

¹ Tirmidhi # 682, Nasai'i # 2094, Ibn Majah # 1642, Musnad Ahmad # 4-311 (Bukhari # 1898, Muslim # 1079).

² Musnad Ahmad 4-312.

³ Nasai'i # 2106, Musnad Ahmad 2-230.

There is yet another explanation. Apart from the devils, man commits some sins on the instigation of his own soul. Hence, while people are safe from the promptings of the devils, they continue to succumb to the desires of their own souls, even in Ramadan.

As for the laylatul qadr, the least one could do is offer the *salah* of isha and of fajr with the congregation. If he does that, he will get some portion of the blessings of this night.

To be dispossessed of everything actually implies 'to be deprived of perfect reward.'

FAST WILL INTERCEDE

(١٩٦٣) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصِّيَامُ وَالْقُرْآنُ يُشْفَعَانِ لِلْعَبْدِ يَقُولُ الصِّيَامُ أَيْ رَبِّ إِنِّي مَنَعْتُهُ الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفَعَنِي فِيهِ وَيَقُولُ الْقُرْآنُ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفَعَنِي فِيهِ فَيُشَفَّعَانِ رَوَاهُ الْأَبِيهَيْقِيُّ فِي شُعَبِ الْإِيمَانِ -

1963. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Fasting and the Quran will intercede for the slave (of Allah). Fasting will say, 'O my Lord, I kept him away from his food and his desires by day, so accept my intercession for him.' The Quran will say, 'I kept him away from sleep in the night. Do accept my intercession for him.' Their intercession shall be accepted."

BEING DEPRIVED OF LAYLATUL QADR

(١٩٦٤) وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ دَخَلَ رَمَضَانُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذَا لَشَهْرٌ قَدْ حَصَرَكُمْ وَفِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ مَنْ حُرِمَهَا فَقَدْ حُرِمَ الْخَيْرَ كُلَّهُ وَلَا يُحْرَمُ خَيْرَهَا إِلَّا كُلُّ مَحْرُومٍ (رواه ابن ماجه)

1964. Sayyiduna Anas ibn Maalik رضى الله عنه narrated that when Ramadan began, Allah's Messenger صلى الله عليه وسلم said "Surely, this month has come to you. There is in it a night better than one thousand months. He who is denied it is denied all good. However, it is only the wretched, unfortunate who are denied it."¹

COMMENTARY: The hadith emphasizes that full advantage must be taken of the month of Ramadan by worshipping Allah day and night.

MONTH OF BLESSINGS

(١٩٦٥) وَعَنْ سَلْمَانَ الْقَارِيَّي قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي آخِرِ يَوْمٍ مِنْ شَعْبَانَ فَقَالَ يَا أَيُّهَا النَّاسُ قَدْ أَظَلَّكُمْ شَهْرٌ عَظِيمٌ شَهْرٌ مُبَارَكٌ شَهْرٌ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ جَعَلَ اللَّهُ صِيَامَهُ فَرِيضَةً وَصِيَامَ لَيْلَةِ تَطْوَعًا مَنْ تَقَرَّبَ فِيهِ بِحَسَنَةٍ مِنْ الْخَيْرِ كَانَ كَمَنْ أَذَى فَرِيضَةً فِيمَا سِوَاهُ وَمَنْ أَذَى فَرِيضَةً فِيهِ كَانَ كَمَنْ أَذَى سَبْعِينَ فَرِيضَةً فِيمَا سِوَاهُ وَهُوَ شَهْرُ الصَّبْرِ وَالصَّبْرُ ثَوَابُهُ الْجَنَّةُ وَشَهْرُ الْمُوَاسَاةِ وَشَهْرٌ يُزَادُ فِيهِ رِزْقُ الْمُؤْمِنِ مَنْ فَطَرَ فِيهِ صَائِمًا كَانَ لَهُ مَحْفُورَةٌ لِدُنُوبِهِ وَعَسَى رَقَبَتَهُ مِنَ النَّارِ وَكَانَ لَهُ

¹ Ibn Majah # 1644.

وَمِنْ أَجْرِهِ مِنْ غَيْرِ آتٍ يَنْتَقِصُ مِنْ أَجْرِهِ شَيْئٌ فَلَمَّا يَأْرُسُ اللَّهُ لَيْسَ كُنَّا نَحْدُ مَا نَقْطِرُ بِهِ الصَّائِمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطَى اللَّهُ هَذَا الثَّوَابَ مَنْ فَطَرَ صَائِمًا عَلَى مَدْفَعَةٍ لَبَنٍ أَوْ تَمْرَةٍ أَوْ شُرْبَةٍ مِنْ مَاءٍ وَمَنْ أَشْبَعَ صَائِمًا سَقَاهُ اللَّهُ مِنْ حَوْضِي شَرِبَةً لَا يَظْمَأُ حَتَّى يَدْخُلَ الْجَنَّةَ وَهُوَ شَهْرٌ أَوْلُهُ رَحْمَةٌ وَأَوْسَطُهُ مَغْفِرَةٌ أَخْرَهُ عَثْقٌ مِنَ النَّارِ وَمَنْ حَقَّفَ عَنْ مَمْلُوكِهِ فِيهِ غَفَرَ اللَّهُ لَهُ وَأَعْتَقَهُ مِنَ النَّارِ.

1965. Sayyiduna Salman Farisi رضى الله عنه narrated that on the last day of *Sha'ban*, Allah's Messenger صلى الله عليه وسلم delivered to them a sermon in which he said, "A great month is coming to you, O people. It is a blessed month. It has a night that is better than one thousand months. Allah has prescribed thousand months. Allah has prescribed fasting during the month as *fard* (compulsory), and worship in its nights as an optional worship. If anyone engages in worship (in a supererogatory effort) during the month with some deeds to draw near Allah, then it will be equivalent to the discharge by him of the *fard* (compulsory) acts in any other month. If anyone discharges an obligatory act (*fard* (compulsory)) in this month then he will be though one who has performed seventy *fard* (compulsory) in any other month. It is the month of patience and the reward of patience is paradise (for, he abstains from food and drink and passionate desires). It is a month of sympathy and compassion (so attend to the poor and needy). It is the month in which the provision of a (rich or poor) believer is increased. If someone gives (from his lawful earnings) iftar to one who is fasting in this month, then this deed will get him forgiveness of his sins and put him away from hell and he will get a reward like the reward of the one who is fasting without his reward being decreased in any way." They (the sahabah) رضى الله عنه said, "O Messenger of Allah, all of us cannot find something to serve as iftar to the fasting one." He said, "Allah grants this reward to him who gives iftar to one who fasts with some dilute milk or a date or some water to break his fast. If anyone feed the fasting one to the point of satiation, then Allah will give him to drink from my pond (kawthar) such that he will not feel thirst (after that) till he enters paradise. And, the month of Ramadan is one whose beginning is mercy. Who middle is forgiveness and whose conclusion is deliverance from hell (for believers only). If during this month, anyone makes light the burden of his slave, then Allah will forgive him and deliver him from hell."¹

COMMENTARY: Optional worship in the nights of Ramadan include the tarawih etc. If anyone does not engage in them then he deprives himself of reward and is liable to punishment. This does not mean that the *salah* of tarawih is optional or supererogatory, for it is *sunnah* (Practice of Prophet صلى الله عليه وسلم) muwakadah. According to a hadith in Abu Dawud when the moon of Ramadan was sighted, Prophet Muhammad صلى الله عليه وسلم commanded (Sayyiduna) Bilal رضى الله عنه to announce that the tarawih should be offered and fasting be observed.

After drinking the water of al-Kawthar, one would not feel thirsty till he enter paradise. Then, of course, no thirst will be experienced in paradise at all. It is as Allah says (20:118):

¹ Bayhaqi Sha'ab ul Eeman # 1-3608.

إِنَّكَ لَا تَظْمَأُ فِيهَا

{You shall not thirst therein}

That mean the man will never feel thirsty.

CAPTIVE RELEASED

(۱۹۶۶) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ شَهْرَ رَمَضَانَ أَطْلَقَ كُلَّ أَسِيرٍ وَأَعْطَى كُلَّ سَائِلٍ-

1966. Sayyiduna Ibn Abbas رضى الله عنه narrated that with the advent of the month of Ramadan, Allah messenger صلى الله عليه وسلم set free every captive (or prisoner), and gave (something) to every beggar.¹

COMMENTARY: The prisoners could have been imprisoned for violation of Allah's rights or for rights of fellow men. The Prophet Muhammad صلى الله عليه وسلم got the permission of the concerned men to released the latter kind. Or, he only released these prisoners who were taken for violation of his own rights. Generous he was always, and in Ramadan, his generosity knew no bounds.

PARADISE ADORNED

(۱۹۶۷) وَعَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْجَنَّةَ تُرْخَرَفُ لِرَمَضَانَ مِنْ رَأْسِ الْحَوْلِ إِلَى حَوْلِ قَابِلٍ قَالَ فَإِذَا كَانَ أَوَّلُ يَوْمٍ مِنْ رَمَضَانَ هَبَّتْ رِيحٌ تَحْتَ الْعَرْشِ مِنْ وَرَقِ الْجَنَّةِ عَلَى الْحُورِ الْعِينِ فَيَقُلْنَ يَا رَبِّ اجْعَلْ لَنَا مِنْ عِبَادِكَ أَرْوَاجًا نَقْرُبُهُمْ أَعْيُنُنَا وَتَقْرَأُ عَيْنُهُمْ بِنَا- رَوَى الْأَبِيهَيْقِيُّ الْأَحَادِيثَ الثَّلَاثَةَ فِي شُعْبِ الْإِيمَانِ-

1967. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said "Surely paradise is adorned for Ramadan from the beginning of the year till the year that follows. When it is the first day of Ramadan, a wind blows under the throne from the leaves of paradise on the large eyed maidens. They say 'O Lord! Cause for us husbands from among your servants that we should be happy with them and they should be happy with us.'"²

COMMENTARY: The beginning of the year could mean Muharram the first month of the year, or Shawwal the month following Ramadan. In short, its blessing last all through the year. The Prophet Muhammad صلى الله عليه وسلم said elsewhere that against each day that a man fasts, he is given a large eyed maidan in paradise in huge canopies of pearl. This is as Allah's words

حُورٌ مَقْضُورَاتٌ فِي الْبَيْتِ

{Houris will guarded in pavilions} (155:72)

PARDONED ON THE LAST NIGHT

(۱۹۶۸) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ يُعْفَرُ لِأُمَّتِهِ فِي آخِرِ لَيْلَةٍ فِي رَمَضَانَ قِيلَ

¹ Bayhaqi # 3629.

² Bayhaqi Shu'ab ul Eeman # 3653.

يَا رَسُولَ اللَّهِ أَهِيَ لَيْلَةُ الْقَدْرِ قَالَ لَا وَاللَّيْلِ الْعَامِلِ إِنَّمَا يُؤْتَى أَجْرُهُ إِذَا قُضِيَ عَمَلُهُ (رواه احمد)

1968. Sayyiduna Abu Hurayrah narrated that the Prophet Muhammad صلى الله عليه وسلم said that the members of his ummah are forgiven on the last night of Ramadan. Someone asked him if that was the laylatul qadr. He said, "No Rather, the worker is paid his remuneration in full when he finishes the work (assigned to him)."¹

COMMENTARY: The pardon will follow obedience to Allah's command to fast and this great obligation is discharged. The initial words are not the Prophet Muhammad's صلى الله عليه وسلم own but Sayyiduna Abu Hurayrah رضى الله عنه has quoted him in indirect speech.

CHAPTER - II

SIGHTING THE NEW MOON

بَابُ رُؤْيَا الْهِلَالِ

SECTION I

الْفَضْلُ الْأَوَّلُ

BEGIN& END FASTING WITH THE NEW MOON

(١٩٦٩) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَصُومُوا حَتَّى تَرَوْا الْهِلَالَ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غَمَّرَ عَلَيْكُمْ فَأَقْدِرُوا لَهُ وَفِي رِوَايَةٍ قَالَ الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً فَلَا تَصُومُوا حَتَّى تَرَوْهُ فَإِنْ غَمَّرَ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ (متفق عليه)

1969. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not begin to fast (for Ramadan on the 30th *Sha'ban*) unless you see the new moon and do not end fasting till you see it (for the eed). If the sky is cloudy over you (or invisible for some reason) then make a surmise whether it should appear." According to another version: "The month is of thirty days. So do not began to fast till you see it. If the sky is cloudy over you. Complete the number thirty (of the month before beginning to fast or to end fasting)."²

COMMENTARY: If the new moon is not sighted or no testimony is received for it on the twenty ninth then do not begin or end fasting.

A month can be a twenty-nine nights, so efforts should be made to see the new moon on this night. The ulama (Scholars) say that it is *wajib Kifayah* (adequate obligation) on the people to try to see the new moon for Ramadan on the 29th of *Sha'ban*.

(١٩٧٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صُومُوا الرُّؤْيَا وَأَفْطِرُوا الرُّؤْيَا فَإِنْ غَمَّرَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ (متفق عليه)

1970. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Begin to fast when you see it (the new moon) and cease to fast when you see it, but if the whether is cloudy then complete the number of *Sha'ban* as thirty days, (And make Ramadan in the same way)."³

¹ Musnad Ahmad 2-292.

² Bukhari # 1906, Muslim # 3-1080, Abu Dawud # 2320, Tirmidhu # 684, Nasai'i # 2121, Ibn Manh1654, Darimi # 1684, Muwattta Maalik # 2 (Siyam)

³ Bukhari # 1909, Muslim # 18-1081, Nasai'i # 2124, Darimi # 1685, Musnad Ahmad 5-42.

DO NOT PREDICT APPEARANCE OF MOON THROUGH ASTRONOMY

(١٩٧١) وَعَنْ ابْنِ عُمرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا تَكْتُبُ وَلَا تَحْسِبُ الشَّهْرَ هَكَذَا وَهَكَذَا وَهَكَذَا وَعَقَدَ الإِبْهَامَ فِي القَائِلَةِ ثُمَّ قَالَ الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا يَعْنِي تَمَامَ القَائِلِينَ يَعْنِي مَرَّةً تِسْعًا وَعِشْرِينَ وَمَرَّةً ثَلَاثِينَ (متفق عليه)

1971. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "We (the Arabs) are an unlettered ummah and can neither write nor count. The month is this much and this much (closing his first twice and opening them). And the third time (he closed his fists and opened nine fingers and) he kept the thumb tucked in then he said, "The month is this much, this much and this much." (meaning thirty days not tucking in the thumb at all). He meant that the month is twenty nine days sometimes and thirty days sometimes.¹

COMMENTARY: The hadith means to say that it is not for us to follow the calculations of astronomy. Also, such computation is not reliable. We only go by the actual sighting of the moon. If it is confirmed according to the rules of Shari'ah (divine law), fasting should begin or end.

MONTH OF RAMADAN & DHUL HIJJAH

(١٩٧٢) وَعَنْ أَبِي بَكْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا عِيْدٌ لَا يُنْقَضُ رَمَضَانٌ وَذُو الحِجَّةِ (متفق عليه)

1972. Sayyiduna Abu Bakrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Both the months of eed, Ramadan and Dhul Hijjah, are never faulty."²

COMMENTARY: Even if a month is of twenty nine days, it is not faulty in the sense that it will bring a lesser reward or attract incomplete command (in relation to months of thirty days)

DO NOT FAST BEFORE RAMADAN BY A COUPLE OF DAYS

(١٩٧٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ إِلَّا أَنْ يَكُونَ رَجُلًا كَانَ يَصُومُ صَوْمًا فَلْيَصُمْ ذَلِكَ الْيَوْمَ (متفق عليه)

1973. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "NO one of you must fast just before Ramadan by a day or two. But, if he is accustomed to fast (on that day) then he may fast on that day."³

COMMENTARY: If anyone is used to fast on a certain day and that day happens to coincide with 29th or 30th Sha'ban, then he is not precluded from fasting on this date.

The prohibition to fast a day or two ahead of Ramadan is to avoid combining the optional with the obligatory and assuming a resemblance to the people of the Book who were accustomed to optional fasting before the prescribed fasting. This prohibition is actually *makruh* (detested) according to Mazhar. رحمه الله

¹ Bukhari # 1913, Muslim # 15-1080, Abu Dawud # 2319, Nasai'i # 2141, Musnad Ahmad 2-122.

² Bukhari # 1912, Muslim # 31-1089, Abu Dawud # 3323, Tirmidhi # 692, Ibn Majah # 1659, Musnad Ahmad 5-38.

³ Bukhari # 1914, Muslim # 21-1082, Abu Dawud # 2335, Tirmidhi # 685, Nasai'i # 2130, Ibn Majah # 1650, Darimi # 1689, Musnad Ahmad 2-521.

SECTION II

الْفَضْلُ الْفَاتِي

PROHIBITION TO FAST DURING LAST HALF OF SHA'BAN

(١٩٧٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا انْتَصَفَ شَعْبَانَ فَلَا تَصُومُوا - (رواه

ابوداؤد والترمذى وابن ماجه والدارمى)

1974. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "when half of the month of *Sha'ban* is over, cease to fast."¹

COMMENTARY: No fast apart from the redeeming fast or any other *wajib* (obligatory) fast must be kept during the last half of Shaban. This prohibition is of the kind *nahi tanzih* and its objective is to facilitate the ummah who may otherwise find weakness in Ramadan. Those people who are strong are not disallowed to fast during these days. Similarly it is *mustahab* (desirable) not to fast on the day of Arafah to preserve energy for other forms of worship.

REMEMBER DAYS OF SHABAN

(١٩٧٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْصُوا هَلَالَ شَعْبَانَ لِرَمَضَانَ

(رواه الترمذى)

1975. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Count the (day of) the month of *Sha'ban* from the new moon for Ramadan."²

THE PROPHET MUHAMMAD صلى الله عليه وسلم FASTED IN SHA'BAN

(١٩٧٦) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ مَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ شَهْرَيْنِ مُتَابِعَيْنِ إِلَّا شَعْبَانَ

وَرَمَضَانَ - (رواه ابوداؤد والترمذى والنسائى وابن ماجه)

1976. Sayyidah Umm Salamah رضى الله عنه narrated that she had not seen the Prophet Muhammad صلى الله عليه وسلم fast two months consecutively except *Sha'ban* and Ramadan.³

COMMENTARY: This hadith will be explained in the chapter VII about voluntary fast against hadith # 2036, etc, insha Allah.

FASTING WHEN IN DOUBT

(١٩٧٧) وَعَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ عَصَى أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ - (رواه ابوداؤد والترمذى والنسائى وابن ماجه والدارمى)

1977. Sayyiduna Ammar ibn Yasir said, that if any one fasts on the day of which he is unsure (whether it is 1st Ramadan or not) then he has disobeyed Abu Al-Qasim صلى الله عليه وسلم.⁴

COMMENTARY: The *Yawm ash-shak* (the day on which it is doubtful) is after the thirtieth night of *Sha'ban* on completing twenty nine days. The moon is not sighted but there is a

¹ Abu Dawud # 22327, Tirmidhi # 738, Ibn Majah # 651, Darimi # 1240.

² Tirmidhi # 687.

³ Abu Dawud # 2336, Tirmidhi # 231, Nasai'i # 2175, Ibn Majah # 1648.

⁴ Tirmidhi # 686, Abu Dawud # 2334, Nasai'i # 2188, Ibn Majah # 1645, Darimi # 1682, Also: Bukhari chapter 11 (Bade of Fasting) heading prior to hadith # 1906.

testimony from the person that is rejected, or from two sinners and that is not accepted. So, the day following will be 30th *Sha'ban* a day called *Yaum ush shak*, because it is unsure whether the day belongs to *Sha'ban* or is the 1st Ramadan. The night preceding had a cloudy whether if the sky had been clear and the moon had not been sight then the 30th *Sha'ban* would not have been a *yawum ush shak* (the day on which it is doubtful)

The hadith says that it is *makruh* (unbecoming) to fast for Ramadan or any *wajib* (obligatory) on the *yaum ush shak*. There is, however, scope to keep an optional fast. For instance, if anyone has been fasting from the first of *Sha'ban*, he may fast on this day too Or if this day coincides with the day on which a person is accustomed to fast, then it is better for him to fast on it. It is also better for one who is used to fast on the last three days of *Sha'ban*. In all other cases, besides these, the distinguished (learned) may fast on this day forming an intention to observe an optional fast but he masses should not take any food to drink till midday (or noon) and wait for any acceptable testimony of the sighting of the moon. If none is forthcoming then they partake of food and drink: This was the practice of Sayyiduna Ibn Umar رضى الله عنه and other sahabah رضى الله عنه.

As for the intention formed on the day (when it is uncertain whether Ramadan has begun or not), the person who is not accustomed to fast on this day (and he is among the distinguished) should say; 'I form an intention to observe an optional fast,' but he should not contemplate to regard it as a fast of Ramadan if the moon should be sighted. This kind of an intention is *makruh* (unbecoming); 'If it is Ramadan then this fast will be considered to be of Ramadan otherwise it will be an optional or a *wajib* (obligatory) (specifying the kind of) fast. However, if anyone forms such an intention and it is established that Ramadan has begun, his fast will be regarded as of Ramadan.

As against this, if anyone forms an intention while fasting; 'If today, it is Ramadan then this is my fast but if this day is not Ramadan then this is not my fast.' Then he will not have fast then he will not have fasted neither an optional fast nor a fast of Ramadan even if it is established that the month of Ramadan had begun.

TESTIMONY OF NEW MOON

(١٩٧٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ جَاءَ أَغْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي رَأَيْتُ الْهِلَالَ يَعْزِي هِلَالًا

رَمَضَانَ فَقَالَ أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ نَعَمْ قَالَ أَتَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ نَعَمْ قَالَ يَا

بِلَالُ أَدِّبْ فِي النَّاسِ أَنْ يَصُومُوا غَدًا (رواه ابوداؤد والترمذى والنسائى وابن ماجه والدارمى)

1978. Sayyiduna Ibn Abbas رضى الله عنه narrated that a villager came to the Prophet Muhammad صلى الله عليه وسلم and testified that he had seen the new moon, meaning the new moon of Ramadan. So, he asked him, "Do you testify that there is no God but Allah?" He said, "Yes!" He asked again, "Do you testify that Muhammad is Allah's Messenger?" He said, "Yes!" He said, "O Bilal, announce to the people that they should fast tomorrow."¹

COMMENTARY: This hadith is evidence that if a person is a known sinner and immodest then his testimony about sighting the moon of Ramadan will not be reliable and will be unacceptable. Also, it is not a pre-requisite to use the word 'testimony' when bearing

¹ Abu Dawud # 2340, Tirmidhi # 691, Nasai'i # 2113, Ibn Majah # 1652, Darimi # 1692, 2-9, Musnad Ahmad.

witness to the sighting of the moon.

Moreover, the testimony of only one person is acceptable for the sighting of the moon of Ramadan. The hanafis follow this procedure. However, this applies when the weather is cloudy.

If the sky is overcast on the night following 29th Ramadan, the testimony for the new moon for eed will be acceptable only from two men, or one man and two women who are just and free, and it will be binding to use the word 'testimony'. Besides, the conditions of testimony change according to the situation and when the sky is clear then a group of people will have to bear witness.

(١٩٧٩) وَعَنِ ابْنِ عُمَرَ قَالَ تَرَأَى النَّاسَ الْهَلَالَ فَأَخْبَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي رَأَيْتُهُ فَصَامَ

وَأَمَرَ النَّاسَ بِصِيَامِهِ (رواه ابوداؤد والنسائي)

1979. Sayyiduna Ibn Umar رضى الله عنه narrated that the people were assembled to observe the new moon. He informed Allah's Messenger صلى الله عليه وسلم that he had seen it, so he fasted and instructed the people to fast.¹

SECTION III

الْفَضْلُ الثَّالِثُ

PROPHET MUHAMMAD صلى الله عليه وسلم COUNTED THE DAYS OF SHABAN CAREFULLY

(١٩٨٠) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَحَقَّقُ مِنْ شَعْبَانَ مَا لَا يَتَحَقَّقُ مِنْ

غَيْرِهِ ثُمَّ يَصُومُ لِرُؤْيَا رَمَضَانَ فَإِنْ غَمَرَ عَلَيْهِ عَدَّتْ لَيْلَتَيْنِ يَوْمًا ثُمَّ صَامَ (رواه ابوداؤد)

1980. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم used to count the days of *Sha'ban* very carefully, such as he did not do for other months. Then on sighting the new moon of Ramadan, he fasted, if the sky was overcast (and the moon was not seen). He counted thirty days and fasted.²

COMMENTARY: It was the Prophet Muhammad's صلى الله عليه وسلم practice that he was very careful in *Sha'ban* whose days he counted meticulously to avoid any confusion about the moon of Ramadan. He was not as attentive to days of any other month because the other months had not any duty associated with them except the month of Hajj (pilgrimage) but that is singular in that all people are not affected by it and it is not *fard* (compulsory) every year.

FASTING AFTER SEEING THE MOON

(١٩٨١) وَعَنْ أَبِي الْبَخَرِيِّ قَالَ خَرَجْنَا لِلْعُمْرَةِ فَلَمَّا نَزَلْنَا بِبَطْنِ بَحْلَةَ تَرَأَيْنَا الْهَلَالَ فَقَالَ بَعْضُ الْقَوْمِ

هُوَ ابْنُ ثَلَاثٍ وَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ لَيْلَتَيْنِ فَلَقِينَا ابْنَ عَبَّاسٍ فَمَلْنَا إِثَارَ ابْنِ الْهَلَالَ فَقَالَ بَعْضُ الْقَوْمِ

هُوَ ابْنُ ثَلَاثٍ وَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ لَيْلَتَيْنِ فَقَالَ ابْنُ لَيْلَةٍ رَأَيْتُمُوهُ فَلَمَّا كُنَّا لَيْلَةً كَذَا وَكَذَا فَقَالَ ابْنُ

رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُدَّةٌ لِلرُّؤْيَا فَهُوَ لَيْلَةٌ رَأَيْتُمُوهُ وَفِي رِوَايَةٍ عَنْهُ قَالَ أَهْلَلْنَا رَمَضَانَ وَنَحْنُ

¹ Abu Dawud # 2342, Darimi # 1691.

² Abu Dawud # 2325, Musnad Ahmad 6-149.

بَدَاتِ عِرْقٍ فَأَرْسَلْنَا رَجُلًا إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ فَقَالَ ابْنُ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ
اللَّهَ تَعَالَى قَدَّ أَمَدَهُ لِرُؤْيَيْهِ فَإِنَّ أَعْيُنَ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ - (رواه مسلم)

1981. Sayyiduna Abdul Bukhari رحمه الله said that they set out to perform the umrah (from Kufah) and stopped at Makhlah. There, they assembled to see the new moon. Some of them said that it was three nights old and some said that it was two nights old. When they met (Sayyiduna) Ibn Abbas رضي الله عنه they told him what the people thought. He asked, "When had you seen the new moon?" They told him that they had seen it on such and such a night. He said, "Allah's Messenger صلى الله عليه وسلم determined Ramadan according to the time it was sight you saw it."

According to another version: They saw the new moon of Ramadan when they were at Dahat Ireq (near Nakhah) They sent a man to Sayyiduna Ibn Abbas رضي الله عنه to ask him how old the moon was (because they had differed among themselves about it). He said that Allah's Messenger صلى الله عليه وسلم had said, "Allah, the Exalted, has extended the limit of *Sha'ban* till the new moon of Ramadan is sighted. So, if the sky is overcast (on the 29th) complete the number of days (of *Sha'ban* to thirty and begin to fast thereafter)"¹

COMMENTARY: The advent of Ramadan depends on the sighting of the moon. If it seems large that makes no difference. Rather, it is said that if the moon is large on the night it is to appear then that is a portent of the Last Day. There are some rulings about seeing the moon.

If the moon is sighted on 30th *sha'ban* during the day before *zawwal* or after it then it must be regarded as the moon of the night to follow. Hence, neither it signifies the beginning of Ramadan on the day, nor it calls for fasting to be observed on that day. Similarly, if moon is sighted during the day on 30th Ramadan, neither will people break their fast and cease fasting nor will the day be regarded as the day of *eed*. It is *wajib (obligatory)* ul kifayah to look for the moon on the 30th night of *Sha'ban* when the date was 29th in the day.

If moon is sighted (of Ramadan) at one place, then the people of all places around will have to fast in the morning (following the night) as *wajib (obligatory)*, and differences in weather will not be considered. Imam Abu Hanifah رحمه الله follows this ruling, but Imam Shafi'I (RH) and Imam Ahmad رحمه الله consider the differences in weather in the different places, and they hold that if people of a city sight the moon that is not enough for people of another city.

A person who has sighted the moon of Ramadan but this testimony is not accepted, is himself bound to fast according to his own sighting. If he does not fast, then he will have to redeem it.

¹ Muslim # 30-1088.

CHAPTER - III

VARIOUS ISSUES CONCERNING FASTING

بَاب

SECTION I

الْفَضْلُ الْأَوَّلُ

(١٩٨٢) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَهً (متفق عليه)

1982. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Have the pre-dawn meal, for, there is a blessing a having suhur (pre-down meal before commencing fast)."¹

COMMENTARY: Something must be eaten before fasting at the time of sahr. According to a hadith: "Have the pre-dawn meal even if it is a sip of water." This command is not *wajib* (obligatory) but *mustahab* (desirable) to obey sahr is the last portion of the night, sahur is a noun and means food at sahar and suhur is a verbal noun meaning 'to eat at the time of sahar.' There is blessing in it because it is a *sunnah* (Practice of Prophet صلى الله عليه وسلم) to have the pre-down meal. To abide by the *sunnah* (Practice of Prophet صلى الله عليه وسلم) fetches a great reward apart from providing energy to fast.

SUHUR DISTINGUISHES THE FAITHFUL FROM THE PEOPLE OF THE BOOK

(١٩٨٣) وَعَنْ عُمَرُو بْنِ الْعَاصِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَّلْ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ

الْكِتَابِ أَكَلَةُ السَّحْرِ (رواه مسلم)

1983. Sayyiduna Amr ibn al-Aas رضى الله عنه narrated that Allah's Messenger said, "The difference between our fasting and the fasting of the people of the Book (Jews and Christians) is the eating of sahr (by us)."²

COMMENTARY: In early Islam, it was forbidden to eat in the night after having gone to sleep just as the people of the Book were forbidden. Later, it was permitted to eat in the night.

HASTENING TO BREAK FAST AT ITS LAWFUL TIME

(١٩٨٤) وَعَنْ سَهْلِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ النَّاسُ يَخَيْرُ عَجَلُوا الْفِطْرَ (متفق عليه)

1984. Sayyiduna Sahl رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The people will not cease to be in a good condition till they are quick to break the fast."³

COMMENTARY: To be quick to break the fast is to not delay to break it just as the sun sets (when it is lawful to break the fast) the sign of it in the cities is that darkness spreads high on the eastern horizon from where dawn arises but it is not necessary that darkness covers the centre of the sky.

Hastening to break the fast at sunset also distinguishes us from the people of the Book. They wait for the stars to rise high. Among the Muslims, the Rawafid do this. Hence, hastening to break the fast contradicts them, too.

¹ Bukhari # 1923, Muslim # 45-1095, Tirmidhi # 708, Nasai'i # 2144, Ibn Majah # 1692, Darimi # 1696, Musnad Ahmad 3-99.

² Muslim # 46-1096, Tirmidhi # 708, Nasai'i # 2166, Darimi # 1697.

³ Bukhari # 1957, Muslim # 48-1098, Ibn Majah # 1697, Muwatta Maalik 18.3-6, Musnad Ahmad # 22868.

According to sahih ahadith, it is a *sunnah* (Practice of Prophet صلى الله عليه وسلم) to have the iftar (break fast) before the *salah* of maghrib.

THE TIME OF IFTAR

(١٩٨٥) وَعَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَهُنَا وَأَذْبَرَ النَّهَارَ مِنْ هَهُنَا وَغَرَبَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ (متفق عليه)

1985. Sayyiduna Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the night comes from here (meaning the east which is covered with darkness) and the day departs from there (the west) and the sun sets (completely), the fasting one has his iftar."¹

COMMENTARY: The fasting one is said to have has iftar even though he may not have had anything to eat or drink. Or, he has come to the time to break it. Or, he must break his fast at this time. These are three possible meanings of the concluding words.

FASTING WITHOUT BREAK

(١٩٨٦) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْوِصَالِ فِي الصَّوْمِ فَقَالَ لَهُ رَجُلٌ إِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ قَالَ وَأَيُّكُمْ مَثَلِي إِنْ آيَبْتُ يُطْجِعُنِي رَبِّي وَيَسْقِيَنِي (متفق عليه)

1986. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم disallowed them to fast without observing a break. So, someone submitted to him, "But, you do fast without break, O Messenger of Allah." He asked, 'which of you is like me? I am given to eat and drink during the night.'²

COMMENTARY: This kind of fasting is called al-wisal. It is to fast without break for two days or more. It is not allowed because it causes weakness and one cannot devote fully to other kinds of worship. The ulama (Scholars) disagree on whether it is forbidden, allowed or *makruh* (unbecoming) to the people other than the Prophet Muhammad صلى الله عليه وسلم. Some of them say that it is allowed and the Prophet Muhammad صلى الله عليه وسلم advised the people against it only out of mercy and kindness for them and they cite the hadith of Sayyidah Ayshah رضى الله عنها that the Prophet Muhammad صلى الله عليه وسلم disallowed wisal only out of compassion for the people. It is reported that some sahabah (Prophet's companions) رضى الله عنهم like Adullah ibn Zubayr رضى الله عنه and some tabiun رحمه الله like Ibn Mumar رضى الله عنه, Aamir ibn Abdullah ibn Zubayr رحمه الله, Ibrahim Tayuri رحمه الله, did fast without break. But most ulama (Scholars) say that it is disallowed. Imam Abu Hanifah رحمه الله. Imam Maalik رحمه الله and Imam Shafi رحمه الله classify it as *makruh* (unbecoming), but they differ on whether it is *makru tahrimi* or *makruh* (unbecoming) *tanzih* (detested for purigation). The majority of the ulama (Scholars) say that it was specific with the Prophet Muhammad صلى الله عليه وسلم and the hadith also says so. The Sufis who engaged in deep devotion and imposed restrictions on themselves drank a handful of water after each fast so that should not be the ones to keep fast without break.

¹ Bukhari # 1954, Muslim # 51-1100, Abu Dawud # 2351, Tirmidhi # 698, Darimi # 1700.

² Bukhari # 1961, Muslim # 57-103, Abu Dawud # 2361, Darimi # 1703, Muwatta Maalik # 39 (Siyam), Musnad Ahmad 6.258.

The Prophet Muhammad صلى الله عليه وسلم said that he was fed food and drink. This was not actual food and drink. He was free of this need.

SECTION II

الْفَضْلُ الثَّانِي

WHEN TO FORM AN INTENTION TO FAST

(١٩٨٧) عَنْ حَفْصَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يُجْمَعِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَقَالَ أَبُو دَاوُدَ وَقَفَمَهُ عَلَى حَفْصَةَ مَعْمَرُ وَ الزُّبَيْدِيُّ وَابْنُ عُيَيْنَةَ وَيُونُسُ الْأَيْلِيُّ كُلُّهُمْ عَنِ الرَّهْرِيِّ-

1987. Sayyidah Hafsa رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If any one does not form an intention before dawn to fast (that day) then he has not fasted (perfectly).¹

Abu Dawud said that Ma'mar Zubaydi Ibn Uyaynah and Yunus Ayliy narrated. It from zuhri tracing it only up to Sayyidah Hafsa.

COMMENTARY: Imam Maalik holds that the intention should be formed as the hadith says in the night whatever the kind of fast. While Imam Shafi'I رحمه الله and Imam Ahmad say the same thing for *fard* (compulsory) fasts, Imam Ahmad رحمه الله said, that the intention for optional fasts maybe formed up to zawal of that day and Imam Shafi'I رحمه الله said that it can be formed up to before sunset that day.

The Hanafis say that the intention for fasts of Ramadan, optional nature or against vows may be formed upto before zawwal but for redeeming fasts it should be formed in the night (before beginning the fast).

THE LAST TIME FOR MEAL BEFORE DAWN (SUHUR)

(١٩٨٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمِعَ الْبَدَاءَ أَحَدُكُمْ وَالْإِنَاءُ فِي يَدِهِ فَلَا يَضَعُهُ حَتَّى يَفْضِي حَاجَتَهُ مِنْهُ (رواه ابو داود)

1988. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, If any of you hears the adhan and has a vessel in his hand then he should not put it down till he finishes his need from it (of drinking or eating)."

COMMENTARY: If anyone is having his pre-dawn meal and the adhan for fajr is called then simply on that basis he must not stop his intake, provided he is certain that dawn has not begun and there still is time for suhur. But, if dawn has commenced then the time for suhur is over and he must cease to eat and drink.

Ibn Maalik رحمه الله said that if one does not know that dawn has begun then he must not stop eating and drinking, but if he knows, or has doubts, that dawn has risen then he must give up food and drink.

Some authorities say that the hadith refers to the adhan of maghrib. This would imply that though it is masnun to abandon eating and drinking on hearing the adhan, yet if anyone hears the adhan of maghrib at the time of iftar then he must finish what he is eating or

¹ Abu Dawud # 22454, Tirmidhi # 730, Nasai'i # 2393, Darimi # 1698, Maalik Muwatta' # 5 (Siyan), Musnad Ahmad 6-287.

drinking and then go for the *salah* of maghrib.

WHEN THE TIME IS UP BE QUICK TO BREAK FAST

(١٩٨٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ تَعَالَى أَحَبُّ عِبَادِي إِلَيَّ أَعَجَلَهُمْ
فُطْرًا- (رواه الترمذی)

1989. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Allah, the exalted, says, "The dearest of My slaves to Me is he who is quick to break fast (when it is time for it)."¹

IFTAR WITH DATE & WATER

(١٩٩٠) وَعَنْ سَلْمَانَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيُفْطِرْ عَلَى
تَمْرٍ فَإِنَّهُ بَرَكَةٌ فَإِنْ لَمْ يَجِدْ فَلْيُفْطِرْ عَلَى مَاءٍ فَإِنَّهُ طَهُورٌ- رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ
وَأَمْرٌ يَذُكُرُ فَإِنَّهُ بَرَكَةٌ غَيْرُ التِّرْمِذِيِّ-

1990. Sayyiduna Salman ibn Aamir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When any of you breaks his fast, he should break it with dates because they are a means of blessing, but if he does not find any date, then he should break his fast with water because it is purifying."²

The words 'O means of purifying are found only in Tirmidhi.

COMMENTARY: The instruction to break fast with dates or water is a recommendation of the category of *mustahab* (desirable). The wisdom behind breaking fast with a date is that an empty stomach accepts something sweet like a date readily and it digests it. It also invigorates the system quickly particularly the eye sight. Moreover, the Arabs found a sweet dish mostly in dates, they were more accustomed to it. As for water, it is a good purifying agent both inwardly and out wardly.

THE PROPHET MUHAMMAD'S IFTAR صلى الله عليه وسلم

(١٩٩١) وَعَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ قَبْلَ أَنْ يُصَلِّيَ عَلَى رُطَبَاتٍ فَإِنْ لَمْ
تَكُنْ رُطَبَاتٌ فَتُمِيرَاتٍ فَإِنْ لَمْ تَكُنْ تُمِيرَاتٍ فَحَسَاخَسَوَاتٍ مِنْ مَاءٍ- رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَقَالَ
التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ-

1991. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to break his fast, before offering the *salah* (of maghrib), with some fresh dates. If there were not any fresh dates, then dry dates. If there were no dry dates, then he drank some (say three) sips of water.³

COMMENTARY: According to a hadith of Abu Ya'la رحمه الله, the Prophet Muhammad صلى الله عليه وسلم liked to break his fast with three dates or any such thing as was not cooked on fire. It is wrong on the part of some people to say that residents of Makkah must break their fast

¹ Tirmidhi # 700, Musnad Ahmad 2-329.

² Tirmidhi # 658, Musnad Ahmad 4-17, Abu Dawud # 2355, Ibn Majah # 1699, Darimi # 1701.

³ Abu Dawud # 2356, Tirmidhi # 696, Musnad Ahmad 3-164.

with the water of zamzam before taking dates. Not only is this not masnun, it is also contrary to *sunnah* (Practice of Prophet صلى الله عليه وسلم) because the Prophet Muhammad صلى الله عليه وسلم stayed in Makkah for many days after the conquest of Makkah, but he did no such thing.

SERVING MEAL TO ONE WHO FASTS

(١٩٩٢) وَعَنْ زَيْدِ بْنِ خَالِدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ فَطَرَ صَائِمًا أَوْ جَمَرَ غَارِيًا فَلَهُ مِثْلُ

أَجْرِهِ - رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ وَمَجْلَى السُّنَّةِ فِي شَرْحِ السُّنَّةِ وَقَالَ صَحِيحٌ -

1992. Sayyiduna Zayd ibn Khalid رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone serves iftar to one who is fasting or he equips a warrior then he earns a reward like theirs."¹

MERIT OF IFTAR

(١٩٩٣) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَفْطَرَ قَالَ ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ

وَوَيْتَتِ الْأَجْرَارُ شَاءَ اللَّهُ (رواه ابوداؤد)

1993. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to say on breaking his fast, "Thirst is quenched, the arteries are moist and reward is assured, insha Allah."²

COMMENTARY: The ummah is told through this saying that worship requires a little effort, but fetches abundant eternal reward.

PRAYER AT IFTAR

(١٩٩٤) وَعَنْ مُعَاذِ بْنِ زُهْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَفْطَرَ قَالَ اللَّهُمَّ لَكَ صُمْتُ

وَعَلَى رِزْقِكَ أَفْطَرْتُ - رَوَاهُ أَبُو دَاوُدَ مُرْسَلًا -

1994. Sayyiduna Mu'adh ibn Zuhrah رضى الله عنه narrated that when the Prophet Muhammad صلى الله عليه وسلم broke his fast he prayed:

اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

(O Allah, for you did I fast and with your sustenance have I broken my fast).³

COMMENTARY: Generally the words:

وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ

(and in you do I believe and on you do I rely).

are added after (وَلَكَ صُمْتُ) (for you did I fast). Though they are not known through any hadith, yet they are correct as far as their meaning is concerned.

Ibn Majah رحمه الله has reported a hadith that whatever supplication is made at the time of iftar by one who fasts is not rejected, but is granted (Hadith # 1752)

The Prophet Muhammad صلى الله عليه وسلم is known to have made these prayers to at the time of iftar:

¹ Bayhaqi in Shu'ab ul Eeman, Sharh us Sunan, Musnad Ahmed 4-114.

² Abu Dawud # 2357.

³ Abu Dawud # 2358 in a Mursal form.

يَا وَاسِعَ الْفَضْلِ اغْفِرْ لِي

(O the generous with favour, forgive one). And

الْحَمْدُ لِلَّهِ الَّذِي آعَانِي فَصُمْتُ وَرَزَقَنِي فَأَقْطَرْتُ

(Praise belongs to Allah who has helped, me, so I have fasted and gave me provision so I have broken my fast).

SECTION III

الْفَضْلُ الثَّالِثُ

REWARD FOR HAVING IFTAR EARLY

(١٩٩٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ الدِّينُ ظَاهِرًا مَا عَجَّلَ النَّاسُ

الْفِطْرَ لِأَيِّ الْيَهُودِ وَالنَّصَارَى يُؤَخَّرُونَ - (رواه ابوداؤد وابن ماجه)

1995. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The religion (of Islam) will not cease to dominate as long as people are quick to break their fast because the Jews and Christians defer (doing it)."¹

COMMENTARY: See the commentary on the hadith # 1984. To have iftar quickly distinguishes Muslims from the followers of false religions and demonstrates the supremacy and glory of the religion of Islam. However, to emulate these strayers is to cause loss to religion. Allah says about it (in verse 51 of *surah al-Ma'idah*):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَّخِذْهُمْ وُتَّخِذُوا فَإِنَّهُ مِنْهُمْ

{O you who believe, take not the Jews and the Christians as friends. They are friends of each other. And whosoever among you takes them as his friends, he indeed is one of them} (5:51)

(١٩٩٦) وَعَنْ أَبِي عَطِيَّةَ قَالَ دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ فَفُتِنَا يَا أُمَّ الْمُؤْمِنِينَ رَجُلَانِ مِنْ أَصْحَابِ

مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدُهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ وَالْآخَرُ يُؤَخِّرُ الْإِفْطَارَ وَيُؤَخِّرُ الصَّلَاةَ

قَالَتْ أَيُّهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ فُلْنَا بَدَّلَ اللَّهُ بِنُ مَسْعُودٍ قَالَتْ هَكَذَا صَنَعَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْآخَرُ أَبُو مُوسَى (رواه مسلم)

1996. Sayyiduna Abu Atiyah رحمه الله narrated that he and Sayyiduna Masruq رحمه الله visited Sayyidah Ayshah رضى الله عنها and said to her, "O Mother of the believers! Of two sahabah of Muhammad صلى الله عليه وسلم, one hastens to have the iftar and to offer the *salah* while the other defers the iftar and the *salah*." She asked them, "Which of the two hastens to have the iftar and to offer the *salah*?" They said, "Abdullah ibn Mas'ud رضى الله عنه." She said, "This is how Allah's Messenger صلى الله عليه وسلم did." And the other one was Abu Musa رضى الله عنه.²

COMMENTARY: Sayyiduna Abdullah ibn Mas'ud رضى الله عنه was a great scholar and jurist.

¹ Abu Dawud # 3353, Ibn Majah # 1698, Musnad Ahmad 2-450.

² Muslim # 49-1099, Abu Dawud # 2354, Tirmidhi # 702, Nasai'i # 2141, Musnad Ahmad 6-48.

He abided by the *sunnah* (Practice of Prophet صلى الله عليه وسلم). Sayyiduna Abu Musa رضى الله عنه was also a great prominent sahabi. He may have done as he did to show that it was allowed to do so, or he may have had some excuse for doing that, Or, perhaps he did it occasionally (for some reason)

PREDAWN MEAL IS A BLESSING

(١٩٩٧) وَعَنِ الْعُرْبَايُضِ بْنِ سَارِيَةَ قَالَ دَعَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى السُّحُورِ فِي رَمَضَانَ
فَقَالَ هَلُمَّ إِلَى الْخِدَاءِ الْمُبَارَكِ (رواه ابوداؤد والنسائي)

1997. Sayyiduna Irbad ibn Sariyah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم invited him to a pre-dawn meal (suhur) in Ramadan, saying "Come to the blessed meal before dawn."¹

(١٩٩٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعْمَ سُحُورُ الْمُؤْمِنِ التَّمْرُ (رواه ابوداؤد)

1998. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The best food for the believer for the suhur is a meal of dates."²

CHAPTER - IV

KEEPING THE FAST PERFECT

بَابُ تَنْزِيهِ الصَّوْمِ

We shall mention in this chapter the things that make the fast invalid, and the things that take away the reward of fasts, and those that diminish their reward, Hence, it becomes necessary to refrain from all these things as have a bad effect on fasts.

While those things that make the fast invalid will be mentioned against the ahadith in this chapter as they come, here all these issues have been brought together in the light of the reliable books of fiqh in detail to enable the readers to benefit from them. These are adapted from imdad ul fatah sharh Nurul fedah. This book is regarded as reliable by the Arabs and is used by them. The issues are arranged therein in a proper order. We have also referred to Durr ul Mukhtar for some rulings.

WHAT DOES NOT INVALIDATE FAST

- If any one does not remember that he is fasting and eats or drinks something or has sexual intercourse then his fast is not invalidated whether it is a *fard* (compulsory) or optional fast.
- If anyone forgets and has sexual intercourse but remembers before finishing it then if he withdraws himself, his fast remain intact. If he does not withdraw but goes through the act, his fast becomes void, and he will have to redeem it but will not have to make an expiation. However, some authorities maintain that an expiation is not due only if the act is cut short before the climax or excitement of the body resulting in ejaculation (seminal discharge). If he retains the excitement, expiation

¹ Abu Dawud # 2344, Naṣai'i # 2163.

² Abu Dawud # 2345.

will become due like when a man withdrawn his penis and inserts it again he will have to make an expiation.

- If anyone engages in sexual intercourse intentionally before dawn and while he is engaged dawn rises, then he must cut it short immediately. If he not only does not withdraw but also goes through the excitement then he will have to make an expiation. If does not excite his body and also does not withdraw then only his fast will become invalid.
- If anyone who is in the course of a sexual intercourse withdraws fearing the rise of dawn but experiences an ejaculation after rise of dawn though he had withdrawn then his fast will not be faulty.
- If anyone is eating or drinking unintentionally then other people must remind him (that he is fasting) because it is *makruh* (*unbecoming*) not to remind him, provided he is strong enough to complete the fast. If he does not remember that he is fasting even after being told and continues to eat and drink then it is necessary for him to redeem the fast. However, if he is not strong enough to fast then it is better not to remind him that he is fasting.
- If any one experiences ejaculation on looking at a woman's sexual organ then his fast is not invalidated.
- If anyone commits an unnatural act with an animal and experiences an ejaculation, some ulama (Scholars) say that his fast becomes invalid while others hold that it does not become invalid. If there is no ejaculation, then all of them agree that his fast is not void merely because of the unnatural act.
- If there is an ejaculation after self abuse (masturbation), the fast is invalidated and has to be redeemed but expiation is not necessary. It must be known that this dirty act (masturbation) is not lawful even in days other than *Ramadan* if the intention is to accomplish a sexual desire, but it is hoped that if the intention is merely to satisfy the sexual appetite (desire) then there is no resentment at that. This means that if anyone engages in this act simply to enjoy himself then it is absolutely unlawful for him, but if he is so restless that if he does not discharge semen he might be driven to adultery then masturbation might not make him a sinner, but resorting to it constantly is a sin.
- If any one has an ejaculation after thinking of a woman then his fast is not invalidated.
- If two women commit on unnatural act, their fast will not be void. But, if they have ejaculation the fast will be void and will have to be redeemed.
- Applying oil does not invalidate the fast because if anything enters the body through the pores then it does not make a fast defective. It is like a person having a bath to cool himself.
- If anyone applies collyrium then his fast remains intact even if there is some savour in the throat or its colour is apparent is the mucus or spit, because there is no passage between the eye and the brain. This is why tears are shed by the eye as though a heavy extract or sap or something. It is affirmed in the hadith of Sayyidah Ayshah رضي الله عنها that the Prophet Muhammad صلى الله عليه وسلم applied collyrium even when he fasted. Similarly if one applies eye drops or milk with oil in the eyes, the fast does not be void even if there is some bitter taste in the throat or even a sweet savour.
- If anyone swallows something like a bread etc while it is tied to a string whose end

he holds in his hand, his fast will not be void unless it snaps from the string and drops into his belly. When it breaks off from the string and lodges in his belly, his fast is invalidated.

- If anyone inserts a piece of wood or such other thing in his throat and holds the other end in his hand, then his fast will not be invalid.
- If anyone inserts his finger in the anus, or a woman inserts it in the vagina, then the fast does not become void unless the finger is moist with water or oil in which case the fast will be invalidated.
- Cupping or backbiting does not invalidate a fast though they cause reward to be reduced.
- If anyone resolves to break his fast but eats or drinks nothing then his fast is not disturbed.
- If smoke enters anyone's throat without his intention or choice then his fast does not become void because it is not possible to avoid it. Even if he shuts his mouth smoke will go through his nostrils. It is like the moistness that is retained in the mouth after rinsing it but does not harm the fast. However, if any one inhales smoke willfully in any manner then his fast will become void whatever the source of smoke, incense, aloe stick, etc. Thus, if anyone burns something fragrant and inhales its fumes willfully knowing that he is fasting then his fast will become invalid because this is something that can be avoided. People often neglect this issue. They must exercise care and this cannot be compared to sniffing musk, rose and other fragrance. The sweet smelling smoke that is inhaled is very different. Fast is nullified even when smoke of a hookah (an oriental tobacco pipe) is inhaled because it is drawn in willfully and it satisfies a desire. Often, it is used as a medicine.
- If sweet or tears go down the throat, the fast is not defected if a small quantity is involved. But if they are swallowed in a large quantity and they give a saline flavour in the mouth then the fast is voided.
- Fast is not nullified by sniffing flowers, scent, etc.
- If anyone grinds flour or pulverizes medicine and some powder or a fly enters his throat then his fast is not affected, even when he puts the medicine in small wrappings because it is difficult to avoid these things.
- If anyone who fasts wakes up in a sexually defiled state, then his fast will not be void, even he remains in that condition all day or most of the day and does not have a purifying bath. However, he will deprive himself of reward for remaining in a defiled, impure state and not offering the *salah* (prayer) and not engaging in other forms of worship.
- If anyone who is fasting inserts into his penis through the outlet medicine, oil or any object, or has them inserted, and they go up to the bladder too, Imam Abu Hanifah رحمه الله and Imam Muhammad رحمه الله, hold that his fast remains undisturbed, because nothing goes past the bladder. However, Imam Abu Yusuf رحمه الله, said that his fast becomes void. If these things do not reach the bladder then, according to all three of them, his fast remains intact.
- If anyone sits in water which goes into his ears or he scratches his ear with a cotton swab and it draws wax which is visible and though he puts it in again and again, his fast will not be nullified.

- If any one draws back or swallows phlegm as most uncivilized people do, his fast will not be void. Similarly, if any draws back his saliva that has come down to his chin and hangs there, his fast will not be void but if it does not hang from his mouth yet he licks it back from the chin into the mouth, his fast will be void. Also, if a mouthful of phlegm is swallowed, Imam Abu Yusuf رحمه الله, holds that his fast will be void, but Imam Abu Hanifah رحمه الله, regards that it will not be void. Imam shafi's رحمه الله, said that if he is able to spit phlegm etc. yet he swallows it, then his fast is void.
- If one vomits involuntarily then his fast is not nullified howsoever much the vomit, a mouthful or more. Also if the involuntary vomit goes down the throat, the fast is not disturbed howsoever much it is. But, Imam Abu Yusuf رحمه الله said that the fast is void in this case. If he swallows mouthful of vomit deliberately then his fast is void in the sight of all the imams, but expiation will not be necessary. If one does not vomit a mouthful then the fast is not affected. If anyone vomits deliberately a mouthful then, according to unanimous opinion, the fast becomes void. If it is not a mouthful, the fast will not be void in the sight of Imam Abu Yusuf and this is a correct opinion, but Imam Muhammad رحمه الله said that even if it is not a mouthful. The fast will be void. If anyone vomits deliberately less than a mouthful and it is swallowed down involuntarily, the fast will not be void but if it is swallowed deliberately then, though there are two opinions, the correct is that the fast will not be void.
- If any kind of food particles remains in the mouth on the teeth, for instance, overnight and is swallowed during the day, it does not invalidate the fast provided it is a tiny piece lesser than a gram and had not come out of the mouth before being swallowed.
- If blood from teeth or from some portion of the mouth goes into the throat, the fast will not be affected provided it does not go to the stomach directly without mixing with saliva and being less than that does not leave its taste in the throat. If blood goes into the stomach and is more than one's saliva or equal to it then the fast will be nullified.
- If someone who is fasting puts into his mouth something as small as a speck and chews it and it spreads in his mouth, his fast is not voided provided he does not relish its taste in his mouth. If that thing does not spread in his mouth and its taste is felt in the throat, or he swallows it without chewing it and he does not even get its taste in his throat, his fast will be void. If it is among those things on which an expiation is necessary then he will have to make an expiation, otherwise it will be necessary to redeem the fast.

THOSE THINGS THAT NULLIFY A FAST & MAKE EXPIATION & REDEEMING NECESSARY

We must know first that if fast is invalidated, who is liable to make an expiation and when it becomes necessary. It becomes necessary when the person fasting is sensible and adult;

- The fast concerns the month of *Ramadan* and is observed in *Ramadan* itself, meaning that expiation does not become necessary on the redeeming fasts of *R madan*,
- He must have formed the intention (before dawn) in the night but if it was formed after dawn then expiation will not be necessary on breaking the fast before the

lawful time to end it;

- Nothing should have happened after ending the fast before time as makes expiation necessary like onset of menses or lochia, and these will be explained later;
- Nothing must have transpired even before ending the fast as does not make expiation legal or necessary like undertaking a journey on beginning which one may and his fast without being called upon to make an expiation unless if he ends his fast before setting on a journey.

Hence, if all these conditions are found and one of the following nullifiers or fast occurs then expiation and redeeming of fast will become necessary they are:

- Having sexual intercourse or indulging in homosexuality in which cases both parties the perpetrator and on whom it is perpetrated will be responsible to make expiation and to redeem the fast.
- Eating or drinking whether as nourishment or medicine. The ulama (Scholars) define nourishment as food one desires to eat and the stomach's demand is satisfied, or what corrects the body, or what is eaten customarily.
- Swallowing rain water, hail or snow, raw meat, fat dried meat and wheat, but tiny grain of wheat inserted in the mouth where it spreads will not call for expiation.
- Swallowing the spit of one's wife or beloved because it is a desire, but not spit of any one else in which case only the fast is invalidated, and expiation does not become necessary but fast will have to be redeemed.
- Little quantity of salt calls for expiation but not large quantity. However, it is written in Khulasah and Bazariyah that the reliable and acceptable opinion is that expiation become necessary whatever the quantity of salt eaten.
- Expiation will not be called for on eating undissolved barley because raw barley is not eaten normally if it is dry. But if it is eaten from a fresh bunch even without dissolving it then expiation will be binding
- Armenian bole if it is eaten customarily, but if it is not normally consumed expiation will not be necessary
- According to a hadith (العقبة تفتقر الصيام) (backbiting nullifies fast). The ulama (Scholars) interpret it to mean that if one who fasts indulges in backbiting then he deprives himself of his reward.
- However, if anyone backbites someone and afterwards deliberately eats food then he is liable to make an expiation whether he knew the hadith or not, knew the foregoing interpretation or not knew the jurist's edict that an expiation is liable, or does not know because, the hadith aside, it is contrary to deduction that fast is nullified after backbiting.
- There is another hadith (القطر الحاجم والمعجوم) (The one who cups and the one who is cupped have nullified their fast). If one who fasts has himself cupped, he is likely to suffer weakness and may lose much blood, so might have to break his fast before time. The one who cups might swallow some drops of blood. Hence, the Prophet Muhammad صلى الله عليه وسلم stated so as a cautionary measure otherwise cupping does not nullify the fast.
- If anyone cups or is cupped and is aware of this hadith so eats or drinks on the assumption that his fast is nullified then only if he is aware of the foregoing interpretation, he will have to make an expiation. It will also be liable on him if he

learns of jurist's edict that his fast is nullified on cupping or having oneself cupped, though the edict is against facts and the responsibility will rest on the jurists. If this person did not know the interpretation of the hadith then he will not be liable to make an expiation. The rulings for the previous hadith about backbiting and this one about cupping are different because in the former case it is contrary to reasoning that a fast should be nullified on backbiting and the ulama (Scholars) are unanimous about the ruling, while it is not contrary to reason that a fast might be nullified on cupping and moreover the ulama (Scholars) are not unanimous on its interpretation. Some like Imam Awza'I رحمته الله, go by the literal meaning of the hadith.

- If a man is sensually excited and touches a woman, or kisses her, or sleeps with her, or acts in decently with her but there is no ejaculation, or he applies collyrium or has a vein burst or commits an unnatural act with an animal but has no ejaculation, or he inserts his finger in his back and assumes that his fast is nullified so deliberately eats and drinks something then an expiation will become necessary only when a jurist has ruled that in these cases the fast is nullified, though his edict will be erroneous. If the jurist does not issue an edict to the effect, expiation will not be necessary, because a fast is not invalidated by the aforementioned things.
- Expiation will be *wajib (obligatory)* on a woman who while fasting has sexual intercourse willingly and with desire with a man who is compelled to have the sexual intercourse. The expiation will be *wajib (obligatory)* only on the woman and not on the man.
- If a woman knows that dawn has risen but does not disclose it to her husband and persuades him to have sexual intercourse with her without his knowing that dawn has spread, then an expiation will be binding only on the woman and not on the man.

WHEN EXPIATION IS WAIVED

- A woman deliberately ate food or had sexual intercourse willingly (while fasting, so expiation became due on her) but during the course of the day, she had her menses. So, the responsibility to make an expiation ceases from her.
- Someone fell ill or suffered a hardship due to which it is permitted not to fast and the illness or suffering is natural, so the expiation liable on him will be waived.
- The condition of that being natural is applied because he might have broken his fast deliberately and then wounded himself to by pass the expiation. Clearly, this kind of suffering is created by himself (and expiation will not be waived). However, the ulama (Scholars) are divided on this issue. Some agree that expiation will be waived while other say that it will stand and not be waived. Kamal says that the expiation will not be waived and this is correct opinion.
- It is stated in *Jama ul Uloom* that if anyone (fasting) exerts himself too much by walking along distance or toiling heavily so that he feels thirsty in an unbearable manner and he drinks water and breaks the fast, an expiation becomes necessary. Some scholars, however, say that expiation need not be made. Baqai has opted for this opinion as stated in *Tatar khaniyah*.

RULINGS ABOUT EXPIATION

- The expiation for a fast is to set free a slave, even a (non Muslim) disbelieving slave. If one is unable to do that for want of sufficient means or non-availability of slaves, then he must fast for two months, which means sixty days, successively

without break, that being *wajib (obligatory)*. These fasts must be continuous and on such days on which the eed or the days of tashriq do not fall. (The days of tashriq are the 11th, 12th and 13th of Dhul Hijjah). It is allowed to fast on these days whatever the kind of fast. If he misses a fast before completing the sixty for a valid reason or without reason, then he will have to begin all over again. Those days on which he had fasted before the interruption will not be reckoned at all. The only exception is the woman who gets her menses while keeping these fasts. She will resume the count after her menses are over. But, if a woman has to interrupt because she has post natal bleeding then she will have to begin all over again.

- If anyone is sick or inform and very old and cannot fast for sixty days, then it is *wajib (obligatory)* for him to feed sixty needy people twice to a full stomach. He may feed them on the same day morning and evening, or on two days in the morning, or on two days in the evening, or at the time of isha and pre-dawn. However, it is a pre-requisite that he must feed the same needy people, whom he had fed the first time, again on the next time. If he feeds one set of people at one time and another set a second time, that will not do. He will have to feed one of these two groups a second time for his expiation to be valid of course, if he feeds, only needy person for sixty days continuously, then his expiation will have been discharged and he may even feed a new needy person every day for there is no harm in that.
- If he gives sadaqah on a single day to a single person equivalent to feeding sixty needy people, or a little less than that, then it will not count for every one but will be deemed to have been paid to only one person.
- It is enough to feed the sixty needy people only wheat bread without any accompaniment like gravy. But barley bread cannot be fed without gravy.

Moreover, it is a prerequisite that all the sixty people fed must really be hungry. Even if one of them is not hungry and does not eat like a hungry person then in his place another hungry person will have to be fed.

- An alternative is to give to every needy person half sa (1kg 633 grams) wheat or its flour or its parched meal. Or, they may be given one sa' barley or grapes or dates on their value in rupees. All these people may be given at one time or at different times.
- If anyone deliberately has sexual intercourse (many times) or eats deliberately (many times), and thus nullified many fasts, then only one expiation is enough provided he has not nullified any fast after making an expiation. For instance, having paid towards an expiation for ten fasts that he had broken deliberately, he again breaks one fast or two, he will have to make another expiation.
- The fast that he nullifies may not necessarily be of only one may not necessarily be of only one *Ramadan*. They may be spread over more than a single *Ramadan*. This is the correct ruling as stated in Dur Mukhtar. However, some authorities say that a separate expiation need be made for each *Ramadan*. This is what *Fatawa Alamgiri* prefers.

WHEN ONLY REDEEMING IS ENOUGH & EXPIATION IS NOT CALLED FOR

The general rule is that if a fast is invalidated with something that normally is not nourishment, or because of a (Shariah (divine law)) permitted excuse to eat or inject something, or indulging in sex but not obtaining complete sexual relief – then in these cases

expiation is not necessary but only the fasts) must be redeemed.

- If one who is fasting eats uncooked rice, or dry or kneaded flour than his fast will break and he will have to redeem it.
- If anyone kneads flour of barley or wheat in water and sprinkles some sugar on the preparation and eats it then he will be bound to make an expiation for his broken fast.
- If someone eats or swallows such things as are not normally eaten, remembering all the while that he is fasting, then expiation is not *wajib (obligatory)* but he will only have to redeem his fast. Examples of such eaten things are: American bole, dust, mud, seed, cotton, swab, one's own saliva that has caught the colour of silk etc. other examples are paper, raw fruit, shell of apricot, iron gold, silver, precious stone.
- If anyone has enema injected, pours drops of medicine in his nose, keeps medicine in his mouth some of which dribbles down his throat or applies oil to his ear, then in these cases his fast must be redeemed, expiation is not *wajib (obligatory)*.
- There are conflicting views on pouring water in the ear, on purpose. 'Hidayah,' Durr Mukhtar, Multaqi and 'Sharh Wiqayah' and many others rule that the fast is not voided in this case. But, 'Qadi Khan and Eath Qadeer'; write that the correct verdict is that the fast is nullified and it will be necessary to redeem it.
- In the following cases, only the fast should be redeemed and there will be no expiation to make.
 - medicine is applied to a wound in the stomach and it goes into it,
 - or, to a wound on the head and it creeps into the brain,
 - rain water or ice goes into the throat and is swallowed accidentally.
 - Fast is broken by mistake while rinsing mouth or sniffing of water which goes down the throat,
 - Someone compels to break fast, say by having sexual intercourse, either wife or husband compelling the other, but in this case, the one who compels will have to make an expiation to alongwith redeeming the fast while the one who is compelled will have to redeem the fast as *wajib (obligatory)* and not make an expiation.
- If a female slave fear that she would fall ill and breaks her fast then she will have to redeem it.
- Also, if a female slave breaks her fast when she feels weakness because of her work of cooking or washing garments, then it is *wajib (obligatory)* on her to redeem the fast. However, it must be borne in mind that if her master assigns her such work as might preclude her from discharging her duty (*fard (compulsory)*) then she must refuse to obey him.
- If any one pours water in the mouth of a fasting one while he is asleep, or the fasting one himself drinks water during his sleep, his fast is invalidated and it will be *wajib (obligatory)* on him to redeem the fast. This case cannot be likened to eating or drinking out of forgetfulness. The same rule applies here as to slaughtering by one who is sleep or one whose senses take leave of him. For, it is not lawful to eat what they slaughter. But, if anyone forgets to say Bismillah while slaughtering then it is allowed to eat what he slaughters. The same ruling applies here: if anyone forgets and eats or drinks then his fast remains intact but if he eats or drink while he is asleep then his fast will break.

- In these cases, only fast will be redeemed and expiation is not binding:
 - anyone forgets that he is fasting and eats after which he continues to eat deliberately.
 - he has sexual intercourse through forgetfulness but afterwards he has it again deliberately,
 - he forms an intention to fast during the day but then deliberately eats or has sexual intercourse,
 - he forms intention in the night to fast and in the morning he sat out on a journey and then decided to reside there and ate something though it was not allowed to him to break his fast,
 - he forms an intention in the night to fast and was a resident in the morning and later embarked on a journey so become a traveller and, during his journey, he intentionally ate or had sexual intercourse though he was not permitted in this situation to break his fast.

In the forging the condition of travel is mentioned because if anyone who begins a journey remembers something and returns home to collect it and before resuming his journey he deliberately eats at his home, native city and dwellings then redeeming the fast and expiation for that will be binding on him.

- he abstains from food and drink and everything that is disallowed while fasting but he did neither form the intention to fast nor had iftar,
 - he had the predawn meal or had sexual intercourse though he had doubts about dawn having risen and, in fact, dawn had risen,
 - he presumed that the sun had set and had iftar though the sun had not set till then,
- in all these cases, only fast will be redeemed and no expiation will be necessary. As for anyone presuming that the sun had set and it had not set but he had his iftar, here are differing opinions on the expiation being necessary. The jurist Abu Ja'far رحمه الله, said that expiation is necessary in this case. If anyone presumes that the sun has not set, yet he has iftar and, indeed, the sun has not set, then expiation will be binding on him.
 - If anyone commits an unnatural act with an animal or a corpse and experiences ejaculation, or discharges semen by rubbing at anyone's navel or hand, or ejaculates on touching or kissing someone, or breaks a redeeming fast of *Ramadan*.
 - in all these cases, only fast will be *wajib (obligatory)* but only the fast will have to be redeemed.
 - If anyone copulates with a fasting woman who is asleep, her fast is nullified and she will have to redeem it but no expiation will be binding on her.
 - A woman forms an intention in the night to fast but in the morning she loses her sanity and some man has sexual intercourse with her. She will have to redeem her fast.
 - If a woman puts water or medicine into her vagina, or someone inserts into his anus his finger moistened with oil or water, or someone makes istinja in such a way that water goes up to his anus though this is less likely, or he overdoes the intinja so that water seeps into his penis deep inside - then in all these cases it is *wajib (obligatory)* to redeem the fast.
 - If anyone has piles and the swelling tissues protrude and he washes them, so as long

they do not revert inside before drying, the fast will not break. However, should they revert inside before drying, water will go inside and the fast will become void.

- If a woman moistens her finger with oil or water and inserts it in her vagina, or anyone inserts cotton, cloth or pebble in his (or her) anus or the woman in her vagina and they disappear inside, the fast will be void and will have to be redeemed. But, if one end of these things remains in the hand (outside) or they reach only to the external portion of the vagina then the fast will not be void.
- If anyone swallows a thread holding one of its ends in his hand with which he pulls it out, then his fast remains intact. But, if he swallows it all then his fast will break and he will have to redeem it.
- If anyone intentionally inhales smoke into his brains or belly then expiation will become necessary. The same applies to the fumes of cigarette, etc.
- If anyone vomits deliberately even less than a mouthful then his fast will be void and he will have to redeem it. But, the preferred opinion is what Imam Abu Yusuf رحمه الله holds that if the vomit is not a mouthful then his fast will remain valid and he will not have to redeem it. This is a correct verdict.
- The fast will be invalid in all the following cases and will have to be redeemed:
 - Someone vomited involuntarily a mouthful and swallows it,
 - Eats what was stuck to his teeth and was the size of a gram or larger,
 - Fails to form an intention in the night and even during the day and eats something forgetfully and then formed the intention.
- If one who fasts loses consciousness and even if he remains unconscious for a month he will have to redeem it, the fast but not of that particular day on which or on whose night he lost consciousness because he might have formed an intention in the night so that fast would be counted. After that day till he remained unconscious the fasts due will have to be redeemed.
- If anyone remains insane all through *Ramadan* then he is not bound to redeem the fasts, but if he was not insane for the whole month then he will have to redeem.
- If he suffered insanity in such a way that he regained sanity by day or after the time of forming intention was over then will be deemed to be insane and that command will apply to him and he will not be required to redeem the fasts.
- If anyone fails to form an intention to fast in *Ramadan* and eats during the day. Imam Abu Hanifah رحمه الله said that the expiation will not be *wajib* (obligatory), but his two companions said that expiation will be *wajib* (obligatory).
- If someone's fast is invalidated for some reason, then he must respect the month of *Ramadan* and abstain from eating, drinking and whatever is forbidden to a fasting one.
- In the same way, the woman who begins the day with her menses but becomes pure in the course of the day must observe the same restrictions as one who fasts does.
- The same applies to a traveller who ends his journey and becomes a resident somewhere the sick person who recovers, the insane who regains sanity, a minor who attains puberty (adulthood) and a disbeliever who embraces Islam. All of them will have to respect the month of fasting and observe the restrictions. All of them will have to redeem the fast of this day, except the last two who are not required to redeem and fast.

The woman who experiences menstruation or post natal bleeding, the sick person and the

traveller, are not required to abstain from food and drink. However, they are bound to eat and drink in private out of the view of the people's sight.

WHAT IS MAKRUH (UNBECOMING) & NOT MAKRUH (UNBECOMING) & WHAT IS MUSTAHAB (DESIRABLE): If one who is fasting tastes something (and spits it out) without a cogent reason, then it is *makruh (disapproved)* for him. But, if he has an excuse for it then it is not *makruh (disapproved)* for instance, if anyone buys some eatables and is not sure if it is of proper standard then he is allowed to taste it and it is not *makruh (disapproved)*.

It is stated in *fatawa Nasfi* that if a woman's husband is very particular about food and loses his temper if the taste is not up to the mark then she is allowed to taste the food that the cooks. But, if he is considerate and well-mannered then she is not allowed to taste the food. The same applies to a female slave and the servants responsible for cooking.

It is *makruh (disapproved)* to chew anything for no reason. If a woman has a little child who must be given chewed food then she should try to get it done by a menstruating woman or some children who care not fasting. If she finds no one to do that for her, then it is not *makruh (disapproved)* to chew food herself before feeding the little child.

While fasting, it is *makruh (disapproved)* to chew mastic, both for men and woman. Even while he is not fasting, mastic is *makruh (disapproved)* for man unless there is an excuse for it and it is chewed in private. However, some people do say it is allowed to men to chew mastic and it is *mustahab (desirable)* for woman because they may use it instead of miswak.

It is *makruh (disapproved)* while fasting to kiss and embrace woman if there is a likelihood of it leading to ejaculation or sexual intercourse, otherwise it is not *makruh (disapproved)*.

It is *makruh (disapproved)* to deliberately collect saliva in the mouth and then swallow it.

It is also *makruh (disapproved)* for the fasting one to do such things as cause weakness like having a vein opened. When there is no likelihood of that causing weakness then it is not *makruh (disapproved)*.

It is not *makruh (disapproved)* while fasting to apply collyrium to apply oil to the moustaches, and to use the siwak even after *zawal* whether it is fresh or moistened.

It is not *makruh (disapproved)* to rinse the mouth and sniff water even while not making ablution. To have a bath or wrap a moistened towel round to cool oneself is also not *makruh (disapproved)*. It is *mustahab (desirable)* for one who fasts to:

have the pre-dawn meal, have it as late as possible within lawful time, have *iftar* at its lawful time and make hast for it when the sky is not overcast, when the weather is cloudy delay the *iftar* by a couple of minutes.

WHEN IS IT PERMITTED NOT TO FAST

It is permitted not to fast in any of the ten cases:

- (i) Illness.
- (ii) travel
- (iii) compulsion,
- (iv) pregnancy,
- (v) suckling.
- (vi) hunger,
- (vii) thirst,
- (viii) decrepitude,
- (ix) menstruation, and
- (x) post natal bleeding.

They are explained in the following lines

(i) **ILLNESS:** If fasting might cause one to suffer from an illness or cause the illness he is afflicted with to grow one should desist from fasting. Also, if fasting could delay recovery then too one must not fast because that might prove destructive. The illness could be of any kind from headache to snake bite. Even if after one has begun to fast and the symptoms appear one should break the fast.

The ulama (Scholars) say that a warrior is allowed to not fast if fighting was likely to be hampered by weakness through fasting. It is allowed to not fast him whether he is a traveller or a resident

The ulama (Scholars) also say that a person who runs fever on alternate days may not fast on the day he is likely to get fever. Then it does not matter even if he is sound on that day, no expiation is *wajib* (obligatory). But, according to *fatawa* Alamgiri, expiation will be *wajib* (obligatory) in either case.

Similarly it, on 30th *Ramadan*, people hear drums or other announcements and presume that the announcement is for *eed* and they break their fast, only to learn that the announcement was about something else, then they will not have to make an expiation.

(ii) **TRAVEL:** It is allowed to go without fast during a journey whether it is a lawful journey and even if it is easy on a conveyance or otherwise. However, it is *mustahab* (desirable) to fast when the journey is not difficult, provided all his companions are fasting and their expenses are not borne together in a pool. If all one's co-travellers are not fasting and their expenses are from one pool then it is better not to fast. In this way the whole group will be alike.

If anyone embarks on a journey before dawn and so qualifies as a traveller, he is permitted to not fast. But, if he begins his fast and sets on his journey after dawn then it is not allowed to him to not fast. However, anyone who falls ill and begins his journey after dawn then he is allowed to not fast. In each case, expiation will not be necessary only redeeming the fast is *wajib* (obligatory) whether he breaks his fast during the journey because of an illness or otherwise.

(iii) **COMPULSION:** *Shari'ah* (divine law) permits a person, who is compelled not to fast or to break his fast, to skip the fast. For instance, someone may overpower a person who is fasting and insert something in his mouth, or he may force him on threat of death, or severe beating, or cutting off of a limb. In these cases, this person is allowed to break his fast or to not fast.

(iv) **PREGNANCY:** If a pregnant woman apprehends that she might suffer mental or physical weakness to a great extent or the unborn child might suffer loss of life or become weak, if she fasts, then she is allowed to not fast.

(v) **SUCKLING:** A woman who breast feeds her own child or another's against wages or out of goodwill, is allowed to not fast if fasting could prove detrimental to her or to the infant. Those who say that suckling here refers to the suckling by a wet nurse only are wrong. The hadith is clear that it could be any woman: the mother or a wet nurse. The words of the Prophet Muhammad's صلى الله عليه وسلم saying are:

إِنَّ اللَّهَ وَصَّعَ عَنِ الْمُسَافِرِ الصَّوْمَ وَشَطَرَ الصَّلَاةِ وَعَنِ الْحَبْلِيِّ وَالْمُرْضِعِ الصَّوْمَ

“Surely Allah has forgiven fasting and half of the *salah* (prayer) to the traveller, and

fasting to the pregnant woman and to the woman who suckles."

Moreover a mother has more right to it than a wet nurse because it is not *wajib* (obligatory) on a wet nurse to suckle anyone else's child. She does it on wages. On the other hand, it is *wajib* (obligatory) on a mother to feed her infant.

A woman who suckles may take medicine and go without fasting. She and the pregnant woman are allowed to forgo fasting on the advice of a pious Muslim doctor or on their fast experience in this regard that fasting could be harmful to them or their child.

(vi) & (vii) **HUNGER & THIRST:** If a person who is fasting is liable to die or suffer brain damage or lose consciousness because of hunger and thirst then he may not fast and, if he is already fasting, he may break his fast. He will not have to make an expiation but will have to redeem his fast. However, the condition applies that he must not have brought that out on himself. Through unnecessary strenuous exertion, like running long distances, etc, for, it is breaks his fast in such cases then he will be liable to make an expiation, though some scholars have ruled out an expiation.

Ali ibn Ahmad رحمه الله was asked about labourers who have to toil to make a living for themselves and their families what if fasting could make them ill if they continued to toil. He forbid them to work if that could not be done with fasting, but they could not forgo fasting. However, the correct ruling is that they must work to earn a living for a day and rest and the other half, but must not give up fasting, if they apprehend physical or mental illness.

(viii) **DECREPITUDE:** A man or a woman who is very old and infirm is allowed to go without fasting. They are ones in their final stage of life and are utterly helpless to discharge their *fard* (compulsory), and their physical strength erodes day by day. They have lost all hope of ever being able to fast again.

(ix) & (x) **MENSTRUATION & POST NATAL BLEEDING:** A woman who goes through menstruation or bleeding after child birth (or hemorrhage) may also not fast.

FIDYAH (REDEMPTION) (REDEMPTION): In the foregoing cases, only the old, infirm, decrepit man and woman are permitted to pay *fidyah* (redemption) (a redemption or compensation) for not fasting. Apart from them, payment of *fidyah* (redemption) is also allowed to a person who had vowed to keep fasts perpetually but is unable to maintain his vow. He may pay *fidyah* (redemption) every day. As for all the others who have one or more excuses, when their handicap is over they will have to redeem the fast, and payment of *fidyah* (redemption) will not absolve them of their obligation to fast. This is why if anyone with one of the foregoing excuses dies while he is handicapped, it is not *wajib* (obligatory) for him to leave instructions for the *fidyah* (redemption) to be paid for the fasts he has missed because of his handicap, nor is it *wajib* (obligatory) on his heirs to pay the *fidyah* (redemption) whatever the handicap; illness, travel etc any of the ten mentioned in the foregoing lines. However if anyone dies after the handicap was over and he was able to fast but he did not redeem the fasts, it was binding on him to leave behind instruction for the *fidyah* (redemption) to be paid.

If an old, infirm person died during journey then it will not be necessary to pay *fidyah* (redemption) for the days on which he was traveling. It is with everyone who dies while on a journey that the fasts during the journey are forgiven to him. So, it is with the old man.

If anyone who is bound to pay the *fidyah* (redemption) cannot pay it then the final course for him is that he should seek forgiveness from Allah. There is every hope that the most

forgoing will forgive him.

AMOUNT OF FIDYAH (REDEMPTION): The *fidyah* (redemption) payable against each fast is half a sa (or 633 kg) wheat or its value. Either this payment be made every day or a hungry person may be fed two times as in the case of expiation. As against this, sadaqat ul *fitr* must be paid with transfer of ownership like *zakah* (Annual due charity). It must be understood that the word sadaqah that is used with the word (طعام الطعام) (to feed, food) embraces transfer of ownership and permission (to use), but the word sadaqah used with the word (اتىءا اءا) (to give) requires transfer of ownership compulsorily, but more permission to use is absolutely disallowed.

REDEEMING MISSED FASTS: It is not necessary to redeem the missed fasts in succession, but it certainly is *mustahab* (desirable) to keep them in quick succession to get over a *wajib* (obligatory) duty as soon as possible. Similarly, if anyone's preclusion or handicap is removed, then he must begin to redeem the fast forthwith. Delaying them is not proper, though it is not necessary to begin them immediately the reason for missing them is over. One has choice to redeem them when he likes. It is also not necessary to observe the sequence and even before one begins to redeem one's missed fasts, one may keep the freshly due current fasts.

KINDS OF FASTS: There are thirteen kinds of fasts defined in *Shari'ah* (divine law) seven of them have to be kept one after the other in succession. They are:

- (i) The fasts of the month of *Ramadan*.
- (ii) The fasts of expiation of *zihar*.
- (iii) The fasts of expiation of murder.
- (iv) The fasts of expiation of oath.
- (v) The fasts of expiation of deliberately broken fasts of *Ramadan*.
- (vi) The fasts of vow that is specific.
- (vii) The fasts of *wajib I'tikaf* (obligatory seclusion).

The six other kinds may be kept at the discretion of the person responsible for them: in succession or at intervals. They are:

- (i) Optional fasts.
- (ii) Redeeming fasts of *Ramadan*
- (iii) Fasts of Muta'h (meaning *Hajj* (pilgrimage) tomattu)
- (iv) Fasts of *fidyah* (redemption) *halq* (shaving the head of the pilgrim who had assumed the ihram).
- (v) Fast of *jaza 'eed*
- (vi) Fasts of vows (general).

As for optional fasts, it is not allowed to break them without any reason. They become *wajib* (obligatory) once the intention is formed and one begins an optional fast. Hence, if it is nullified, it becomes *wajib* (obligatory) to redeem it, except on five days. They are the two days of *eed ul fitr* and *adduha* and three days of *tshriq* (11th, 12th and 13th of Dhul Hijjah). It is forbidden to keep fast on these days, so if anyone begins a fast that is simply not *wajib*, it will not be *wajib* (obligatory) to redeem it.

If anyone vows to fast on these five days, or on every days of the year, then he must not fast on these days, but he may redeem them on some other days.

CHILDREN: When a child is strong enough to fast, he must be encouraged to fast. When

he is ten years old, he must be compelled to fast if he does not it voluntarily. It is like the command of *salah* (prayer).

SECTION I

الْفَضْلُ الْأَوَّلُ

FALSEHOOD, VAIN TALK, ETC ARE CONTRARY TO FASTING

(١٩٩٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمَّ يَدْعَ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدْعَ طَعَامَهُ وَشَرَابَهُ (رواه البخارى)

1999. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone (who is fasting) does not give up false hood and (evil) deeds conforming to it, then Allah has no need of his giving up his food and his drink."¹

COMMENTARY: Falsehood and evil deeds conforming to it one things that are sinful spoken with one's tongue. They include words of disbelief, false testimony, foregoing lies, backbiting and so on.

The true objective of fasting is a abandon one's base desires and subject one's evil inciting soul' (nafs ammara) to the pleasure of Allah. If this cannot be achieved then there is no point in fasting.

Allah has no need of such a fast. So, He does not accept it.

The Shaykhs say that fasting is of three kinds: of the common man abstains from food, drink and sexual intercourse. The other kind is of the selected ones who keep all limbs away from whatever is forbidden, *makruh* (unbecoming), desires and pleasures, and even from such permissible things that are contrary to humility and giving up one's desires. The third kind is of the cream of the selected ones who abstain from everything but truth and do not even turn to anything other then Truth.

KISSING & TOUCHING WHILE FASTING

(٢٠٠٠) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ وَيُبَاشِرُ وَهُوَ صَائِمٌ وَكَانَ أَفْلِكَكُمْ لِأَرْبِهِ - (متفق عليه)

2000. Sayyidah Ayshah رضى الله عنها narrated that "Allah's Messenger صلى الله عليه وسلم would kiss and embrace (his wives) while fasting. He had more control over his desire than all of you."²

COMMENTARY: According to the Hanafis it is *Makruh* (unbecoming) for the common man to kiss or embrace one's wife while fasting if he could be led to indulge in sexual intercourse. If there is no fear of that, then it is not *makruh* (unbecoming).

FASTING INTENTION WHEN SEXUALLY DEFILED

(٢٠٠١) وَعَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُدْرِكُهُ الْفَجْرُ فِي رَهْصَاتٍ وَهُوَ جُنُبٌ مِنْ غَيْرِ حُلْمٍ فَيَغْتَسِلُ وَيُؤْمَرُ (متفق عليه)

2001. Sayyidah Ayshah رضى الله عنها narrated that (it happened sometimes that) Allah's

¹ Bukhari # 1903, Ibn Majah # 1689, Musnad Ahmad 2-452.

² Bukhari # 1927, Muslim # 65-1186, Abu Dawud # 2382, Ibn Majah # 1687. Musnad Ahmad 6-42.

Messenger صلى الله عليه وسلم would be defiled sexually at dawn in *Ramadan* and not because of a dream He would have a bath and fast.¹

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم found dawn while he was sexually defiled because of sexual intercourse. He began his fast in that condition and then had a purifying bath. Thus, it is not necessary to have bath before dawn to purify oneself. Rather, one may form an intention to fast and have a bath later.

Since this is a voluntary act and one is allowed to begin the fast though impure, it is more correct to follow this procedure after a wet-dream because that condition is involuntary. In fact, even if one gets a wet dream while fasting, the fast will not be impaired.

The Prophet صلى الله عليه وسلم never had a wet dream because it is caused by the devil from whom they are safe.

CUPPING WHILE FASTING

(٢٠٠٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ إِبْنُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اِخْتَجَرَ وَهُوَ مُحْرِمٌ وَارْتَجَمَ وَهُوَ صَائِمٌ (متفق عليه)

2002. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم had himself cupped while he had assumed the ihram and while he was fasting.²

COMMENTARY: Shaykh Juzri رحمه الله explained the hadith that the Prophet Muhammad صلى الله عليه وسلم was fasting while he was in the state of ihram. He deduced this from the hadith of Ibn Abbas رضى الله عنه in Abu Dawud (# 2373) which says so:

إِنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اِخْتَجَرَ هُوَ صَائِمًا مُحْرِمًا

(The Prophet Muhammad صلى الله عليه وسلم had himself cupped while he had assumed the ihram and was fasting.)

Mazhar رحمه الله said that it is allowed to have oneself cupped when one is in a state of ihram provided no hair is pulled out or broken. Abu Hanifah رحمه الله, Shafi رحمه الله and Malik رحمه الله have ruled so but Imam Ahmad رحمه الله ruled that the fast of the cupper and one who is cupped is nullified but an expiation is not *wajib* (obligatory).

EATING FORGETFULLY IS FORGIVEN

(٢٠٠٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلْيُتِمِّمْ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ (متفق عليه)

2003. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone who is fasting eats or drinks forgetfully, let him complete his fast. It is only Allah who feeds him and gives him to drink."³

COMMENTARY: This command applies to all kinds of fast. All the imam give their ruling, accordingly. However, Imam Malik رحمه الله said that if this happens in *Ramadan* then the fast

¹ Bukhari # 1930, Muslim # 76-1109, Tirmidhi # 779, Abu Dawud # 2388, Ibn Majah # 1725, Musnad Ahmad 6-308.

² Bukhari # 1938, Abu Dawud # 2373, Tirmidhi # 775, Ibn Majah # 1682.

³ Bukhari # 1933, Muslim # 171-1155, Abu Dawud # 2398, Tirmidhi # 721, Darimi # 1726, Musnad Ahmad 2-395.

must be redeemed.

According to Hidayah, if this relaxation is for eating or drinking then the same is available for having a sexual intercourse forgetfully. It will not cause a dent on fasting.

GIVING EXPIATION TO FAMILY MEMBERS

(٢٠٠٤) وَعَنْهُ قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَلْكَتُ قَالَ مَا لَكَ قَالَ وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا قَالَ لَا قَالَ فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ لَا قَالَ هَلْ تَجِدُ إِطْعَامَ سِتِّينَ مَسْكِينًا قَالَ لَا قَالَ جَلَسَ وَمَكَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَيْنَمَا نَحْنُ عَلَى ذَلِكَ أُنِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهِ تَمْرٌ وَالْعَرَقُ الْبُحْبُوكُ قَالَ آيْنَ السَّائِلُ قَالَ أَنَا قَالَ خُذْ هَذَا فَتَصَدَّقْ بِهِ فَقَالَ الرَّجُلُ أَطْلَى أَفْقَرُ مِنِّي يَا رَسُولَ اللَّهِ فَوَاللَّهِ مَا بَيْنَ لَا بَتِّيهَا يُرِيدُ الْحَرَّتَيْنِ أَهْلُ بَيْتِي أَفْقَرُ مِنْ أَهْلِ بَيْتِي فَصَحَكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ أَطْعِمْهُ أَهْلَكَ (متفق عليه)

2004. Sayyiduna Abu Hurayrah رضى الله عنه narrated that they were sitting with the Prophet Muhammad صلى الله عليه وسلم when a man met him and complained, "O Messenger of Allah, I am ruined." (His name was Salamah ibn Fakhr ul Ansari al Biyadi). He asked "What is it with you?" He said, "I went to my wife (and had sexual intercourse with her) while I was fasting." So, Allah's Messenger صلى الله عليه وسلم asked, "Do you have a slave to set free?" He said, "No!" He asked, "Can you fast two months consecutively?" He answered, "No!" He asked, "Can you feed sixty poor people?" He said, "No!" So, he said, "Sit down." The Prophet Muhammad صلى الله عليه وسلم waited for some time during which an 'araq of dates was brought to him, an 'araq being a huge basket. He asked, "Where the man with the request?" He said, "Here am I!" He said, "Take it and disburse it as sadaqah." The man asked, "O Messenger of Allah, shall I give it to one who is poorer than I am? By Allah, there is not between the two sides of Madinah a family poorer than mine." He meant the two mountains (to the east and west of Madinah). The Prophet Muhammad صلى الله عليه وسلم laughed till his eye-teeth were visible. Then he said, "Feed it to your family."¹

COMMENTARY: If anyone nullifies a fast of Ramadan in the very month of Ramadan deliberately by eating, drinking or having sexual intercourse then expiation is *wajib* (obligatory) on him. It is discharged in the same sequence as stated in the hadith.

The ulama (Scholars) say that if anyone gives away the expiation binding on him to his family the that is not legally discharged. As for this man in the hadith, the Prophet Muhammad's صلى الله عليه وسلم permission to him was exclusive and his expiation was properly discharged in the view of most of the ulama (Scholars). It is not allowed to any one else.

Some ulama (Scholars) say that his expiation remained payable by him. The person liable to make an expiation must have with him enough after feeding himself and his family,

¹ Bukhari # 1936, Muslim # 81-1111, Abu Dawud # 2390, Tirmidhi # 724, Ibn Majah # 1671, Darimi # 1716, Muwatta Maalik # 28 (Siyah), Musnad Ahmad 2-241.

otherwise it remains due on him, payable whenever he is in a position to pay it. Some ulama (Scholars) say that this was the procedure earlier but was abrogated later on. Now, the expiation cannot be used on one's own family.

SECTION II

الفضل الثاني

SUCKING WIFE'S TONGUE WHILE FASTING

(٢٠٠٥) عَنْ عَائِشَةَ أُمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ يُقَبِّلُهَا وَهُوَ صَائِمٌ وَيَمُصُّ لِسَانَهَا (رواه ابوداؤد)

2005. Sayyidah Ayshah رضي الله عنها narrated that the Prophet Muhammad صلى الله عليه وسلم used to kiss her while he was fasting and would suck her tongue.¹

COMMENTARY: The hadith is weak and all the ulama (Scholars) hold that one's fast is nullified if spit of anyone else is sucked. So, even if this hadith is regarded to be sahih then it will be presumed that the Prophet Muhammad صلى الله عليه وسلم spat the saliva after sucking the tongue of Sayyidah Ayshah رضي الله عنه. He did not swallow it.

EMBRACING

(٢٠٠٦) وَعَنْ أَبِي هُرَيْرَةَ أُمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمُبَاشَرَةِ لِلصَّائِمِ فَرَحَّصَ لَهُ وَأَتَاهُ

اِخْرُقَ فَسَأَلَهُ فَتَهَاهَ وَإِذَا الَّذِي رَحَّصَ لَهُ شَيْخٌ وَإِذَا الَّذِي تَهَاهَ شَابٌ (رواه ابوداؤد)

2006. Sayyiduna Abu Hurayrah رضي الله عنه narrated that a man asked the Prophet Muhammad صلى الله عليه وسلم if a man who is fasting could embrace his wife. He gave him permission (to do so). Then another man came to him and asked him (the same thing) but he disallowed him (to do so). The man whom he had given permission was an old man and he whom he had disallowed was a young man.²

COMMENTARY: The old man was less likely to succumb to his instinct while the same thing might not be said of the youth.

The ulama (Scholars) differ on whether the disallowance to the youth was of the category of nahi *tahrimi* or nahi *tanzih*i (almost unlawful or nearer lawful).

VOMITING INVOLUNTARILY

(٢٠٠٧) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ ذَرَعَهُ الْقَوْمُ وَهُوَ صَائِمٌ فَلَيْسَ عَلَيْهِ قَضَاءٌ وَمَنْ

اسْتَقَاءَ عَمْدًا فَلَيْسَ بِهِ - رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ

لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَيْسَى بْنِ يُونُسَ وَقَالَ مُحَمَّدٌ يَعْنِي الْبُخَارِيُّ لَا أَرَاهُ مَحْمُولًا

2007. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who vomits uncontrollably while fasting is not bound to make amends (with a redeeming fast). But, he who vomits deliberately is bound to redeem his fast."³

COMMENTARY: If anyone vomits intentionally knowing that he is fasting then his fast is nullified and it is *wajib* (obligatory) on him to redeem his fast. If he vomits intentionally not remembering his fast then it is not *wajib* (obligatory) on him to redeem the fast. However,

¹ Abu Dawud # 2386, Musnad Ahmad 6.123.

² Abu Dawud # 2387.

³ Abu Dawud # 2380, Tirmidhi # 720, Ibn Majah # 1676, Darimi # 1729, Musnad Ahmad 2-498.

this issue has been discussed threadbare in the introduction to this chapter (iv) 'keeping the fast perfect' so the relative portion may be studied there.

(٢٠٠٨) وَعَنْ مَعْدَانَ بْنِ طَلْحَةَ أَنَّ أَبَا الدَّرْدَاءَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاءَ فَأَفْطَرَ قَالَ فَلَقِيْتُكَ ثَوْبَانَ فِي مَسْجِدِ دِمَشْقَ فَقُلْتُ إِنَّ أَبَا الدَّرْدَاءَ حَدَّثَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاءَ فَأَفْطَرَ قَالَ صَدَقَ وَأَنَا صَبَبْتُ لَهُ وَصُوءَهُ (رواه ابوداؤد والترمذى والدارى)

2008. Sayyiduna Ma'dan ibn Talhah رحمه الله reported that Sayyiduna Abu Darda رضي الله عنه narrated to him that Allah's Messenger صلى الله عليه وسلم had vomited (while fasting, once). So, he broke his fast. Ma'dan reported further that he met Sayyiduna Thawban رضي الله عنه in the mosque of Damascus and told him that Abu Darda had narrated to him the hadith that the Prophet Muhammad صلى الله عليه وسلم had vomited and had broken his fast. Thawban رضي الله عنه confirmed that Abu Darda رضي الله عنه has spoken the truth and that he himself (Thawban) رضي الله عنه was the one who had poured out water for the Prophet Muhammad's صلى الله عليه وسلم ablution.¹

COMMENTARY: For some reason the Prophet Muhammad صلى الله عليه وسلم vomited deliberately and broke his fast otherwise, he had never broken a fast even an optional. So, there must have been a reason, for, Allah says:

لَا تُبْطِلُوا أَعْمَالَكُمْ

{and do not make your deeds rain} (47:33)

Imam Abu Hanifah رحمه الله, Imam Ahmad رحمه الله deduce from the final words of the hadith that ablution is nullified by vomiting. Imam Shafi'i رحمه الله and other scholars hold that vomiting does not negate ablution. They say that reference to ablution in the hadith implies rinsing the mouth and washing the face.

SIWAK MAY BE USED

(٢٠٠٩) وَعَنْ عَامِرِ بْنِ رَبِيعَةَ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَا أُحْصِي يَتَسَوَّكُ وَهُوَ صَائِمٌ (رواه الترمذى وابوداؤد)

2009. Sayyiduna Aamir ibn Rabi'ah رضي الله عنه said, "I have seen the Prophet Muhammad صلى الله عليه وسلم use the siwak while he was fasting an uncountable number of times."²

COMMENTARY: There are many other ahadith on this subject in the MiRqat.

Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله say that any kind of siwak may be used at any time while fasting. However, Imam Abu Yusuf رحمه الله says that it is *makruh* (unbecoming) to use fresh and moist siwak while fasting and Imam Shafi'i رحمه الله says that it is *makruh* (unbecoming) to use siwak after zawal.

APPLYING COLLYRIUM

(٢٠١٠) وَعَنْ أَنَسِ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أُشْكِيكَ عَيْنِي أَفَأَكْتَجِلُ وَأَنَا صَائِمٌ

¹ Abu Dawud # 2381, Tirmidhi # 87, Darimi # 1728, Musnad Ahmad 6-443.

² Abu Dawud # 2364, Tirmidhi # 725, Musnad Ahmad 3-445. (Tirmidhi has it from Abdullah ibn Aamir ibn Rabi'ah)

قَالَ نَعَمْ - رَوَاهُ الرَّؤْمِيُّ وَقَالَ لَيْسَ إِسْتَاذُهُ بِالْقَوِيِّ وَأَبُو عَاتِكَةَ الرَّائِي يُصَعِّفُ

2010. Sayyiduna Anas رضى الله عنه narrated that a man came to the Prophet Muhammad صلى الله عليه وسلم and said, "I have a complaint in my eyes. May I apply collyrium (to them) while I am fasting?" He said, "Yes."¹

COMMENTARY: It is not *makruh* (unbecoming) to apply collyrium to the eyes while fasting even if it leaves a taste in the throat. Imam Abu Hanifah رحمه الله and Imam Shafi'I رحمه الله gave ruling accordingly but Imam Ahmad رحمه الله, Ishaq رحمه الله and Sufyan رحمه الله ruled that it is *makruh* (unbecoming) to do so. Some people report that Imam Maalik رحمه الله also said that it is *makruh* (unbecoming), but others say that he said that it is not *makruh* (unbecoming) to apply it.

MAY POUR WATER OVER HEAD

(٢٠١١) وَعَنْ بَعْضِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَقَدْ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعُرْجِ

يُصَبُّ عَلَى رَأْسِهِ الْمَاءَ وَهُوَ صَائِمٌ مِنَ الْعَطَشِ أَوْ مِنَ الْحَرِّ (رواه مالك و ابو داود)

2011. One of the sahabah (companions) رضى الله عنهم of the Prophet Muhammad صلى الله عليه وسلم said, "I had seen the Prophet Muhammad صلى الله عليه وسلم in al 'Arj pour water over his head while he was fasting to alleviate thirst or to mitigate (the severity of) heat."²

CUPPING WHILE FASTING

(٢٠١٢) وَعَنْ شَدَّادِ بْنِ أَوْسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آتَى رَجُلًا بِالْبِقَعِ وَهُوَ يَحْتَجِرُ وَهُوَ آخِذٌ

بِيَدَيْ إِبْرَاهِيمَ عَشْرَةَ خَلَّتْ مِنْ رَمَضَانَ فَقَالَ أَفْطَرَ الْحَاجِرُ وَالْمَحْجُومُ - رَوَاهُ أَبُو دَاوُدَ وَابْنُ مَاجَةَ

وَالدَّارِمِيُّ قَالَ الشَّيْخُ الْإِمَامُ مُحَمَّدُ بْنُ سُلَيْمَانَ رَحِمَهُ اللَّهُ عَلَيْهِ وَتَأْوَلَهُ بَعْضُ مَنْ رَحَّصَ فِي الْحِجَامَةِ أَيْ تَعَرَّصًا

لِلْأَفْطَارِ الْمَحْجُومِ لِلصَّغْفِ وَالْحَاجِرِ لِأَنَّهُ لَا يَأْمَنُ مِنْ أَنَّ يَصِلَ شَيْءٌ إِلَى جَوْفِهِ بِمِصِّ الْمَلَاوِمِ

2012. Sayyiduna Shaddad ibn Aws رضى الله عنه narrated, "Allah's Messenger صلى الله عليه وسلم was walking with me hand in hand on 18th Ramadan when he came upon a man in al-Baqi who was being cupped. He said, 'He who cups and he who is being cupped have broken their fast.'" Shaykh Muhyi us *Sunnah* said that those who say that cupping is allowed interpret the hadith to imply that these people were likely to break their fast. The one who was being cupped could become weak and the one who cupped could inhale or suck blood into his stomach.³

COMMENTARY: Most of the ulama (Scholars) say that there is risk of the one who cups and one who is cupped breaking their fast. The hadith of Sayyiduna Ibn Abbas رضى الله عنه also testifies that the Prophet Muhammad صلى الله عليه وسلم had himself cupped (# 2002).

Imam Abu Hanifah, رحمه الله, Imam Shafi'I رحمه الله and Imam Maalik رحمه الله also ruled according to Shaykh Muhiyus *sunnah's* interpretation. The fast could be in danger of being nullified. Some people say that it is *makruh* (unbecoming) to cup and have oneself cupped. Some others say that it applies only to those two people because during the process of cupping

¹ Abu Dawud # 2378, Tirmidhi # 726.

² Abu Dawud # 2365, Muwatta Maalik 22 (Siyan), Musnad Ahmad 3-475.

³ Abu Dawud # 2369, Ibn Majah # 1681, Darimi # 1730, Musnad Ahmad 4-123.

they also engaged in backbiting. The Prophet Muhammad صلى الله عليه وسلم said that they risked their fast because he saw them backbiting thus warning them.

Some ulama (Scholars) say that the command was valid earlier but was abrogated later.

OMITTING TO FAST UNNECESSARILY

(٢٠١٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَلَا مَرَضٍ لَمْ يَقْضِ عَنْهُ صَوْمَ الدَّهْرِ كُلِّهِ وَإِنْ صَامَهُ رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَأَبُو دَاوُدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَالبُخَارِيُّ فِي تَرْجُمَتِهِ بَابٍ وَقَالَ التِّرْمِذِيُّ سَمِعْتُ مُحَمَّدًا يَعْنِي البُخَارِيَّ يَقُولُ أَبُو الطَّوَيْسِ الرَّائِي لَا أَعْرِفُ لَهُ غَيْرَ هَذَا الْحَدِيثِ

2013. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone purposefully omits to fast any day in Ramadan without excuse or without illness, then even if he observes a perpetual fast it will not make amends for it."¹

Tirmidhi cited Bukhari as saying that Abul Mutawwis was known to him to have transmitted only this hadith.

COMMENTARY: Omitting to fast without an excuse means that there is no relaxation in *Shari'ah* (divine law) to skip the fast but he does not observe it. *Shari'ah* (divine law) excuses a traveller, for instance. The introduction to this chapter (iv) elaborates on this question.

This hadith actually emphasizes the importance of a fast in Ramadan. The reward of each fast is such that fasting of a life-time would not match it. Apart from that, as far as rules are concerned, if anyone omits a fast of Ramadan, then one redeeming fast will make amends for it. And, if anyone omits a fast deliberately then he can make amends for it by fasting for two months consecutively.

Ibn Hajar رحمه الله said that the apparent meaning of the hadith is that even a life times's fasting will not at one for a fast of Ramadan deliberately omitted. Sayyiduna Ali رضى الله عنه and Sayyiduna Ibn Mas'ud رضى الله عنه went by the literal meaning of the hadith. Best most of the sahabah (companions) رضى الله عنهم and the ulama (Scholars) hold that a fast omitted in Ramadan may be redeemed by a fast any time other than Ramadan. It does not matter that the attaining fast is of a shorter duration then the missed fast.

Salah (prayer) also falls in the same category. If a salah (prayer) is missed then it may be redeemed later. There is no difference in the Command applied to the two. Rather, salah (prayer) is superior to fasting.

SOULLESS WORSHIP

(٢٠١٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمُ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الظَّمْأُ وَكَمُ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهْرُ. رَوَاهُ الدَّارِمِيُّ وَذَكَرَ حَدِيثُ لَقِيْبِطِ بْنِ صَبْرَةَ فِي بَابِ سُنَنِ الوُصُوءِ

2014. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم

¹ Bukhari heading of chapter (29) Book of Fasting (30), Abu Dwud # 2396, Tirmidhi # 723, Ibn Majah # 1672, Darimi # 1714, Musnad Ahmad 2-386.

said, "For many of those who fast there is nothing in their fasting but thirst. And, for many of those who stand in worship during the night there is nothing in their standing but sleeplessness."¹

COMMENTARY: The meaning is that sincere intention and concentration are important. The aim should be to obtain Allah's pleasure. If not, then the worship lacks soul and is meaningless.

The hadith of Sayyiduna Laqit ibn Sabirah رضى الله عنه has been reproduced in the chapter on the *sunnah* of ablution (# 405)

SECTION III

الْفَضْلُ الثَّالِثُ

CUPPING VOMIT & NOCTURNAL DREAM DO NOT NULLIFY THE FAST

(٢٠١٥) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ لَا يُفْطِرُنَّ

الْقَائِمَةُ الْحِجَامَةُ وَالْقَيْءُ وَالْإِحْتِلَامُ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَيْرٌ مَحْفُوظٌ وَعَبْدُ الرَّحْمَنِ ابْنُ

زَيْدٍ الرَّائِي يُصَعِّفُ فِي الْحَدِيثِ

2015. Sayyiduna Abu Sa'eed al-KHudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Three things do not nullify the fast of one who is fasting. They are: cupping, vomiting and nocturnal dream."²

The hadith is also transmitted by Daraqutni, Bayhaqi and Abu Dawud whose transmission is more sound.

(٢٠١٦) وَعَنْ ثَابِتِ الْبُنَانِيِّ قَالَ سُئِلَ أَنَسُ بْنُ مَالِكٍ كُنْتُمْ تَكْرَهُونَ الْحِجَامَةَ لِلصَّائِمِ عَلَى عَهْدِ رَسُولِ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا إِلَّا مِنْ أَجْلِ الضَّعْفِ (رواه البخارى)

2016. Sayyiduna Thabit al Bunami رحمه الله narrated that Sayyiduna Anas ibn Maalik رضى الله عنه was asked, "Did you people disapproved of cupping for one who was fasting during the time of Allah's Messenger صلى الله عليه وسلم?" He said, "No (we did not find it wrong) unless it caused weakness."³

COMMENTARY: They did not think of it as a nullifier of fasts. Rather, they disliked it if it brought about weakness and had a harmful effect on fasting.

(٢٠١٧) وَعَنِ الْبُخَارِيِّ تَعْلِيْقًا قَالَ كَانَ ابْنُ عُمَرَ يَحْتَجِمُ وَهُوَ صَائِمٌ ثُمَّ تَرَكَهُ فَكَانَ يَحْتَجِمُ بِاللَّيْلِ

2017. Imam Bukhari رحمه الله reported as a chapter heading (without a full line of transmission) that Sayyiduna Ibn Umar رضى الله عنه used to have himself cupped while he fasted. Then he gave it up to have himself cupped at night.⁴

COMMENTARY: Bukhari رحمه الله transmitted some ahadith without mentioning its chain of narrators. Such ahadith are said to transmitted ta'liq (تغليقا)

¹ Ibn Majah # 1690, Darimi # 2720, Musnad Ahmad 2-272.

² Tirmidhi # 719.

³ Bukhari # 1940.

⁴ Bukhari chapter (28) heading Book of fasting (30)

SWALLOWING MOISTNESS AFTER RINSING MOUTH

(٢٠١٨) وَعَنْ عَطَاءٍ قَالَ إِنْ مَضَمَّ شُرَّ أَفْرَعَةٍ مَا فِي فِيهِ مِنَ الْمَاءِ لَا يَضُرُّهُ أَوْ يَزِدُّ رِيْقَهُ وَمَا يَبْقَى فِي فِيهِ وَلَا

يَنْضَعُ الْعِلَكُ فَإِنْ أَرْدَدَ رِيْقَ الْعِلَكِ لَا أَقُولُ إِنَّهُ يُفْطِرُ وَالْإِنُّ يُنْفَى عَنْهُ رَوَاهُ الْبُخَارِيُّ فِي تَرْجَمَةِ بَابِ

2018. Sayyiduna Ata رحمه الله said that if one (who is fasting) rinses his mouth and ejects the water in his mouth. Swallowing his own saliva with what remains in his mouth (of the rinsing), it does not harm his fast. But, he should not chew gum. Though it may not nullify his fast if he swallows the saliva that the gum grows, yet it is disallowed.¹

COMMENTARY: Al'ilk is a gum based medicine for the teeth. The prohibition to chew it is of the kind of tanzih. The ulama (Scholars) say that it is *makruh* (unbecoming) to chew anything while fasting unless done to put it in a child's mouth.

However, as long as gum, etc. is chewed and no part of it is gulped down the throat, it is merely *makruh* (unbecoming), but the moment a piece of it goes down the throat, the fast is nullified.

If anyone puts coloured thread in his mouth and its colour transfers to his saliva and he swallows it, then his fast is nullified. If the colour does not dominate the saliva then the fast will not nullify.

CHAPTER - V

THE TRAVELLER'S FAST

بَابُ صَوْمِ الْمَسَافِرِ

Those ahadith will be reproduced in this chapter that reflect on the commands and rulings for a traveller's fast. Is it allowed to fast while travelling? Is it better for a traveler to fast or not?

SECTION I

الْفَضْلُ الْأَوَّلُ

ALLOWED TO FAST & NOT TO FAST DURING JOURNEY

(٢٠١٩) عَنْ عَائِشَةَ قَالَتْ إِنْ حُمَزَةَ بْنِ عُمَرَ وَالْأَسْلَمِيِّ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصُومُ فِي السَّفَرِ

وَكَانَ كَثِيرًا الصِّيَامِ فَقَالَ إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ (متفق عليه)

2019. Sayyidah Ayshah رضي الله عنها narrated that (Sayyiduna) Hamzah ibn Amr al Aslami رضي الله عنه asked the Prophet صلى الله عليه وسلم, "May I fast during a journey?" And, he used to fast very often. He said, "If you wish, to fast and if you wish, go without fasting."²

COMMENTARY: A journey may be strenuous or convenient, the traveller may or may not fast. But, it is better to fast if the journey is not difficult and better not to fast if it is strenuous.

Moreover, Imam Abu Hanifah رحمه الله said that this applies to all kinds of journeys; permissible or of disobedience and sin.

Imam Shafi'i رحمه الله said that the permission not to fast is valid only if the journey is for a pious and lawful purpose. If it is undertaken for an evil or sinful purpose then it is not allowed to go without fast of *Ramadan*.

¹ Bukhari heading of chapter (28) Book of Fasting (30).

² Bukhari # 1943, Muslim # 103-1121, Abu Dawud # 2402, Tirmidhi # 7111, Nasai'i # 2384, Ibn Majah # 1662, Darimi # 1707, Muwatta # 24 (Biyani), Musnad Ahmad 6-46.

(٢٠٢٠) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ عَزَرُونَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَتْ عَشْرَةٌ مَصَّتْ مِنْ بَهْرٍ رَمَضَانَ فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ أَفْطَرَ فَلَمْ يَجِبِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ (رواه مسلم)

2020. Sayyiduna Abu Sa'eed al-KHudri رضى الله عنه narrated that they set out on an expedition with Allah's Messenger صلى الله عليه وسلم on 16th Ramadan. Some of them did fast and some of them did not fast. Neither did those who fasted pick fault with those who did not fast, nor did those who did not fast find fault with those who fasted. ¹

WHEN WEAK, TRAVELLER SHOULD NOT FAST

(٢٠٢١) وَعَنْ جَابِرٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَرَأَى زِحَافًا وَرَجُلًا قَدْ طَلَّلَ عَلَيْهِ فَقَالَ مَا هَذَا قَالُوا صَائِمٌ فَقَالَ لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ (متفق عليه)

2021. Sayyiduna Jabir رضى الله عنه narrated that on a journey Allah's Messenger صلى الله عليه وسلم observed a crowd around a man who was being given shade. He asked, "What is this?" They told him that there was a man who was fasting (and had become weak). He said, "It is not piety that one should fast during a journey."²

(٢٠٢٢) وَعَنْ أَنَسٍ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السَّفَرِ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ فَزَلْنَا مَنْزِلًا فِي يَوْمٍ حَارٍّ فَسَقَطَ الصَّوَامُونَ وَقَامَ الْمُفْطِرُونَ فَصَرَبُوا الْأَبْيَةَ وَسَقَوْا الرِّكَابَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِأَجْرٍ (متفق عليه)

2022. Sayyiduna Anas رضى الله عنه narrated that they were on a journey with the Prophet صلى الله عليه وسلم. Some of them were fasting and some of them were not fasting. They halted at a place on a hot day, so those who had fasted fell down (and were unable to help in any kind of work), but those who not fasted rose actively and pitched tents and watered the riding beasts. Allah's Messenger صلى الله عليه وسلم remarked, "Those who are not fasting have outstripped (the others) today with reward."³

COMMENTARY: The word 'today' stresses that those who had not fasted earned reward for being of service of those who had fasted. It is not a general ruling for always.

DURING JOURNEY FAST MAY BE GIVEN UP

(٢٠٢٣-٢٠٢٤) وَعَنْ ابْنِ عَبَّاسٍ قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَصَامَ حَتَّى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِمَاءٍ فَفَرَّقَهُ إِلَى يَدَيْهِ لِيَرَاهُ النَّاسُ فَأَفْطَرَ حَتَّى قَدِمَ مَكَّةَ وَذَلِكَ فِي رَمَضَانَ فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ قَدْ صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَفْطَرَ فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ - مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ عَنْ جَابِرٍ أَنَّهُ شَرِبَ بَعْدَ الْعَصْرِ

¹ Bukhari # 1947; Muslim # 93-116, Abu Dawud 2405, Tirmidhi # 712.

² Bukhari # 1936, Muslim # 92-1115, Musnad Ahmad 3-299.

³ Bukhari # 2890, Muslim # 100-1119, Nasai'i # 2283.

2023. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم set out (in the year of the conquest) from Madinah to travel to Makkah. He fasted till he came to 'usfan where he called for water and raised it for the people to see it and broke his fast till he came to Makkah. That was in Ramadan. So, Ibn Abbas رضى الله عنه used to say, "Indeed, Allah's Messenger صلى الله عليه وسلم did fast and broke it. Hence, he who wishes may fast and he who wishes may break the fast."¹

2024. Sayyiduna Jabir رضى الله عنه narrated that he drank after the salah (prayer) of asr.²

SECTION II

الْفَصْلُ الثَّانِي

FAST FORGIVEN DURING JOURNEY

(٢٠٢٥) عَنْ أَنَسِ بْنِ مَالِكٍ الْكَلْبِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ وَصَّعَ عَنِ الْمَسَافِرِ شَطْرَ الصَّلَاةِ وَالصَّوْمِ عَنِ الْمَسَافِرِ وَعَنِ الْمَرْضِعِ وَالْحَبْلِيِّ (رواه ابوداؤد والترمذى والنسائى وابن ماجه)

2025. Sayyiduna Anas ibn Maalik al Ka'bi رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Allah has forgiven the traveller half of the salah (prayer), and to the traveller, the woman who suckles and infant and the woman who is pregnant, (He has forgiven) fasting.³

COMMENTARY: The traveller will offer two raka'at salah (prayer) instead of four. He will not have to redeem the two raka'at later on.

Fasting is not wajib (obligatory) during a journey but after accomplishing it, the traveller must redeem it at home. The same applies to the two women. Fidyah (redemption) is not wajib (obligatory) according to Abu Hanifah رحمه الله but Imam Shafi'i رحمه الله and Ahmad رحمه الله say that fidyah (redemption) is wajib (obligatory) on them for not fasting.

IF IT IS CONVENIENT THEN MUSTAHAB (DESIRABLE) TO FAST

(٢٠٢٦) وَعَنْ سَلْمَةَ بِنِ الْمُحَبَّبِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ لَهُ حِمْلٌ أَوْ تَأْوِي إِلَى شَيْعٍ فَلْيَصُمْ رَمَضَانَ حَيْثُ أَذْرَكَهُ (رواه ابوداؤد)

2026. Sayyiduna Salamah ibn Muhabbiq رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If a person (traveller) has a riding beast that will take him to where it is easy and comfortable for him (to get ample provision, etc) then he should fast wherever he is when Ramadan comes to him."⁴

COMMENTARY: This command is of the kind of mustahab (desirable) and more excellent, otherwise all the ulama (Scholars) say that it is allowed not to fast during a journey. The journey may be very easy and comfortable to the extreme. Besides, this hadith is weak.

SECTION III

الْفَصْلُ الثَّلَاثُ

PROPHET MUHAMMAD'S صلى الله عليه وسلم DISPLEASURE AT THOSE WHO CONTINUED TO FAST IN THE JOURNEY

(٢٠٢٧) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَامَرُ الْفَيْحِيُّ إِلَى مَكَّةَ فِي رَمَضَانَ فَصَامَ حَتَّى

¹ Bukhari # 1938, Muslim # 88-1113, Nasai'i # 2290, Musnad Ahmad 1-291.

² Muslim # 91-1114.

³ Abu Dawud # 2408, Tirmidhi # 715, Nasai'i # 2275, Ibn Majah # 1667, Musnad Ahmad 5-29.

⁴ Abu Dawud # 2410, Musnad Ahmad 5-7.

بَلَّغَ كُرَاءَ الْعَوْبِيِّ فَصَامَ النَّاسُ ثُمَّ دَعَا بِقَدْحٍ مِنْ مَاءٍ فَفَرَّقَهُ حَتَّى نَظَرَ النَّاسُ إِلَيْهِ ثُمَّ شَرِبَ فَوَقِيلَ لَهُ بَعْدَ ذَلِكَ إِرَاءٌ بِعُضِّ النَّاسِ قَدْ صَامَ فَقَالَ أَوْلَيْكَ الْعَصَاةُ أَوْلَيْكَ الْعَصَاةُ (رواه مسلم)

2027. Sayyiduna Jabir رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم set out for Makkah in *Ramadan* in the year of conquest (of Makkah). He was fasting till he came to Kura' al-Ghanim (between Makkah and Madinah near Usfan). The people were also fasting with him. Then he called for a bowl of water and raised it for the people to see and drank it. He was told later that some of the man had continued to fast. He said, "They are sinners! They are sinners!"¹

FASTING DURING JOURNEY IS LIKE NOT FASTING WHILE AT HOME

(٢٠٢٨) وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَائِمٌ رَمَضَانَ فِي السَّفَرِ كَالْمُفْطِرِ فِي الْحَضَرِ (رواه ابن ماجه)

2028. Sayyiduna Abdur Rahman ibn Awf رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who fasts in *Ramadan* while travelling is like him who does not fast while he is a resident (meaning, not travelling)."²

COMMENTARY: The ulama (Scholars) say that either this hadith is abrogated or refers to a strenuous journey in which there is risk of death of one who is fasting.

BETTER NOT TO FAST IN JOURNEY

(٢٠٢٩) وَعَنْ حَمْرَةَ بْنِ عَمْرٍو بْنِ الْأَسْلَمِيِّ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ إِنْ أُجِدُّ فِي قُوَّةٍ عَلَى الصِّيَامِ فِي السَّفَرِ فَهَلْ عَلَيَّ جُنَاحٌ قَالَ هِيَ رُخْصَةٌ مِنَ اللَّهِ عَزَّ وَجَلَّ فَمَنْ أَخَذَ بِهَا فَحَسَنٌ - وَمَنْ أَحَبَّ أَنْ يَصُومَ فَلَا جُنَاحَ عَلَيْهِ (رواه مسلم)

2029. Sayyiduna Hamzah ibn Amr al-Aslami رضي الله عنه is reported to have said, "O Messenger of Allah, I find in myself strength to fast during a journey. Would it be sinful for me (if I fast)?" He said, "This is a concession from Allah, Mighty and Glorious. He who seizes it, has done well. And, he who likes to fast then there is no sin on him."³

COMMENTARY: Clearly, it is better not to fast during a journey.

¹ Muslim # 90.1114, Tirmidhi # 710, Nasai'i # 2263, Musnad Ahmad # 14406.

² Nasai'i # 2285.

³ Muslim # 107-1121, Nasai'i # 2303.

CHAPTER - IV

AL-QADA (OR, REDEEMING THE MISSED)

باب القضاء

There are three possibilities of not fasting or fasting and breaking it before its time.

- (i) If it is broken by mistake, then neither is an expiation *wajib* (obligatory) nor is it not necessary to redeem it.
- (ii) If a fast is broken deliberately for no reason whatsoever then an expiation is *wajib* (obligatory).
- (iii) If a fast is missed or broken for some reason, like illness or journey or any other, then it is *wajib* (obligatory) to redeem it.

The rules and manners of redeeming fasts are mentioned in this chapter. This refers to redeeming to fasts of *Ramadan*.

SECTION I

الفضل الأوّل

REDEEMED FASTS OF SAYYIDAH AYSHAH رضى الله عنها

(٢٠٣٠) عَنْ عَائِشَةَ قَالَتْ كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ فَمَا اسْتَطِيعْتُ أَنْ أَقْفِيهِ إِلَّا فِي شَعْبَانَ

قَالَ يَحْيَى بْنُ سَعِيدٍ تَعْنِي الشُّغْلُ مِنَ النَّبِيِّ أَوْ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (متفق عليه)

2030. Sayyidah Ayshah رضى الله عنها said that she had some fasts of *Ramadan* to be redeemed but she could not redeem them except in Sha'ban.

Yahya ibn Sa'eed that she meant to say that her occupation in the service of the Prophet Muhammad صلى الله عليه وسلم did not allow her to redeem them earlier.¹

COMMENTARY: She get time to redeem the fasts she missed in *Ramadan* because of the days of menstruation only in Sha'ban when the Prophet Muhammad صلى الله عليه وسلم himself fasted often.

OPTIONAL FASTS ONLY WITH HUSBAND'S PERMISSION

(٢٠٣١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَرَوْجُهَا

شَاهِدٌ إِلَّا بِإِذْنِهِ وَلَا تَأْذَنَ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ (رواه مسلم)

2031. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "It is not allowed to be woman to fast (the optional fasts) while her husband is present without his permission. Also, must not allow anyone to enter his house without his permission."²

COMMENTARY: This hadith contradicts the contention of Imam Shafi'i رحمه الله that a woman may fast on the day of Arafah and of Aashurah without her husband's permission. Unless she known that her husband will consent, she must not allow anyone in his house not even her relative, male or female.

¹ Bukhari # 1950, Muslim # 151-1146, Tirmidhi # 783, Musnad Ahmad 6-179.

² Bukhari # 5195, Muslim # 84-1026, Abu Dawud # 2458, Tirmidhi # 782, Ibn Majah # 1761, Darimi # 1720, Musnad Ahmad 2-444.

REDEEM FASTS BUT NOT SALAH (PRAYER)

(٢٠٣٢) وَعَنْ مُعَاذَةَ الْعَدَوِيَّةِ أَنَّهَا قَالَتْ لِعَائِشَةَ مَا بَأَلُ الْحَائِضُ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلَاةَ قَالَتْ عَائِشَةُ

كَانَ يُؤَيَّبُنَا ذَلِكَ فَنُؤْمِرُ بِقِضَاءِ الصَّوْمِ وَلَا نُؤْمِرُ بِقِضَاءِ الصَّلَاةِ (رواه مسلم)

2032. Sayyidah Mu'adhah Adawiyah رحمه الله (whose kunyah was Umm as-Sahaba and who was great tabi'i) is reported to have asked Sayyidah Ayshah رضي الله عنه, "Why is it that a menstruating woman must redeem her fast but not the *salah* (prayer)?" Sayyidah Ayshah رضي الله عنها said, "When it afflicted us (in the time of the Prophet) صلى الله عليه وسلم, we were commanded to redeem the fast but were not commanded to redeem the *salah* (prayer)."¹

COMMENTARY: Sayyidah Ayshah رضي الله عنها did not venture to give her the reason but simply said that they were commanded and servitude demands obedience. One must not try to probe the reason for an instruction. She could have said that if *salah* (prayer) were to be redeemed women would have found that very difficult to follow, because very many *salah* (prayer) are missed during the days of menstruation. As for fasting, that will have to be redeemed only after a year for a few days.

PENDING FASTS OF THE DEED

(٢٠٣٣) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَعَلَيْهِ صَوْمٌ صَامَ عَنْهُ وَلِيُّهُ (متفق عليه)

2033. Sayyidah Ayshah رضي الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone dies with some fasts due on him, then his heirs must fast on his behalf" (meaning they should pay the *fidyah* (redemption)).²

COMMENTARY: Imam Abu Hanifah رحمه الله, Imam Malik رحمه الله and Imam Shafi'I رحمه الله and most of the ulama (Scholars) hold that no one should fast on behalf of another. Rather, the heirs must give *fidyah* (redemption) to a poor person against each of his fasts. They say that 'must fast on his behalf' means 'must give *fidyah* (redemption) for him,' that being in lieu of fasting. Imam Ahmad رحمه الله, however, says that the heirs must fast on behalf of the dead. He goes by the literal meaning of the hadith.

A hadith (# 2035) disallows that one may fast on behalf of a dead person.

The Hanafi ruling is that if the dead person had left instructions for *fidyah* (redemption) to be paid, then it is *wajib* (obligatory) on the heirs to pay it provided it can be paid from the one-third property of the dead person. If it is more than that, then the heirs are not bound to pay that amount in excess of one third. If they do pay it, then not only is it allowed but it is also a gesture of kindness towards the dead. However, the issue is subject to the dead person being liable to observe the fast (s) and being able to redeem them before his death. If he was unable to redeem them, then no *fidyah* (redemption) is payable for them nor is the deed guilty of sin for missed fasts. However, Tawus رحمه الله and Qatadah رحمه الله hold that redeeming and *fidyah* (redemption) of those fasts is also necessary before being able to redeem which he died.

Imam Shafi'I رحمه الله ruled that whether the dead person leaves instructions or not, it is necessary to pay *fidyah* (redemption) for the fasts he missed from his total property (before disbursement).

¹ Muslim # 69-335.

² Bukhari # 1952, Muslim # 153-1147, Abu Dawud # 2400, Ibn Majah # 2133, Musnad Ahmad 6-69.

SECTION II

الْفَضْلُ الثَّانِي

(٢٠٣٤) عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَاتَ وَعَلَيْهِ صِيَامُ شَهْرِ رَمَضَانَ

فَلْيُطْعَمَ عَنْهُ مَكَانَ كُلِّ يَوْمٍ مِسْكِينٍ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ وَالصَّحِيحُ أَنَّهُ مُؤَقُّوفٌ عَلَى ابْنِ عُمَرَ

2034. Sayyiduna Nafi رحمه الله narrated from Sayyiduna Ibn Umar رضي الله عنه that the Prophet Muhammad صلى الله عليه وسلم said, "If anyone dies while fasts of the month of Ramadan are due on him, then against every day a poor man must be fed on his behalf."¹

Tirmidhi said that it is mawquf at Ibn Umar رضي الله عنه.

COMMENTARY: To feed a poor man against every (missed) fast is the equivalent 1.75 seers of wheat, or 3.5 seers of barley, or its value. The same quantity makes up the *fidyah* (redemption) of the *salah* (prayer). Against every missed *salah* (prayer) this *fidyah* (redemption) is payable.

Though this hadith is mawquf, the command is from the Prophet صلى الله عليه وسلم. Sayyiduna Ibn Umar رضي الله عنه may have heard it from the Prophet Muhammad صلى الله عليه وسلم because no sahabi رضي الله عنه can convey such a command of *Shari'ah* (divine law) on his own.

SECTION III

الْفَضْلُ الثَّالِثُ

SALAH (PRAYER) & FASTING CANNOT BE OBSERVED FOR ANOTHER

(٢٠٣٥) عَنْ مَالِكٍ بَلَغَهُ أَنَّ ابْنَ عُمَرَ كَانَ يُسْأَلُ هَلْ يَصُومُ أَحَدٌ عَنْ أَحَدٍ أَوْ يُصَلِّي أَحَدٌ عَنْ أَحَدٍ فَقَالَ

لَا يَصُومُ أَحَدٌ عَنْ أَحَدٍ وَلَا يُصَلِّي أَحَدٌ عَنْ أَحَدٍ (رواه في الموطأ)

2035. (Sayyiduna) Imam Malik رحمه الله is reported to have learnt that Sayyiduna Ibn Umar رضي الله عنه was asked whether anyone may fast for another person or offer *salah* (prayer) for another. He said, "No one may fast on behalf of another person. And no one may offer *salah* (prayer) on behalf of another person."²

COMMENTARY: This is the ruling of the Imam Malik رحمه الله, Abu Hanifah رحمه الله and Shafi'i رحمه الله. It is not proper to observe fasting and *salah* (prayer) for another person to absolve him of his obligation. However, the Hanafis say that it is allowed to a person to consign reward of his worship to another person.

CHAPTER - VII

SUPEREROGATORY FASTS

بَابُ صِيَامِ التَّطَوُّعِ

SECTION I

الْفَضْلُ الْأَوَّلُ

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم PRACTICE

(٢٠٣٦) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ حَتَّى نَقُولَ لَا يُفْطِرُ وَيُفْطِرُ حَتَّى

نَقُولَ لَا يَصُومُ وَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِسْتَكْمَلَ صِيَامَ شَهْرِ قَطْرًا إِلَّا رَمَضَانَ وَمَا

¹ Tirmidhi # 718, Ibn Majah # 1757.

² Muwatta # 43 (Siyam).

رَأَيْتُهُ فِي شَهْرِ أَكْفَرٍ مِنْهُ صِيَامًا فِي شَعْبَانَ وَفِي رِوَايَةٍ قَالَتْ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ وَكَانَ يَصُومُ شَعْبَانَ إِلَّا قَلِيلًا (متفق عليه)

2036. Sayyiduna Ayshah رضى الله عليه وسلم narrated: "When Allah's Messenger صلى الله عليه وسلم began to fast (the optional), we presumed that he would never stop fasting, and when he did not fast, we imagined that he would never again fast. I never saw Allah's Messenger صلى الله عليه وسلم fast all through a month except in *Ramadan*, and never did I see him fast for a many days in a month as he did in Sha'ban." (That is, apart from *Ramadan*).

According to another version: She said, "He fasted all through Sha'ban (meaning) he fasted all, but a little of Sha'ban."¹

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم fasted most of Sha'ban. Some people interpret the words to mean that he fasted for the whole month of Sha'ban one year and most of it the next year.

(٢٠٣٧) وَعَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ قُلْتُ لِعَائِشَةَ كَانِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ شَهْرًا كُلَّهُ قَالَتْ مَا عَلِمْتُهُ صَامَ شَهْرًا كُلَّهُ إِلَّا رَمَضَانَ وَلَا أَفْطَرَهُ كُلَّهُ حَتَّى يَصُومَ مِنْهُ حَتَّى مَضَى لِسَبِيلِهِ (رواه مسلم)

2037. Sayyiduna Abdullah ibn Shaqiq رحمه الله said that he asked Sayyidah Ayshah رضى الله عنها whether the Prophet Muhammad صلى الله عليه وسلم fasted a whole month. She said, "I do not know him to have fasted a whole month except *Ramadan*, and he did not stop fasting for all of a month so that he fasted on some of its days till he departed from this world."²

FASTING ON LAST DAYS OF SHA'BAN

(٢٠٣٨) وَعَنْ عُمَرَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سَأَلَهُ أَوْ سَأَلَ رَجُلًا وَعُمَرَانُ يَسْمَعُهُ فَقَالَ يَا أَبَا فُلَانٍ أَمَا صُمْتَ مِنْ سَرْرِ شَعْبَانَ قَالَ لَا قَالَ فَإِذَا أَفْطَرْتَ فَصُمْ يَوْمَيْنِ (متفق عليه)

2038. Sayyiduna Imran ibn Husayn رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم asked him, or asked a man within Imran's رضى الله عنه hearing, "O so-and-so, did you not fast the last days of Sha'ban?" He said, "No." The Prophet Muhammad صلى الله عليه وسلم said, "When you finish the fasts of *Ramadan*, you must fast for two days."³

COMMENTARY: This man had made a vow to fast on the last two days of every month. Since he could not fast on the last two days of Sha'ban, the Prophet Muhammad صلى الله عليه وسلم suggested to him that he should make up for the omission after *Ramadan*. Some people say that (he had not made a vow but) it was his habit to fast on the last two days of every month.

¹ Bukhari # 1969, Muslim # 175-1156, Abu Dawud # 2334, Tirmidhi # 736, Ibn Majah # 1710, Muwatta Maalik # 56 (Siyam). Musnad Ahmad 6-107.

² Muslim # 173-1156.

³ Bukhari # 1989, Muslim 199.1161, Darimi # 1742, Musnad Ahmad 40444.

EXCELLENCE OF OPTIONAL FASTS IN MUHARRUM

(٢٠٣٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الصَّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ

الْمُحَرَّمِ وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ (رواه مسلم)

2039. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "After Ramadan, the best fasts are in Allah's month al-Muharram. And, after the prescribed salah (prayer) is the salah (prayer) of the night (salat ul layl)."¹

COMMENTARY: Some people say that the fast of Muharram refers to the fast of Aushura 10th of Muharram.

As for the ahadith about fasts in Rajab, some people say that they are forged mostly.

The month of Muharram is described as Allah's month because of its excellence, otherwise all the months are Allah's.

As for the salah (prayer) of the night (the tahajjud (supererogatory prayer))(supererogatory prayer), it is the best of all salah (prayer) after the fard (compulsory) salah (prayer) and sunnah muwakkadah (emphasized practice of Holy Prophet صلى الله عليه وسلم) (emphasized prophet's practice), or, it is the best because it calls for more effort and is offered in the dark of the night, safe from showing off. The sunnah muwakkadah (emphasized practice of Holy Prophet صلى الله عليه وسلم) are excellent because they are more stressed and are next to the fard (compulsory) or prescribed salah (prayer).

It must be remembered that witr is also like fard salah (compulsory prayer).

EXCELLENCE OF AASHURA

(٢٠٤٠) وَعَنْ ابْنِ عَبَّاسٍ قَالَ مَرَّ أَيُّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَحَرَّى صِيَامَ يَوْمِ فَضَّلَهُ عَلَى غَيْرِهِ إِلَّا هَذَا

الْيَوْمَ يَوْمَ عَاشُورَاءَ وَهَذَا الشَّهْرُ يَعْنِي شَهْرَ رَمَضَانَ (متفق عليه)

2040. Sayyiduna Ibn Abbas رضى الله عنه narrated that he never observed the Prophet Muhammad صلى الله عليه وسلم deciding to fast on any day and regarding it as more excellent than another day, except this day, the day of Aashura, ad this month, the month of Ramadan.²

COMMENTARY: The ulama (Scholars) say that Sayyiduna Ibn Abbas رضى الله عنه perhaps got this impression, otherwise, the day of Arafah and the fast on that day are better then the day of aashura and the fast on it.

THE FAST OF THE DAY OF AASHURA

(٢٠٤١) وَعَنْهُ قَالَ جِئْتُ صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَاشُورَاءَ وَأَمَرَ بِصِيَامِهِ قَالُوا يَا

رَسُولَ اللَّهِ إِنَّهُ يَوْمٌ يُعْظَمُهُ الْيَهُودُ وَالنَّصَارَى فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنْ يَبْقِيَكَ إِلَى

قَابِلٍ لِأَصُومَنَّ النَّاسِ (رواه مسلم)

2041. Sayyiduna Ibn Abbas رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم

¹ Muslim # 202-1163, Abu Dawud # 2429, Tirmidhi # 740, Ibn Majah # 1742, Darimi # 1757, Musnad Ahmad 8542.

² Bukhari # 2006, Muslim # 131-1132, Musnad Ahmad 1-222.

fasted on the day of Aashura and commanded (his sahabah) to fast on this day, they said, "O Allah's Messenger صلى الله عليه وسلم it is a day that is sanctified by the Jews and the Christians." He said, "If I survive till the next year, I shall fast on the ninth."¹

COMMENTARY: When the Prophet Muhammad صلى الله عليه وسلم came to Madinah, he found that the Jews fasted on the day of aashura. They said that prophet Musa عليه السلام had fasted on this day by way of Thanks giving to Allah for deliverance from Fir'wan(pharaoh), so they emulated him. The Prophet Muhammad صلى الله عليه وسلم said, "We are nearer to Musa عليه السلام than you are." So, he commanded the sahabah (companions) رضى الله عنهم to fast on this day.

In the beginning this command was *wajib* (obligatory). Later this become *mustahab* (desirable). This gives rise to the question whether the fast should be kept on ninth Muharram instead of the tenth, for the Prophet Muhammad صلى الله عليه وسلم had said that he would fast on the 9th if he would be alive the following year. The ulama (Scholars) say that this resolve of the Prophet Muhammad صلى الله عليه وسلم means that it is a *sunnah* to fast on the ninth of Muharram. Ibn Hammam رحمه الله said that it is *mustahab* (desirable) to fast on the day of aashura and also *mustahab* (desirable) to fast on the day prior to it or on the day following it. To fast only on the day of aashura is *makruh* (unbecoming) because it smacks of resembled to the Jews.

FAST ON DAY OF ARAFAH

(٢٠٤٢) وَعَنْ أُمِّ الْقُصَلِ بِنْتِ الْحَارِثِ أُنْتِ نَأَسَا تَمَّا رَوَا عَنْهَا يَوْمَ عَرَفَةَ فِي صِيَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَعْضُهُمْ هُوَ صَائِمٌ وَقَالَ بَعْضُهُمْ لَيْسَ بِصَائِمٍ فَأَرْسَلَتْ إِلَيْهِ بِقَدَحٍ لَبَنٍ وَهُوَ واقِفٌ عَلَى بَعِيرِهِ بِعَرَفَةَ فَشَرِبَهُ (متفق عليه)

2042. Sayyidah Umm al Fadl bint al Harith رضى الله عنه narrated that on the day of Arafah, some people argued in her presence about whether Allah's Messenger صلى الله عليه وسلم was fasting. Some said, "He is fasting." Other said, "He is not fasting." So, she sent to him a bowl of milk while he was observing the wuquf at Arafah on his camel. He drank the milk.²

COMMENTARY: Sayyiduna Umm al-Fadl was the wife of Sayyiduna Abbas رضى الله عنه and the aunt of the Prophet صلى الله عليه وسلم.

The hadith shows that it is not *masnun* to fast on the day of arafah for the pilgrims, but *masnun* for other people.

FASTING IN FIRST TEN DAYS OF DHUL HIJJAH

(٢٠٤٣) وَعَنْ عَائِشَةَ قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَائِمًا فِي الْعَشْرِ قَطُّ (رواه مسلم)

2043. Sayyidah Ayshah رضى الله عنها narrated that that she never saw Allah's Messenger صلى الله عليه وسلم fast during al-ashr (Arabic) - the first ten days of Dhul Hijjah.³

COMMENTARY: There is a hadith that the Prophet Muhammad صلى الله عليه وسلم said that the reward of fasting on each day of this ash'r (except the tenth, from the 1st to the 9th) is equivalent to reward of fasting for one year, and worship in each of its nights is like

¹ Muslmi 3 133-1134, Abu Dawud # 2445.

² Muslim # 110-1123, Bukhari # 1988, Abu Dawud # 2441, Nasai # 2289.

³ Muslim # 9-1176, Abu Dawud # 2439, Tirmidhi # 756, Ibn Majah # 1729.

keeping vigil on the night of power (laylatul qadr). Hence, the ulama (Scholars) explain that Sayyidah Ayshah رضى الله عنها has merely said that she had not observed him fast. This does not mean that he had never fasted during these days. Or, perhaps, he had mentioned the excellence of these days but had not himself fasted.

OPTIONAL FASTS

(٢٠٤٤) وَعَنْ أَبِي قَتَادَةَ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَيْفَ تَصُومُ فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلِهِ فَلَمَّا رَأَى عُمَرُ غَضَبَهُ قَالَ رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا نَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ فَجَعَلَ عُمَرُ يُرْوِدُهُ هَذَا لِكَلَامِهِ حَتَّى سَكَنَ غَضَبَهُ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ كَيْفَ مَنْ يَصُومُ الدَّهْرَ كُلَّهُ قَالَ لَا صَامَ وَلَا أَفْطَرَ أَوْ قَالَ لَمْ يَصُمْ وَلَمْ يُفْطِرْ قَالَ كَيْفَ مَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْمًا قَالَ وَيُطِيقُ ذَلِكَ أَحَدٌ قَالَ كَيْفَ مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ قَالَ وَوَدِدْتُ أَنِّي طَوِيفْتُ ذَلِكَ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانَ إِلَى رَمَضَانَ فَهَذَا صِيَامُ الدَّهْرِ كُلِّهِ صِيَامُ يَوْمٍ عَرَفَةَ أَحْتَسِبُ عَلَى اللَّهِ أَنَّهُ يُكَفِّرُ السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ وَصِيَامُ يَوْمِ عَاشُورَاءَ أَحْتَسِبُ عَلَى اللَّهِ أَنَّهُ يُكَفِّرُ السَّنَةَ الَّتِي قَبْلَهُ (رواه مسلم)

2044. Sayyiduna Abu Qatadah رضى الله عنه narrated that a man came to the Prophet Muhammad صلى الله عليه وسلم and asked. "How do you fast?" Allah's Messenger عليه صلى الله عليه وسلم was displeased at his question. When Sayyiduna Umar رضى الله عنه detected his anger, he said, "We are pleased with Allah as Lord, with Islam as religion and with Muhammad صلى الله عليه وسلم as Prophet. We seek refuge in Allah from the displeasure of Allah and the displeasure of His Messenger صلى الله عليه وسلم." Umar رضى الله عنه continued to repeat these words till his anger subsided, and asked, "O Messenger of Allah, how is he who fasts perpetually?" He said, "He has neither fasted nor broken his fast." Or he said, "He did not fast and did not break his fast." (The narrator was in doubt concerning the exact words). Then, he asked, "How is he who fasts two days and goes without fasting one day?" the Prophet Muhammad صلى الله عليه وسلم asked, "Can anyone do it?" Then he asked about one who fasts one day and does not fast the next day, and he said, "That is the fast of Dawud عليه السلام." Then, Umar رضى الله عنه asked, "How is he who fasts one day and goes without fast two days?" He said, "I hope that I am given strength to do that." Then Allah's Messenger صلى الله عليه وسلم said, "There (fasts) every month and fasting in *Ramadan* each year -that is fasting perpetually. The fast of the day of Arafah - I hope from Allah will atone for the sins of the year preceding and the year following. And the fast of the day of Aashura - I hope from Allah will atone for the sins of the year preceding."¹

COMMENTARY: The men should have asked about himself and how he might fast the

¹ Muslim # 191.1162, Abu Dawud # 2425.

optional, not about how the Prophet Muhammad ﷺ fasted. His situation differed much from the others in terms of numbers and wisdom and he did not fast the optional very much because he had to attend to the issues of the Muslims.

A person who fasts perpetually does not really fast because it is not in conformity with *Shari'ah* (divine law). At the same time, he does not go without fasting because he eats and drinks nothing.

Imam Shafi'i رحمه الله and Imam Malik رحمه الله said, that this applies to one who fasts even on days, like eed, when it is forbidden to fast. If he does not fast on such days then this warning does not fast on such days then this warning does not apply to him. Sayyiduna Abu Talhah Ansari رضي الله عنه and Sayyiduna Hamzah ibn Amr Aslam رضي الله عنه fasted always excepting the forbidden fasts and the Prophet Muhammad ﷺ did not forbid them. Or, the prohibition is because perpetual fasts may cause weakness. If they do not, then it is not disallowed. Ibn Humam said that to fast always is *makruh* (tanzih) (disapproved purification) because it causes weakness. This is also the verdict of *fatawa* Aalamgiri and Durr Mukhtar.

If anyone can fast two out of three days, then he may do so. Or, it is better to keep such fasts. As for fasting on alternate days, they are what prophet Dawud عليه السلام fasted and are moderate form of worship. Islam does not go to extremes. The philosophers of Islam have defined the formula that one should engage in seeking knowledge to such an extent that he does not give up performance of deeds. Similarly one should not occupy oneself in deeds till he cannot find time to learn. One should be moderate in both things. The best of every affair is the middle course and the worst is to go to the extremes. Hence:

افضل الصيام صوم داؤد على نبينا وعليه السلام

“The best of (voluntary) fasts is the fast of Prophet Dawud. عليه السلام”

However, the prophet Muhammad ﷺ wished that Allah should give him strength to fast on one of every three days, but others obligations should not be neglected. In other words, he conceded that he did not possess that much strength. He recommended this form of fasting too though he did not practice it because of lack of strength.

The three fasts every month are on the days of 13th, 14th and 15th. Some people, however, say that this reward is had on fasting on any three days of a month. This seems more correct as may be understood from the hadith (# 2046) of Sayyidah Ayshah رضي الله عنه.

FASTING ON MONDAY

(٢٠٤٥) وَعَنْ أَبِي قَتَادَةَ قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَوْمِ الْإِثْنَيْنِ فَقَالَ فِيهِ وَلِدْتُ وَفِيهِ أَنْزَلَ عَلَيَّ - (رواه مسلم)

2045. Sayyiduna Abu Qatadah رضي الله عنه said that Allah's Messenger ﷺ was asked about fasting on Monday. He said, "I was born on this day and the revelation was sent down to me on it."¹

THREE FASTS EVERY MONTH

(٢٠٤٦) وَعَنْ مُعَاذَةَ الْعَدَوِيَّةِ أَنَّهَا سَأَلَتْ عَائِشَةَ أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ مِنْ كُلِّ شَهْرٍ

¹ Muslim # 198-1162, Musnad Ahmad 5-299.

ثَلَاثَةَ أَيَّامٍ قَالَتْ نَعَمْ فَقُلْتُ لَهَا مِنْ أَيِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ قَالَتْ لَمْ يَكُنْ يُبَايِنُ مِنْ أَيِّ أَيَّامِ الشَّهْرِ
يَصُومُ (رواه مسلم)

2046. Sayyidah Mu'adhah al-Adwiyah رضى الله عنه asked Sayyidah Ayshah رضى الله عنه, "Did Allah's Messenger صلى الله عليه وسلم fast three days every month?" She said "Yes" She asked "On which days of the month did he fast?" She said, "He was not particular about the days of the month on which he fasted."¹

COMMENTARY: Thus there is no binding to fast on 13th, 14th, 15th of every month though more ahadith and aather give these dates. Other options also follow.

SITTAH SHAWWAL

(٢٠٤٧) وَعَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَوَيْتِ الدَّهْرِ (رواه مسلم)

2047. Sayyiduna Abu Ayyub Ansari رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who fasts during Ramadan and then on six days on Shawwal, that is (for him) like fasting perpetually."²

COMMENTARY: Imam Shafi'i رحمه الله prefers that these six fasts must be kept from the 2nd Shawwal to the 7th. Imam Abu Hanifah contends that it is better to fast on different days within the month of Shawwal.

DISALLOWED FAST

(٢٠٤٨) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَوْمِ يَوْمِ الْفِطْرِ وَالنَّحْرِ (متفق عليه)

2048. Sayyiduna Abu Sa'eed al Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade fasting on (eed) ul *fitr* and an-Nahr.³

COMMENTARY: An nahr covers all the days of sacrifice and the days of al-tashriq. This is from 10th of Dhul Hijjah to 13th which is four days and one day of eed ul *fitr* (1st Shawwal). It is forbidden to fast on these five days.

(٢٠٤٩) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا صَوْمَ فِي يَوْمَيْنِ الْفِطْرِ وَالْأَصْحَى (متفق عليه)

2049. Sayyiduna Abu Sa'eed al Khudri رضى الله عنه also narrated that Allah's Messenger صلى الله عليه وسلم said, "Fasts must not be observed on two occasions: on the day of eed ul *fitr* and (four) days of al-adha (10th to 13th of Dhull Hijjah)."⁴

(٢٠٥٠) وَعَنْ نُبَيْسَةَ الْهَدْنِيِّ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّامَ التَّشْرِيقِ أَيَّامٌ أَكَلٍ وَشُرْبٍ وَزُكْرِ اللَّهِ- (رواه مسلم)

¹ Muslim # 194-1160, Abu Dawud # 2453, Tirmidhi # 763, Ibn Majah # 1709.

² Muslim # 204-1164, Tirmidhi # 759, Abu Dawud # 2433, Ibn Majah # 1716, Darimi # 1754.

³ Bukhari # 1991, Muslim # 141-827, Tirmidhi # 772.

⁴ Bukhari # 1197, Muslim # 140.827, Tirmidhi # 771.

2050. Sayyiduan Nabayshah al-Hudhali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The days of al-tashriq are days of eating, drinking and remembering Allah."¹

COMMENTARY: The days of tashriq are the 11th, 12th and 13th of Dhull Hijjah. Here, the word covers the day of eed ul Adha too and it is the real day and these others are auxiliary to it. It is forbidden to fast on these four days (as it is on eed ul fitr).

Ibn Hammanم رحمه الله said that it is *makruh* (unbecoming) to fast on Nawruz and on Mihrjan (or Mahrajan) because fasting on these days will imply respect for them which Islamic *Shari'ah* (divine law) forbids. Of course, if anyone is fasting for days and these days happen to come in between then there is no blame on him, he may fast in continuation.

Though the eed days are days of festivity, one must not neglect to remember Allah, referring to

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ

{And remember Allah during the specified days} (2:203)

Remembrance of Allah also refers to *takbir* recited during the days of tashriq after each *salah* (prayer), the *takbir* while sacrificing the animals and the rami jamarat of these who perform *Hajj* (pilgrimage).

FASTING ON FRIDAY

(٢٠٥١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَصُومُ أَحَدٌ كُمْ يَوْمَ الْجُمُعَةِ إِلَّا آتَ

يَصُومُ قَبْلَهُ أَوْ يَصُومُ بَعْدَهُ (متفق عليه)

2051. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "None of you must fast on Friday, except that he has fasted a day prior to it or will fast on the day following it."²

COMMENTARY: The prohibition to fast on Friday alone is *nahi tanzih*. Ibn Hammam رحمه الله said that Imam Abu Hanifah رحمه الله and Imam Muhammad رحمه الله did not find harm in fasting on Friday alone.

(٢٠٥٢) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَخْتَصِمُوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي وَلَا

تَخْتَصِمُوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْأَيَّامِ إِلَّا آتَ يَكُونُ فِي صَوْمٍ يَصُومُهُ أَحَدٌ كُمْ (رواه مسلم)

2052. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not set aside the night of Friday (preceding it) specifically for worship and not set aside the day, Friday, specifically for fasting, except that it follows the fast (s) any of you is fasting."³

COMMENTARY: The Muslims should not exaggerate the respect of Friday beyond what is assigned to it, like the Jews and Christians who have set aside Saturday and Sunday respectively as exclusively days of worship. A person must occupy in worship all the time. He must hope for Allah's mercy always. It is wrong to engage in worship at a specified time and he neglectful at other times.

¹ Muslim # 144-1141, Tirmidhi # 773.

² Bukhari # 1985, Muslim # 147-1144, Abu Dawud # 2420, Tirmidhi # 743, Ibn Majah # 1723, Musnad Ahmad 2-458.

³ Muslim # 148-1144.

If anyone fasts on a certain date regularly and that falls on Friday, then he is not precluded from fasting on Friday by this hadith.

Imam Nawawi رحمه الله said that this hadith clearly forbids that the night preceding Friday should be reserved for the *salah* (prayer) (of tahajjud (supererogatory prayer)). The ulama (Scholars) have cited this hadith also to declare that *salat ur raghaib* is a *bidah* and *makruh* (unbecoming). It is a *salah* (prayer) offered by some people exclusively on the night preceding the first Friday of Rajab. The ulama (Scholars) have written exhaustively on the straying of those who have invented this *salah* (prayer).

Mawlana Ishaq رحمه الله, however, said that he exponents of this hadith have elaborated their points of view. There is no need to do the same for the Hanafis because they do not say that it is *makruh* (unbecoming) to fast on Friday alone. *Fatawa Alamgiri* says that it is allowed to do so and *Dur Makhtar* goes so far as to call it *mustahab* (desirable). They cite the hadith (# 3058) of Abdullah ibn Mas'ud رضى الله عنه Perhaps it is the abrogator of all these ahadith tht seem to say that fasting on Friday is disallowed.

REWARD FOR A FAST FOR ALLAH'S SAKE

(٢٠٥٣) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا (متفق عليه)

2053. Sayyiduna Abu Sa'eed al-Khurdri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone fasts for a day in Allah's path (while engaged in jihad, or merely for Allah's pleasure), then Allah will remove his face (meaning, his person) to a distance of seventy years from hell."¹

MODERATION IN WORSHIP

(٢٠٥٤) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَبْدَ اللَّهِ أَلَمْ أَخْبِرْكَ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ فَقُلْتَ بلى يَا رَسُولَ اللَّهِ قَالَ فَلَا تَفْعَلْ صُمْ وَأَقِطْ وَفَعْمَ وَنَمَ فَإِنَّ بِإِسْدِكَ عَلَيْكَ حَقًّا وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا وَإِنَّ لِرُؤُوجِكَ عَلَيْكَ حَقًّا وَإِنَّ لِرُؤُوكَ عَلَيْكَ حَقًّا لَا صَامَ مَنْ صَامَ الدَّهْرَ صَوْمَ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ صَوْمَ الدَّهْرِ كُلِّهِ صُمْ كُلَّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ وَإِقْرَاءُ الْقُرْآنِ فِي كُلِّ شَهْرٍ قُلْتُ إِنِّي أَطِيقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ صُمْ أَفْضَلَ الصُّومِ صَوْمَ دَاوُدَ وَصِيَامُ يَوْمٍ وَإِقْطَارُ يَوْمٍ وَإِقْرَاءُ فِي كُلِّ سَبْعِ لَيَالٍ مَرَّةً وَلَا تَزِدْ عَلَى ذَلِكَ (متفق عليه)

2054. Sayyiduna Abdullah ibn Amr ibn al Aas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم said to him, "O Abdullah, have I not been told that you fast during the day and stand in *salah* (prayer) during the night?" He said, "Yes, O Messenger of Allah." He said, "Do not do so. Fast and go without fasting Stand in *salah* (prayer) and sleep. Your body has a right over you. Your eyes have a right over you. Your wife has a right over you, and visitor have a right over you. He who fasts

¹ Bukhari # 2840, Muslim # 168-1153, Tirmidhi # 1523, Nasai'i # 2244, Ibn Majah # 1717, Darimi # 2399, Musnad Ahmad 3-59.

perpetually, (really) does not fast, but fasting three days in every month is like a perpetual fast, all of it. Fast three days every month and recite the Quran (from cover to cover) every month." He submitted. "I have strength to do more." So, he said, "Fast the best of fasts, the fast of Dawud عليه السلام, fasting on alternate days, and recite the Quran once every seven night. And, do not go beyond that.¹

COMMENTARY: This hadith emphasizes moderation in affairs particularly optional worship. Fasting three days in a month will be equivalent to a months fast at the rate of ten pieties for every one.

SECTION II

الْفَضْلُ الْآخِي

FASTING ON MONDAY & THURSDAY

(٢٠٥٥) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ الْإِثْنَيْنِ وَالْحَمِيسَ - (رواه الترمذى والنسائى).

2055. Sayyidah Ayshah رضي الله عنها narrated that Allah's Messenger صلى الله عليه وسلم used to observe (optional) fasts on Monday and Thursday.²

(٢٠٥٦) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُعْرَضُ الْأَعْمَالُ يَوْمَ الْإِثْنَيْنِ وَالْحَمِيسِ

فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ (رواه الترمذى)

2056. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, Deeds (of men) are presented (To Allah) on Monday and Thursday. So, I like that mine should be presented while I am fasting."³

COMMENTARY: The deeds of the creatures are carried by the angels every morning and evening. Then they are presented to Allah every Thursday and Monday.

FASTING THREE DAYS IN A MONTH

(٢٠٥٧) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا ذَرٍّ إِذَا صُمْتَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ

فَصُمِّرْ ثَلَاثَ عَشْرَةَ وَأَرْبَعَةَ عَشْرَةَ وَخَمْسَ عَشْرَةَ - (رواه الترمذى والنسائى)

2057. Sayyiduna Abu Dharr رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said (to him) "O Abu Dharr! If you fast three days in a month, then fast on the thirteenth, fourteenth and fifteenth (of the month)."⁴

COMMENTARY: Of the many ways to observe fasting on three days a month, this is the best. These days are called. Ayyam beed (shining night, silvery night, moonlit).

ALLOWED TO FAST ON FRIDAY

(٢٠٥٨) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ مِنْ غَرَّةِ كُلِّ شَهْرٍ ثَلَاثَةَ

أَيَّامٍ وَقَلَّمَا كَانَ يُفْطِرُ يَوْمَ الْجُمُعَةِ - رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَرَوَاهُ أَبُو دَاوُدَ إِلَى ثَلَاثَةِ أَيَّامٍ -

2058. Sayyiduna Abdullah ibn Mas'ud رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to fast on the first three day of the month (sometimes), and seldom did

¹ Bukhari # 1975, Muslim # 1820-1159, Abu Dawud # 2427, Nasai'i # 2389.

² Tirmidhi # 745, Musnad Ahmad 6-106.

³ Tirmidhi # 747, Musnad Ahmad 5-250.

⁴ Tirmidhi # 761, Nasai'i # 2422, Musnad Ahmad 5-150.

he not fast on Friday.¹

Abu Dawud has up to 'three days of the month.'

COMMENTARY: The Hanafis cite this hadith to establish that it is allowed to fast on Friday without fasting on the day before or after it.

FASTING ON EVERY DAY OF THE WEEK

(٢٠٥٩) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ مِنَ الشَّهْرِ السَّبْتِ وَالْأَحَدِ وَالْإِثْنَيْنِ وَمِنَ الشَّهْرِ الْأَخْرِ الثَّلَاثَاءِ وَالْأَرْبَعَاءِ وَالْحَمِيسَ - (رواه الترمذی)

2059. Sayyidah Ayshah رضي الله عنها narrated that Allah's Messenger صلى الله عليه وسلم fasted one month on Saturday, Sunday and Monday, and next month on Tuesday, Wednesday and Thursday.²

COMMENTARY: The previous hadith mentions Friday and this hadith the rest of the days of the week. Thus, he fasted on every day of the week without distinction.

OPTIONAL FASTS FROM MONDAY OR THURSDAY

(٢٠٦٠) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنِي أَنْ أَصُومَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أَوَّلَهَا الْإِثْنَيْنِ وَالْحَمِيسَ (رواه ابوداؤد والنسائي)

2060. Sayyidah Umm Salamah رضي الله عنه said that Allah's Messenger صلى الله عليه وسلم commended her to fast three days each month beginning on Monday or Thursday.³

COMMENTARY: The choice is with the person who fast to commence on Monday or Thursday.

PERPETUAL FASTS DISALLOWED

(٢٠٦١) وَعَنْ مُسْلِمِ الْقُرَشِيِّ قَالَ سَأَلْتُ أَوْسَيْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِ الدَّهْرِ فَقَالَ إِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا صُمْ رَمَضَانَ وَالَّذِي يَلِيهِ وَكُلَّ أَرْبَعَاءٍ وَحَمِيسٍ فَإِذَا أَنْتَ قَدْ صُمْتَ الدَّهْرَ كُلَّهُ (رواه ابوداؤد والترمذی)

2061. Sayyiduna Muslim al-Qurashiy رضي الله عنه said that he asked, or someone else asked, Allah's Messenger صلى الله عليه وسلم about perpetual fasting. He said, "Surely, your family has a right over you. So, fast during Ramadan and the days that follow it (meaning, sitta shawwal), and every Wednesday and Thursday. In that case, you will have fasted fast always - all the time."⁴

MAKRUH (DISAPPROVED) TO FAST AT ARAFAT

(٢٠٦٢) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ - (رواه ابوداؤد)

2062. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade the fasting of the fast of the day of Arafah at Arafah.⁵

¹ Abu Dawud # 2450, Tirmidhi # 742, Nasai'i # 2368, Musnad Ahmad 1-406.

² Tirmidhi # 746.

³ Abu Dawud # 2452, Nasai'i # 2419.

⁴ Abu Dawud # 2432, Tirmidhi # 748.

⁵ Abu Dawud # 2440.

COMMENTARY: This prohibition nahi tanzih in order that the pilgrim might retain strength to be able to perform other deeds at Arafat.

DISALLOWED TO FAST ONLY ON SATURDAY

(٢٠٦٣) وَعَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ عَنْ أُخْتِهِ السَّمَاءِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَصُومُوا يَوْمَ السَّبْتِ إِلَّا فِيْمَا افْتَرَضَ عَلَيْكُمْ فَإِنْ لَمْ يَجِدْ أَحَدٌ كُمْ إِلَّا لِطَاءِ عَنَبَةٍ أَوْ عُودِ شَجَرَةٍ فَلْيَمَضْغُهُ (رواه احمد وابوداود والترمذى وابن ماجه والدارى)

2063. Sayyiduna Abdullah ibn Busr رضى الله عنه narrated on the authority of his sister (Sayyidah) as Samma رضى الله عنه that Allah's Messenger صلى الله عليه وسلم said, "Do not fast on Saturday unless it is made obligatory for you. And, if any of you cannot get anything but a grape skin or piece of wood from a tree, then he must chew it."¹

COMMENTARY: The fast is disallowed on Saturday to act differently from the Jews who respect this day. If this day coincides with a day on which fasting is obligatory or *mustahab* (desirable) or *sunnah muwakkadah* (emphasized practice of Holy Prophet صلى الله عليه وسلم) then the fast may be observed. If one does not find anything with which to break the fast then he may break it somehow or other.

EXCELLENCE OF FAST FOR ALLAH'S SAKE

(٢٠٦٤) وَعَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ خَنْدَقًا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ - (رواه الترمذى)

2064. Sayyiduna Abu Umamah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone fasts for a day in Allah's path, Allah will put between him and hell a pit as wide as distance between heaven and earth."²

COMMENTARY: In the path of Allah could be jihad, *Hajj* (pilgrimage) or umrah, or seeking knowledge, or simply to please Allah. Just one day's fast with this objective will get him a tremendous obstruction between him and hell.

FASTING IN WINTER GETS REWARD WITHOUT TOIL

(٢٠٦٥) وَعَنْ عَامِرِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَزِيمَةُ الْبَارِدَةُ الصَّوْمُ فِي الشِّتَاءِ رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ

2065. Sayyiduna Aamir ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Fasting in winter is a cold booty (gaining reward without exhaustion)."³

(٦٠٦٦) وَقَالَ هَذَا حَدِيثٌ مُرْسَلٌ وَذَكَرَ حَدِيثُ أَبِي هُرَيْرَةَ مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى اللَّهِ فِي بَابِ الْأَصْحِيَّةِ
2066. The hadith of Sayyiduna Abu Hurayrah رضى الله عنه about the days dearest to Allah is (# 1471) in the chapter on sacrifices.

¹ Abu Dawud # 2421, Tirmidhi # 744, Ibn Majah # 1726, Darimi # 1749, Musnad Ahmad 2-168.

² Tirmidhi # 1624.

³ Tirmidhi # 797, Musnad Ahmad 4-335.

SECTION III

الْفَصْلُ الثَّالِثُ

WHY FAST OF AASHURA

(٢٠٦٧) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِينَةَ فَوَجَدَ الْيَهُودَ صِيَامًا يَوْمَ عَاشُورَاءَ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا هَذَا الْيَوْمُ الَّذِي تَصُومُونَهُ فَقَالُوا هَذَا يَوْمٌ عَظِيمٌ أَنْجَى اللَّهُ فِيهِ مُوسَى وَقَوْمَهُ وَغَرَّقَ فِرْعَوْنَ وَقَوْمَهُ فَصَامَهُ مُوسَى شُكْرًا فَتَنَحُّنُ نَصُومَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَنَحُّنُ أَحَقُّ وَأَوْلَى بِمُوسَى مِنْكُمْ فَصَامَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَ بِصِيَامِهِ (متفق عليه)

2067. Sayyiduna Ibn Abbas رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم came to Madinah, he found the Jews fasting on the day of aashura. So, he asked them about the peculiarity of the day on which they fasted. They said, "It is a great day. Allah delivered Musa and his people and drowned Fir'awn and his people on it. So, Musa fasted on it to give thanks and we too fast on it." He said, "We have more right (to it) and are nearer to Musa عليه السلام than you are." So Allah's Messenger صلى الله عليه وسلم fasted on it and commanded (the sahabah (companions) رضى الله عنهم to fast on it.¹

FASTS ON SATURDAY & SUNDAY

(٢٠٦٨) وَعَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ يَوْمَ السَّبْتِ وَيَوْمَ الْأَحَدِ أَكْثَرَ مَا يَصُومُ مِنَ الْأَيَّامِ وَيَقُولُ إِنَّهُمَا يَوْمَا عِيدٍ لِلْمُشْرِكِينَ فَأَنَا أُحِبُّ أَنْ أُخَالَفَهُمْ (رواه احمد)

2068. Sayyidah Umm Salamah narrated that to fast on Saturday and Sunday more than he fasted on other days, saying, "These two (days) are eed (days of festival) for the polytheists, and I like to counter them.²

(They do not fast on these days).

COMMENTARY: The Jews and Christian are called polytheists because the former say that Prophet Uzayr عليه السلام is the son of Allah and the latter name Prophet Easa عليه السلام as his son. Previously the hadith (# 2063) disallows fasting on Saturday. This hadith speaks specifically of the Prophet Muhammad صلى الله عليه وسلم that he did fast on Saturday and Sunday. The previous hadith (2063) speaks of what the umah should not do. Or, we may say that the disallowance is if the fast on these days is kept out of respects for them while it is liked if the polytheists are contradicted by fasting on these days. (In other words, it depends on the intention behind the fasting.)

FASTING ON AASHURA WAS EMPHASIZED BEFORE RAMADAN'S FASTS WERE PRESCRIBED

(٢٠٦٩) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِصِيَامِ يَوْمِ عَاشُورَاءَ وَيَحْتَنِنَا عَلَيْهِ وَيَتَعَاهَدُنَا عِنْدَهُ فَلَمَّا فُرِضَ رَمَضَانُ لَمْ يَأْمُرْنَا وَلَا يَنْهَنَا عَنْهُ وَلَا يَتَعَاهَدُنَا عِنْدَهُ (رواه مسلم)

2069. Sayyiduna Jabir ibn Samurah رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم

¹ Bukhari # 2004, Muslim # 127.1130, Abu Dawud # 2444, Ibn Majah # 1734, Musnad Ahmad 6-324.

² Musnad Ahmad 6-324.

used to command them to fast on the day of aashura and would encourage them to do it, and was watchful over them when the day was on them. However, when (the fasting in) Ramadan was prescribed, he ceased to command or forbid them to fast on the day of aashua and he did not watch over them.¹

SUNNAH MUWAKKADAH (EMPHASIZED PRACTICE OF HOLY PROPHET ﷺ) FASTS

(٢٠٧٠) وَعَنْ حَفْصَةَ قَالَتْ أَرَبْتُ لَمْ يَكُنْ يَدْعُهُنَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِيَامَ عَاشُورَاءَ وَالْعَشْرِ

وَوَلَا ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكَعَتَا بَقِيَّةِ الْفَجْرِ - (رواه النسائي)

2070. Sayyidah Hafsah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم did not neglect four things (they being *sunnah muwakkadah* (emphasized practice of Holy Prophet ﷺ)). They were; fasting on the day of aashura, the ten days of Dhul Hijjah (on the first nine of which he fasted), fasting on three days every month, and offering two raka'at before the fajr (*fard* (compulsory), the *sunnah* of fajr).²

FASTING IN THE MIDDLE OF THE MONTH

(٢٠٧١) وَعَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُفْطِرُ أَيَّامَ الْبَيْضِ فِي حَضْرٍ

وَلَا سَفَرٍ (رواه النسائي)

2071. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم never missed the fasts of the ayyam ul beed whether he was at home or travelling. (Ayyam beed are the 13th, 14th and 15th of each month).³

COMMENTARY: Ayyam ul beed are the days whose nights have moonlight almost all through. They are bright and shinning. Or, the days themselves are beed because fasting on them removes the darkness of sin and brightens hearts.

Also, when prophet Aadam عليه السلام was sent down to earth from heaven, his entire body turned black. When his repentance was accepted, he was commanded to fast on these three days. So when he fast ed on the thirteenth, one third of his body became white again. On the fourteenth two thirds of it was white and on the fifteenth all of his body reverted to its original whiteness.

THE SEQUENCE OF THREE FAST S EACH MONTH: As for the three masnun fasts every month, there are twelve combinations for them.

- (i) Unspecified dates and may be kept at any dates during the month.
- (ii) First three days of the month.
- (iii) Any Saturday, Sunday and Monday during the month.
- (iv) Any Tuesday, Wednesday and Thursday during the month.
- (v) On the ayyam ul beed, 13th, 14th and 15th of the month.
- (vi) The first of these on Monday and the other two on Tuesday and Wednesday.
- (vii) The first on Thursday and the other two on Friday and Saturday.
- (viii) The first on the first Monday of the lunar month and the other two on two Thursdays.
- (ix) The first on the first Thursday of the lunar month and the other two on two Mondays.

¹ Muslim # 125-1128.

² Nasai'i # 2415.

³ Nasai'i # 2345.

- (x) On Monday, Thursday and again next Monday.
 (xi) One fast every ten days.
 (xii) During the last days of the month.

While one has choice, it is better to fast on the ayyam ul beed (13th, 14th, 15th). Reward will accrue in any case.

FIFTY ONE FASTS: The masnun fasts in the whole year are fifty-one. These three fasts each month come to thirty three (excluding *Ramadan*), nine of Dhull Hijjah from 1st to 9th, one of the day of aashura, one a day prior to it or a day after it, one on 15th Sha'ban and six in Shawwal called *sitta Shawwal*.

FASTING IS ZAKAH (ANNUAL DUE CHARITY) OF BODY

(٢٠٧٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ شَيْءٍ زَكَاةٌ وَزَكَاةُ الْجَسَدِ الصَّوْمُ

(رواه ابن ماجه)

2072. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is a *zakah (Annual due charity)* for everything and the *zakah (Annual due charity)* of the body is fasting."¹

COMMENTARY: *Zakah (Annual due charity)* increases and purifies. The *Zakah (Annual due charity)* of the body makes it sound and purifies it spiritually. Though fasting seems to weaken the body, yet in reality, it makes it healthy and strong. It also purifies it of sins.

EXCELLENCE OF MONDAY & THURSDAY

(٢٠٧٣) وَعَنْهُ آتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَصُومُ يَوْمَ الْاِثْنَيْنِ وَالْاِثْنَيْنِ يَا رَسُولَ اللَّهِ

إِنَّكَ تَصُومُ يَوْمَ الْاِثْنَيْنِ وَالْاِثْنَيْنِ فَقَالَ إِنْ يَوْمَ الْاِثْنَيْنِ وَالْاِثْنَيْنِ يَعْفِرُ اللَّهُ فِيهِمَا لِكُلِّ مُسْلِمٍ إِلَّا

ذَا هَا جَرَيْنِ يَقُولُ دَعُهُمَا حَتَّى يَصْطَلِحَا (رواه احمد وابن ماجه)

2073. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه used to fast on Monday and Thursday. Someone mentioned it to him, "O Messenger of Allah, you do fast on Monday and Thursday." He said, "Surely, on Monday and Thursday, Allah forgives every Muslim except the two who have severed ties of kinship. He says, Leave them alone till they reconcile with one another."²

FASTING FOR ALLAH'S PLEASURE

(٢٠٧٤) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ يَوْمًا ابْتِغَاءَ وَجْهِ اللَّهِ بَعَدَهُ اللَّهُ مِنْ جَهَنَّمَ كَبَعْدِ

غُرَابٍ طَائِرٍ وَهُوَ فَرَحٌ حَتَّى مَاتَ هَرَمًا. رَوَاهُ أَحْمَدُ وَرَوَى السَّبِيحِيُّ فِي شُعْبِ الْاِثْمَانِ عَنْ سَلَمَةَ بِنِ قَيْسٍ

2074. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه said, "If anyone fasts for a day seeking to please Allah thereby, then Allah removes him from hell to such a distance as a crow flies from the time it is young till it dies of old age."³

¹ Ibn Majah # 1745, Musnad Ahmad 2.229.

² Ibn Majah # 1745, Musnad Ahmad 2-229.

³ Musnad Ahmad 2-526.

2075. Sayyiduna Salamah ibn Qays رضى الله عنه also narrated it.¹

COMMENTARY: The crow is said to live for thousands of years. Allah will put one who fasts to please him to a distance traversed in that number of years.

Bayhaqi رحمه الله has transmitted a hadith that the Prophet Muhammad صلى الله عليه وسلم said, "The sleep of one who fasts is recorded as worship. His silence is tasbih (glorification of Allah). His deed is multiplied and his prayer is granted and his sins are forgiven.

Bayhaqi رحمه الله has also transmitted that the Prophet Muhammad صلى الله عليه وسلم said that Allah said to a Prophet of Banu Isr'a'il that he should inform his people, "Whoever fasts to please Allah, He will give strength and health to his body and grant him abundant reward."

Khatib رحمه الله reported that the Prophet Muhammad صلى الله عليه وسلم said, "If anyone observed supererogatory fasts in such a way that no one learn of it, then Allah is pleased with a reward for him that is not short of paradise."

Also, Allah's Messenger صلى الله عليه وسلم said that Allah has table spread with such bounties as no eye has seen, no ear has heard of and no mind perceived. Only those who fast will sit at that table spread.

CHAPTER - VIII

SUPEREROGATORY FASTS & IFTAR

باب

SECTION I

الفضل الأزل

INTENTION TO FAST THE OPTIONAL DURING DAYTIME

(٢٠٧٦) عَنْ عَائِشَةَ قَالَتْ دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَقَالَ هَلْ عِنْدَكُمُ شَيْءٌ فَقُلْنَا لَا قَالَ فَإِنِّي إِذَا صَائِمٌ ثُمَّ أَتَانَا يَوْمًا آخَرَ فَقُلْنَا يَا رَسُولَ اللَّهِ أَهْدِي لَنَا حَيْسَ فَقَالَ أَرَيْتَهُ فَلَقَدْ أَصْبَحْتُ صَائِمًا فَأَكَلْتُ - (رواه مسلم)

2076. Sayyidah Ayshah رضى الله عنها narrated that the Prophet Muhammad صلى الله عليه وسلم came to her one day and asked if she had anything (to eat). She said that she had nothing. So, he said, "Then, I shall fast." On another day, when he came, she told him that someone had presented to them hays (a mixture of dates and clarified butter). He said, "Show it to me I had began the day fasting." But, he ate it.²

COMMENTARY: The question about forming an intention to fast has been discussed in the introductory pages of chapter IV. Except for Imam Maalik رحمه الله, all scholars agree that intention for the optional fast may be formed during the day.

The ulama (Scholars) agree on the basis of this hadith that an optional fast may be nullified without any reason. Imam Abu Hanifah رحمه الله and his follower-imams, however, hold that once an optional fast is begun, it is *wajib* (obligatory) to complete it, unless there is a cogent reason for it and even then it will have to be redeemed. They say that though no reason has been mentioned in this hadith, the prophet Muhammad صلى الله عليه وسلم had a reason for breaking his optional fast.

¹ Bayhaqi in Shu'ab ul Eeman, # 3590.

² Muslim 170-1154, Abu Dawud # 5455, Nasai'i # 2322, Musnad Ahmad 6-207.

CAN INVITATION BE AN EXCUSE

(٢٠٧٧) وَعَنْ أَنَسٍ قَالَ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أُمَّ سُلَيْمٍ فَأَتَتْهُ بِتَمْرٍ وَسَمْنٍ فَقَالَ أَعِينِدُونَا سَمْنَكُمْ فِي سِقَائِهِ وَتَمْرَكُمْ فِي وَعَائِهِ فَأَبَى صَائِمٌ ثُمَّ قَامَ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ فَصَلَّى غَيْرَ الْمَكْتُوبَةِ فَدَعَا لِأُمَّ سُلَيْمٍ وَأَهْلِ بَيْتِهَا - (رواه البخارى)

2077. Sayyiduna Anas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم visited (Sayyidah) Umm Sulaym رضى الله عنه. She presented him some dates and clarified butter, but he excused himself, "Put back your butter in its pot and your eats in their bowl, for, I am fasting." Then he stood in a corner of the house and offered a *salah* (prayer) that was other than a prescribed *salah* (prayer), and prayed for (sayyidah) Umm Sulaym رضى الله عنه and the people of her house. ¹

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم did not break his fast despite the invitation because he knew that Sayyidah Umm Sulaym رضى الله عنه would not be grieved at his refusal.

The ulama (Scholars) say that an invitation to eat is enough excuse for both the guest and host to break their optional fast, if either of them would feel grieved at the other's rejection. But, the fast should be redeemed later. If no one is likely to mind, then the fast should not be broken.

One who fast and is a visitor to anyone, must pray for the host and his family. It is *mustahab*.

(٢٠٧٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ وَهُوَ صَائِمٌ فَلْيَقُلْ إِنِّي صَائِمٌ وَفِي رِوَايَةٍ قَالَ إِذَا دُعِيَ أَحَدُكُمْ فَلْيَجِبْ فَإِنْ كَانَ صَائِمًا فَلْيَصِلْ وَإِنْ كَانَ مُفْطِرًا فَلْيُطْعَمْ (رواه مسلم)

2078. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If any of you is invited to a meal while he is fasting, he must say, 'I am fasting.'"

According to another version. He said. "If any of you is invited, he must accept it and if he is fasting, then he must pray (two raka'at optional *salah* (prayer)). But, if he is not fasting, then he must eat (the meal)."²

COMMENTARY: If the host is likely to be worried or revengeful that the guest does not eat his food then it is *wajib* (obligatory) for the guest to break the fast. If the host will be pleased that his guest had not eaten his meal then it is *mustahab* (desirable) to break the fast. If it is likely to be the same either way, then the guest must excuse himself, 'I am fasting.'

SECTION II

الْفَضْلُ الثَّانِي

(٢٠٧٩) عَنْ أُمِّ هَانِئٍ قَالَتْ لَمَّا كَانَ يَوْمُ الْفَتْحِ فَتَحَ مَكَّةَ جَاءَتْ قَاطِمَةُ فَبَجَلَسَتْ عَلَى يَسَارِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُمُّ هَانِئُ عَنْ يَمِينِهِ فَبَجَاءَتْ الْوَلِيدَةُ بِإِنَاءٍ فِيهِ شَرَابٌ فَتَنَاوَأَتْهُ فَشَرِبَ مِنْهُ ثُمَّ تَنَاوَأَتْهُ أُمُّ

¹ Bukhari # 1982.

² Muslim # 159-1150, 781, Ibn Majah 1750, Darimi # 1737, Musnad Ahmad 2-507.

هَانِي فَشَرِبْتُ مِنْهُ فَقَالَتْ يَا رَسُولَ اللَّهِ لَقَدْ أَفْطَرْتُ وَكُنْتُ صَائِمَةً فَقَالَ لَهَا أَكُنْتَ تَقْضِينَ شَيْئًا قَالَتْ لَا
 قَالَ لَا فَلَا يَصْرُكَ إِنْ كَانَ تَطَوُّعًا - رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ وَفِي رِوَايَةٍ لِأَحْمَدَ وَالتِّرْمِذِيِّ
 نَحْوُهُ وَفِيهِ فَقَالَتْ يَا رَسُولَ اللَّهِ أَمَا إِنِّي كُنْتُ صَائِمَةً فَقَالَ الصَّائِمُ الْمُتَطَوُّعُ أَمِيرُ نَفْسِهِ إِنْ شَاءَ صَامَ
 وَإِنْ شَاءَ أَفْطَرَ -

2079. Sayyiduna Umm Hani رضى الله عنه narrated that on the day of the conquest of Makkah, Sayyidah Fatimah رضى الله عنه came and sat to the left of Allah's Messenger صلى الله عليه وسلم while Sayyidah Umm Hani رضى الله عنه sat to his right. A female slave brought a vessel containing something to drink she gave it to the Prophet صلى الله عليه وسلم. He drank some and handed it over to (Sayyidah) Umm Hani رضى الله عنه who too drank from it. Saying, "O Messenger of Allah, I was fasting and I broke my fast." He asked, "Were you redeeming a fast." She said, "No" He said, "If it was an optional fast, there is no harm."¹

According to another version: she said, "O Messenger of Allah, I was fasting." He said, "One who fasts the optional is the decider for himself. If he likes, he may fast. If he likes, he may break his fast."²

COMMENTARY: If anyone breaks the optional fast for some reason, then he will have to redeem it.

The scholars of hadith question the soundness of this hadith Tirmidhi declared that its isnad is not sound. Mundhri said that it is not established and its isnad is disputed.

(٢٠٨٠) وَعَنِ الرَّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ كُنْتُ أَنَا وَحَفْصَةُ صَائِمَتَيْنِ فَمُحْرَضٌ لَنَا طَعَامٌ اِسْتَهَيْتَاهُ
 فَأَكَلْنَا مِنْهُ فَقَالَتْ حَفْصَةُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا صَائِمَتَيْنِ فَمُحْرَضٌ لَنَا طَعَامٌ اِسْتَهَيْتَاهُ فَأَكَلْنَا مِنْهُ قَالَ إَقْبِيَا
 يَوْمًا آخَرَ مَكَانَهُ - رَوَاهُ التِّرْمِذِيُّ وَذَكَرَ جَمَاعَةٌ مِنَ الْحَفَاطِ رَوَوْا عَنْ الرَّهْرِيِّ عَنْ عَائِشَةَ مُرْسَلًا وَلَمْ
 يَذْكُرُوا فِيهِ عَنْ عُرْوَةَ وَهَذَا أَصَحُّ وَرَوَاهُ أَبُو دَاوُدَ عَنْ زُمَيْلٍ مَوْلَى عُرْوَةَ عَنْ عَائِشَةَ

2080. Sayyiduna Zuhri رحمه الله reported on the authority of Sayyiduna Urwah رضى الله عنه that Sayyidah Ayshah رضى الله عنها narrated, "Hafsah and I were fasting and we were offered some food. We craved for it and ate a little of it. Then Hafsah said, 'O Messenger of Allah, we were fasting but food was brought to us and we were tempted to eat it and ate some of it.' He said, 'Redeem it by fasting on another day.'" Tirmidhi transmitted it and also named a number of traditions its who reported from zuhri from (Sayyidah) Ayshah رضى الله عنها in a mursal form without naming Urwah رحمه الله and it is more sound. And Abu Dawud transmitted it from Zumayl رحمه الله the freedman of Urwah رحمه الله from Urwah رحمه الله from Sayyidah Ayshah رضى الله عنها.³

COMMENTARY: The Hanafis go by this hadith that the Prophet Muhammad صلى الله عليه وسلم

¹ Abu Dawud # 2456, Tirmidhi # 731.

² Musnad Ahmad 6-342.

³ Abu Dawud # 457, Tirmidhi # 735, Muwatta Maalik # 50, Musnad Ahmad 6-263.

command to redeem the fast was of the nature of *wajib* (obligatory). So, an optional fast too must be redeemed when broken.

The Shafi's However, say that the command was of the nature of *mustahab* (desirable) and they maintain that it is not *wajib* (obligatory) to redeem an optional broken fast.

EATING IN THE PRESENCE OF ONE WHO IS FASTING

(٢٠٨١) وَعَنْ أُمِّ عُمَارَةَ بِنْتِ كَعْبٍ أَرَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا فَدَعَتْ لَهُ بِطَعَامٍ فَقَالَ لَهَا كُنِّي فَقَالَتْ إِنِّي صَائِمَةٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الصَّائِمَ إِذَا أَكَلَ عِنْدَهُ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ حَتَّى يَفْرُغُوا- (رواه احمد والترمذى وابن ماجه والدارمى)

2081. Sayyidah Umm Umarah Bint Ka'b رضي الله عنه said that the Prophet Muhammad صلى الله عليه وسلم visited her. She had food brought for him, and he too invited her to eat with him, but she said, "I am fasting." So, he said, "When food is eaten in his presence, the angels invoke blessings on him who fasts till those who eat (in front of him) have finished."¹

SECTION III

الْفَضْلُ الثَّلَاثُ

(٢٠٨٢) عَنْ بُرَيْدَةَ قَالَ دَخَلَ بِلَالٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَتَعَدَّى فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْعَدَاءُ يَا بِلَالُ قَالَ إِنِّي صَائِمٌ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَأْكُلُ رِزْقَنَا وَفَضْلُ رِزْقِ بِلَالٍ فِي الْجَنَّةِ أَشْعَرَتْ يَا بِلَالُ أَرَأَيْتَ الصَّائِمَ يُسَبِّحُ عِظَامَهُ وَيَسْتَغْفِرُ لَهُ الْمَلَائِكَةُ مَا أَكَلَ عِنْدَهُ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْأَيْمَانِ-

2082. Sayyiduna Buraydah رضي الله عنه narrated that (Sayyiduna) Bilal رضي الله عنه visited Allah's Messenger صلى الله عليه وسلم while he was having his breakfast (morning meal). He said, "Have the meal, O Bilal." He said, "I am fasting O Messenger of Allah." So Allah's Messenger صلى الله عليه وسلم said, "We eat our provision while Bilal's excellent provision is in paradise. Were you aware, O Bilal that the bones of one who is fasting glorify Allah and the angels seek forgiveness for him as long as food is eaten in his presence?"²

CHAPTER - IX

LAYLAT UL QADR (THE NIGHT OF POWER)

بَابُ لَيْلَةِ الْقَدْرِ

The greatness and excellence of the Night of Power - *Laylat ul qadr* - will be highlighted in this chapter. The signs when this night is most likely to appear will be mentioned. It is so called because on this night are decreed the provision, life span and death of the creatures for the year Some say that because it is great in estimation, it is called *laylat ul qadr*, 'qadr' being to value.

¹ Tirmidhi # 785, Ibn Majah # 1748, Darimi # 1738, Musnad Ahmad 6-365.

² Bayhaqi # 3582.

Many opinion are expressed on determining this night. Most of the ahadith place it in the month of *Ramadan* particularly during its last ten day s on it odd night. Most ulama (Scholars) place it on the twenty seventh night of *Ramadan*.

The opportunity of *laylat'ul qadr* is specifically bestowed on the ummah of Muhammad صلى الله عليه وسلم so that they might earn abundant reward in spite of their short lives. When the Prophet Muhammad صلى الله عليه وسلم learnt of the very long lives of the past ummahs, he felt grieved that members of his ummah would not be able to amass pious deeds which those of the past ummahs had opportunity to amass. Hence, Allah, the exalted, granted this ummah the *laylat ul qadr* that is better than one thousand months - because of the prayer of the Prophet صلى الله عليه وسلم.

According to another tradition carried by Ibn Abu Hatim رحمه الله the noble Prophet Muhammad صلى الله عليه وسلم mentioned four men of Banu Isra'il who had worshipped Allah, Mighty and Glorious, for as long as eighty years. They had not been disobedient to Allah for even a moment. They were:

- (i) Prophet Ayyub عليه السلام (Job).
- (ii) Prophet Zakariya عليه السلام (Zachariya),
- (iii) Prophet Hizqil عليه السلام (Ezakiel), and;
- (iv) Prophet Yusha ibn Noon عليه السلام (Joshua).¹

The sahabah (companions) رضى الله عنهم were surprised. (if they had a long life span they too could devote themselves to worship of Allah.) Sayyiduna Jibril عليه السلام came to the Prophet Muhammad صلى الله عليه وسلم and disclosed that Allah had bestowed on them great good and he recited to the Prophet Muhammad صلى الله عليه وسلم the surah al Qadr: (الانزلناه في ليلة القدر) (to the end). He said *laylat ul qadr* that was given to the Prophet Muhammad صلى الله عليه وسلم and his ummah was better than that which he and his ummah craved. This pleased the Prophet Muhammad صلى الله عليه وسلم very much.

One thousand months equal eighty - three years and four months. The verse says that *laylat ul qadr* is better than one thousand months or eighty three years and four months

On this night, Allah directs His mercy particularly on the lowest heaven from sunset to dawn. The angels and the pure souls descend to meet the righteous and the devoted worshippers. It was on this night that the noble Quran began to be revealed. The angels were created on this night, and the mould of Sayyiduna Aadam عليه السلام was put together.

Trees were planted in paradise.

Reward for worship in this night is many times the reward for worship at other times. This is the night on which prayers of the creatures gain approval from the Mighty Lord.

Shari'ah (divine law) has not disclosed when *laylat ul qadr* falls. If the night was pointed out, then people would not have worshipped at other times as eagerly. They would have worshipped on that particular night and bear satisfied that they have accomplished worship of more than a year.

The ulama (Scholars) say that if anyone keeps vigil in every night of the year and worships Allah then, insha Allah, he will gain the good fortune of this night Hence, it is said:

¹ See stories of the Prophet عليه السلام (Ibn Khatir) respectively, p 165, 297 and 243 English translation, Dar ul Isha'at Karachi.

من لم يعرف قدر الليلة لم يعرف ليلة القدر

"He who does not esteem the night to keep vigil therein cannot recognize the greatness of *laylat ul qadr*."

Some ulama (Scholars) maintain that there are some signs of this night that are described in the ahadith and aathar, some of which the saintly persons have detected. Tabari رحمه الله has reported from some people that, on this night, the trees prostrate themselves before the Mighty Lord. They drop themselves on the ground and revert to their original condition. Similarly, every other things goes down in prostration on this night.

However, the correct thing is that it is not necessary to discern these things to fix this night. Many people find this night without observing the prostration of the trees or any thing else. It is very possible that of two man at one place. One may perceive the signs but the other may see nothing though both get the night and its blessings.

The greatest of these signs is that, on this sacred night, one is enabled and induced to worship and remember Allah and pray to him with humility and submission and sincerity. When this happens, he must know that he has seized the opportunity and good fortune.

If one can keep awake all night to worship Allah then it is the best thing, provided he does not fall ill or does not slacken in the discharge of the *fard* (compulsory) and *sunnah muwakkadah* (emphasized practice of Holy Prophet صلى الله عليه وسلم). If he is likely to fulter, then he must keep awake only as much as he can do easily. Insha Allah, he will achieve his aim.

(وَلَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ وَكَانَ سَعْيُهُ مَشْكُورًا) - رزقنا الله

{And that there shall be for man naught except that for which he make effort} (53:39)
May Allah enable us!

SECTION I

الْفَضْلُ الْأَوَّلُ

POINTINATION OF LAYLAT UL QADR

(٢٠٨٣) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَرُوا لَيْلَةَ الْقَدْرِ فِي الْوَيْثِرِ مِنَ الْعَشْرِ

الْأَوَاخِرِ مِنْ رَمَضَانَ - (رواه البخارى)

2083. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "See *laylat ul qadr* in the last ten nights of Ramdan in its odd dated nights."¹

COMMENTARY: These are the twenty first, twenty third, twenty fifth, twenty seven and twenty ninth nights of *Ramadan*.

(٢٠٨٤) وَعَنِ ابْنِ عُمَرَ قَالَ إِنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرُوا لَيْلَةَ الْقَدْرِ فِي التَّمَارِ

فِي السَّبْعِ الْأَوَاخِرِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الْأَوَاخِرِ

فَمَنْ كَانَ مُتَحَرِّيًا فَلْيَتَحَرَّهَا فِي السَّبْعِ الْأَوَاخِرِ - (متفق عليه)

2084. Sayyiduna Ibn Umar رضى الله عنه said that some men among the sahabah of the

¹ Bukhari # 2017, Muslim # 219-1169, Abu Dawud # 1385, Tirmidhi # 792, Muwatta Maalik # 10 (3 Itikaf), Musnad Ahmad 6-50.

Prophet Muhammad صلى الله عليه وسلم were shown the night of power to be in the last seven nights (of *Ramadan*) in their dream. So, Allah's Messenger صلى الله عليه وسلم said, 'I see that your dreams concur concerning the last seven nights. Hence, whoever looks for it must search it in the last seven nights.'¹

COMMENTARY: The seven nights could be: from twenty first to twenty seventh, or the last seven from twenty third to twenty ninth. This last seems to be more correct.

(٢٠٨٥) وَعَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ التَّمَسُّهُمَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ لَيْلَةَ الْقَدْرِ فِي تَابِعَةٍ تَبْقَى فِي سَابِعَةٍ تَبْقَى فِي خَامِسَةٍ تَبْقَى (رواه البخارى)

2085. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "Seek it in the last ten nights of *Ramadan* - *laylat ul qadr* on the ninth remaining (which is the twenty first), seventh remaining (which is the twenty third), or fifth remaining (which is the twenty fifth)."²

COMMENTARY: One should engage in worship, dhikr and recitation of the Quran in these nights to earn the merit of *laylatul qadr*. The hadith has adopted a style of pointed these nights which has been interpreted in parenthesis. Although this seems to be a correct interpretation, Allamah Yahya رحمه الله said that the hadith refers to the twenty third, twenty fourth and twenty sixth nights.

(٢٠٨٦-٢٠٨٧) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَكَفَ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ ثُمَّ اعْتَكَفَ الْعَشْرَ الْأَوْسَطَ فِي قُبَّةٍ تُرْكِيَّةٍ ثُمَّ أَطْلَعَ رَأْسَهُ فَقَالَ إِنِّي اعْتَكَفْتُ الْعَشْرَ الْأَوَّلَ أَلْتَمِسُ هَذِهِ اللَّيْلَةَ ثُمَّ اعْتَكَفْتُ الْعَشْرَ الْأَوَّلَ أَلْتَمِسُ هَذِهِ اللَّيْلَةَ ثُمَّ اعْتَكَفْتُ الْعَشْرَ الْأَوْسَطَ ثُمَّ أَتَيْتُ فَقِيلَ لِي إِنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ فَمَنْ كَانَ اعْتَكَفَ مَعِيَ فَلْيَعْتَكِفِ الْعَشْرَ الْأَوَاخِرَ فَقَدْ أُرِيْتُ هَذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيْتُهَا وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ مِنْ صَبِيحَتِهَا فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ وَالْتَمِسُوهَا فِي كُلِّ وَتَرٍ قَالَ فَمَطَرَتِ السَّمَاءُ تِلْكَ اللَّيْلَةَ وَكَانَ الْمَسْجِدُ عَلَى عَرِيضٍ فَوَكَفَ الْمَسْجِدَ فَبَصُرْتُ عَيْنَايَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى جَبْهَتِهِ أَثَرُ الْمَاءِ وَالطِّينِ مِنْ صَبِيحَةٍ أَحْدَى وَعَشْرِينَ - مُتَّفَقٌ عَلَيْهِ فِي الْمَعْنَى وَاللَّفْظِ لِلسَّلْمِ إِلَى قَوْلِهِ فَقِيلَ لِي إِنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ وَالباقى للبخارى وفي رواية عبد الله بن أنيس قال لَيْلَةُ ثَلَاثٍ وَعَشْرِينَ - (رواه مسلم)

2086. Sayyiduna Abu Sa'eed al-khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم observed *I'tikaf* (Seclusion for worship in a mosque) in the first ten days of *Ramadan*. Then he observed *I'tikaf* (Seclusion for worship in a mosque) in the middle (second) ten days in a Turkish tent. After that, he brought out his head (from the tent) and said, "I observed the *I'tikaf* (Seclusion for worship in a mosque) to seek *laylat ul qadr* in the first ten days. Then, I observed the *I'tikaf* (Seclusion for

¹ Bukhari # 2015, Muslim # 25-1165, Muwatta Maalik # 14 (I'tikaf), Musnad Ahmad 2-17.

² Bukhari # 2021, Abu Dawud # 1383, Tirmidhi # 794, Darimi # 1781, Muwatta Maalik # 13, (I'tikaf).

worship in a mosque) in the middle ten days. Then an angel came to me and told me that *laylat ul qadr* appears in the last ten days (of Ramadan). Hence, whoever wishes to observe the *I'tikaf* (Seclusion (for worship in a mosque) with me should do so in the last ten days. I was shown it in a dream, hen made to forget it. I saw myself prostrating in water and clay in the morning succeeding (the night). So seek it in the last ten (nights) and seek it in every odd dated night." The narrator continues to say: "That night (on which he saw the dream) it had rained. The mosque that had a thatched roof dripped, and my eyes saw Allah's Messenger's forehead with drops of water and clay on the morning succeeding the twenty first night."¹

Muslim has it up to 'it is in the last ten days.' Bukhari has the remaining to. According to another version:

2087. Sayyiduna Abdullah ibn Unays رضى الله عنه narrated that (instead of twenty first night) the twenty third night."²

ANOTHER SIGN

(٢٠٨٨) وَعَنْ زَيْدِ بْنِ حُبَيْشٍ قَالَ سَأَلْتُ أَبِي بَنَ كَعْبٍ فَقُلْتُ رَبِّ أَخَاكَ ابْنُ مَسْعُودٍ يَقُولُ مَنْ يَتَمَرُ الْحَوْلَ يُصِيبُ لَيْلَةَ الْقَدْرِ فَقَالَ رَحِمَهُ اللَّهُ أَرَادَ أَنْ لَا يَتَكَلَّمَ النَّاسُ أَمَا إِنَّهُ قَدْ عَلِمَ أَنَّهَا فِي رَمَضَانَ وَأَنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ ثُمَّ حَلَفَ لَا يَسْتَنْبِيَنَّ أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ فَقُلْتُ يَا أَيُّ شَيْءٍ تَقُولُ ذَلِكَ يَا أَبَا الْمُنْذِرِ قَالَ بِالْعَلَامَةِ أَوْ بِالْأَيَّةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا تَطْلُعُ يَوْمَئِذٍ لَا شُعَاءَ لَهَا (رواه مسلم)

2088. Sayyiduna Zirr ibn Hubaysh رحمه الله said that he pointed out to Sayyiduna Ubayy ibn Ka'b رضى الله عنه that his brother (in religion) Sayyiduna Ibn Mas'ud رضى الله عنه said that if anyone keeps vigil every night throughout the year, then he will find *laylat ul qadr*. Ubayy رضى الله عنه said, "May Allah have mercy on him! He said so to prevent people from relying (only on that night). Rather, he was aware that it was in Ramadan and one of its last ten nights and that is the twenty seventh." Then, he swore, without saying insha Allah, that it was the twenty seventy. Zirr رحمه الله asked him on what basis he could assert that and called him (by his kunyah) Abu Mundhir. He said, 'By the sign, or indication, that Allah's Messenger صلى الله عليه وسلم informed us that the sun rises on its morning without rays."³

COMMENTARY: Sayyiduna Ibn Mas'ud رضى الله عنه did not want the people to depend on any one night and sit the rest of the time out without action. His intention was that they must engage in worship regularly and sincerely.

Sayyiduna Ubayy ibn Ka'b رضى الله عنه said that the twenty seventh was *laylat ul qadr* and swore about it without saying insha Allah. This was his strong presumption. If anyone says insha Allah at the same time as swearing about what he says then his oath is not only not a firm statement but also not fulfilled in *Shari'ah* (divine law).

¹ Bukhari # 2016, Muslim # 213-1167, Abu Dowud # 1382, Muwatta Maalik # 9 (I'tikaaf).

² Muslim # 218-1168

³ Muslim # 220.762.

The sign of *laylat ul qadr* mentioned in this hadith is such as may be verified practically.

EXTRA EXERTION DURING LAST TEN DAYS OF RAMADAN

(٢٠٨٩) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْتَهِدُ فِي الْعَشْرِ الْأَوَاخِرِ مَا لَا يَجْتَهِدُ

فِي غَيْرِهِمْ - (رواه مسلم)

2089. Sayyidah Ayshah رضى الله عنها said that Allah's messenger صلى الله عليه وسلم used to make exceptional effort (in worship) during the last ten nights such as he did not do any other time.¹

(٢٠٩٠) وَعَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْعَشْرَ شَدَّ مِئْزَرَهُ وَأَخْبَى لَيْلَهُ

وَأَيَقَطُّ أَهْلَهُ - (متفق عليه)

2090. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم braced himself for more worship as the last ten nights commenced. He stayed awake and wake up his family.²

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم remained awake for most of the night and also, sometimes, all the night in worship. He did not keep awake all through often. He awakened his wives, daughters, female slaves and male slaves during the last ten days of *Ramadan*. He get them to be engaged in worship and qualify for the blessing of *laylat ul qadr*.

SECTION II

الْفَضْلُ الثَّانِي

SUPPLICATION ON THE LAYLAT UL QADR

(٢٠٩١) عَنْ عَائِشَةَ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ عَلِمْتُ أَنَّ لَيْلَةَ الْقَدْرِ مَا أَقُولُ فِيهَا قَالَ

قُولِي اللَّهُمَّ إِنَّكَ عَفُوٌّ مُجِيبُ الْعَفْوَ فَاغْفُ عَنِّي - رَوَاهُ أَحْمَدُ وَابْنُ مَاجَةَ وَالزُّوَيْدِيُّ وَصَحَّحَهُ اللَّهُمَّ إِنَّكَ

عَفُوٌّ مُجِيبُ الْعَفْوَ فَاغْفُ عَنِّي -

2091. Sayyidah Ayshah رضى الله عنها narrated that she asked Allah's Messenger صلى الله عليه وسلم, 'What, if I recognize the night that is *laylat ul qadr*, may I pray?' He said that she should say:

اللَّهُمَّ إِنَّكَ عَفُوٌّ مُجِيبُ الْعَفْوَ فَاغْفُ عَنِّي

'O Allah, you are the forgiving you love to forgive. So, do forgive me'³

COMMENTARY: This supplication embraces all good of this world and the next. The greatest good fortune of anyone is forgiveness and pardon from Allah. It is the utmost of all goodness. Nothing is better from a creature than praying to Allah for forgiveness.

NIGHTS THAT COULD BE LAYLAT UL QADR

(٢٠٩٢) وَعَنْ أَبِي بَكْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ائْتِمِسُوا بِهَا يَعْنِي لَيْلَةَ الْقَدْرِ فِي

¹ Muslim # 8-1175, Ibn Majah # 1767, Musnad Ahmad 6-82.

² Bukhari # 2024, Muslim # 7-1174, Nasai'i # 1639, Ibn Majah # 3850, Musnad Ahmad 6-41.

³ Tirmidhi # 3513, Ibn Majah # 3850, Musnad Ahmad 6-171.

تَسْعَ يَبْقَيْنِ أَوْ فِي سَبْعٍ يَبْقَيْنِ أَوْ فِي خَمْسٍ يَبْقَيْنِ أَوْ ثَلَاثٍ أَوْ آخِرَ لَيْلَةٍ (رواه الترمذی)

2092. Sayyiduna Abu Bakrah رضى الله عنه said that he heard Allah's Messenger صلى الله عليه وسلم say, "Seek it meaning *laylat ul qadr* -when nine nights remain or seven remain or five remain or those remain or in the last."¹

(These are the 29th, 27th, 25th, 23rd or the last of *Ramadan*.)

BUT ONLY IN RAMADAN

(٢٠٩٣) وَعَنِ ابْنِ عُمَرَ قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ هِيَ فِي كُلِّ رَمَضَانَ - وَرَوَاهُ أَبُو دَاوُدَ وَقَالَ رَوَاهُ سُفْيَانُ وَشُعْبَةُ عَنْ أَبِي إِسْحَاقَ مَوْفُوقًا عَلَى ابْنِ عُمَرَ -

2093. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was asked about *laylat ul qadr*. He said, "It is in every *Ramadan*."²

(It is *mawqaf* at ibn Umar) رضى الله عنه .

COMMENTARY: The word of the hadith (هر رمضان) could mean as translated, or 'throughout *Ramadan* on any of its nights, not merely the last ten nights. This second would imply that having given this information, the Prophet Muhammad صلى الله عليه وسلم later narrowed it down to the last ten nights of *Ramadan*.

TWENTY THIRD IS LAYLAT UL QADR

(٢٠٩٤) وَعَنْ عَبْدِ اللَّهِ بْنِ أَنَسٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لِي بَادِيَةً أَكُورُ فِيهَا وَأَنَا أَصَلِّي فِيهَا بِحَمْدِ اللَّهِ فَمُرِّنِي بِلَيْلَةٍ أَنْزِلَ إِلَيْهَا إِلَى هَذَا الْمَسْجِدِ فَقَالَ أَنْزِلْ لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ قِيلَ لِأَبْنِهِ كَيْفَ كَانَ أَبُوكَ يَصْنَعُ قَالَ كَانَ يَدْخُلُ الْمَسْجِدَ إِذَا صَلَّى الْعَصْرَ فَلَا يَخْرُجُ مِنْهُ لِحَاجَةٍ حَتَّى يُصَلِّيَ الصُّبْحَ فَإِذَا صَلَّى الصُّبْحَ وَجَدَ ابْنَتَهُ عَلَى بَابِ الْمَسْجِدِ فَبَجَلَسَ عَلَيْهَا وَلَحِقَ بِبَادِيَتِهِ (رواه ابو داود)

2094. Sayyiduna Abdullah ibn Unays رضى الله عنه narrated that he submitted, "O Messenger of Allah, I have a home in the desert and I reside there. Praise belongs to Allah, I offer *salah* (prayer) there. Instruct me of a night on which I may come to this mosque." He said, "Come here on the twenty third night." (Later on) his son was asked about his father's practice. He said, "He would enter the mosque after having offered the *salah* (prayer) of asr and he never went out of it for any purpose (contrary to *I'tikaf* (Seclusion (for worship in a mosque)) till he had offered the *salah* (prayer) of fajr. After having prayed the fajr, he found his (riding) beast at the gate of the mosque. He then mounted it and returned to his desert."³

COMMENTARY: This hadith does not determine the date of *laylat ul qadr*. The Prophet Muhammad صلى الله عليه وسلم had learnt of the date for that particular year, so he instructed Abdullah رضى الله عنه to go to the mosque on the twenty third. However, he misunderstood it to mean that *laylat ul qadr* was on the twenty third always. Also, the Prophet Muhammad صلى الله عليه وسلم

¹ Tirmidhi # 794, Musnad Ahmad 5-36.

² Abu Dawud # 1387.

³ Abu Dawud # 1380.

ﷺ did not generally know of the night, but learnt of it sometimes.

SECTION III

الفضل الثالث

KNOWLEDGE OF *LAYLAT UL QADR* TAKEN AWAY FROM PROPHET ﷺ

(٢٠٩٥) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِخَيْرِنَا بِبَيْلَةِ الْقَدْرِ فَتَلَاخَى رَجُلَانِ مِنَ الْمُسْلِمِينَ فَقَالَ خَرَجْتُ لِأَخِيرِ كُمْ بِبَيْلَةِ الْقَدْرِ فَتَلَاخَى فُلَانٌ وَفُلَانٌ فَرَفِعَتْ وَعَلَى أَنْ يَكُونَ خَيْرًا لَكُمْ فَأَلْتِمُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْحَامِسَةِ - (رواه البخارى)

2095. Sayyiduna Ubadah ibn as-Samit رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم came out to tell them about *laylat ul qadr*. Two men among the Muslim quarrelled with one another. He said, "I came out to inform you of *laylat ul qadr* but so and so quarrelled with one another, so the knowledge was taken away (from me). Perhaps. This is better for you. So seek it on the ninth (twenty ninth), seventh (twenty seventh), and fifth (twenty fifth)."¹

COMMENTARY: The two disputing men were Abdullah ibn Ubayy (or Abu) Hadhru and Kab ibn Maalik.

That the knowledge was taken away was better in the sense that people would now make more effort and not sit tight.

MERIT OF *LAYLAT UL QADR*

(٢٠٩٦) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ لَيْلَةُ الْقَدْرِ نَزَلَ جِبْرِيْلُ فِي كَبْكَبَةٍ مِنَ الْمَلَائِكَةِ يُصَلُّونَ عَلَى كُلِّ عَبْدٍ قَائِمٍ أَوْ قَاعِدٍ يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ فَإِذَا كَانَ يَوْمَ عِيدِهِمْ هُمْ يَعْنِي يَوْمَ فَطَرَهُمْ بَاهَى بِهِمْ مَلَائِكَتُهُ فَقَالَ يَا مَلَائِكَتِي مَا جَزَاءُ آجِرٍ وَفِي عَمَلِهِ قَالُوا رَبُّنَا جَزَاؤُهُ أَنْ يُوَفَّى أَجْرَهُ قَالَ مَلَائِكَتِي عَيْدِي وَإِمَائِي فَصَوَّأَ فَرِيضَتِي عَلَيْهِمْ ثُمَّ خَرَجُوا يَعْبُجُونَ إِلَى الدُّعَاءِ وَعِزِّي وَجَلَالِي وَكَرَمِي وَعُلُوِّي وَرِيقَاءِ مَكَانِي لِأَجِيْبَتِهِمْ فَيَقُولُ ارْجِعُوا قَدْ عَمَرْتُ لَكُمْ وَبَدَلْتُ سَيِّئًا تَكْمُرُ حَسَنَاتٍ قَالَ فَيَرْجِعُونَ مَعْمُورًا لَهُمْ - رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ -

2096. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'when it is *laylat ul qadr*, Jibril عليه السلام comes down with a number of angels. They pray for each of the men who stand (in *salah* (prayer)) or sit (making *dhikr*) to remember Allah, Might and Glorious, when it is the day of their eed, meaning eed *ul fitr*, Allah refers to them before the angels as his Pride and joy. He says "O my angels what is the recompense of one who is hired and who completes his work faithfully?' They say, our lord! His recompense is that he should be paid his wages in full. He says, 'My angels! My male slaves and My female slaves have discharged that which I have prescribed for them and have now come out (of their homes) entreating with voices raised in supplication. By my Might, My Glory, My Mercy, My power, My exalted station, I shall surely grant them their prayer.' Then, He says (to His slaves), 'Return! Indeed, I have forgiven you and replaced your evil deeds

¹ Bukhari # 2023.

with good deed s,' So, they return having been forgiven."¹

CHAPTER - X

I'TIKAF (REMAINING IN THE MOSQUE FOR SOME PERIOD OF TIME TO WORSHIP ALMIGHTY)

بَابُ الْأَعْتِكَافِ

The dictionary meaning of *I'tikaf (Seclusion)* is 'to remain somewhere and to detain oneself at some place' In the terminology of *Shari'ah (divine law)*, it is 'to remain in the mosque where congregational *salah (prayer)* is offered with intention to observe *I'tikaf (Seclusion)* for Allah's pleasure.'

The intention is valid only of a Muslim who is sane and free of sexual defilement, menstruation and lochia. The *I'tikaf (Seclusion)* in the last ten days of *Ramadan* is *sunnah muwakkadah (emphasized practice of Holy Prophet صلى الله عليه وسلم)* because the Prophet Muhammad صلى الله عليه وسلم observed it always in *Ramadan* in its last ten days. 'Mukhtar' has written that it is *sunnah muwakkadah 'alal kifayah (emphasized practice of Holy Prophet صلى الله عليه وسلم but adequate)* so that even if one person observes it, it will be enough for all the people and those who do not observe it are not blame worthy in this case.

It becomes *wajib (obligatory)* to observe the *I'tikaf (Seclusion)* if one declares his intention orally or makes a vow. It may be prompt and one may say, "I bind myself to observe itikaf for so many days." Or, one may make it conditional, saying "I vow to observe the *I'tikaf (Seclusion)* for so many days if my wish (for such and such a thing) is accomplished." These are two kinds of *I'tikaf (Seclusion)*;

- (i) *Sunnah muwakkadah (emphasized practice of Holy Prophet صلى الله عليه وسلم)* that is observe during the last ten days of *Ramadan*, and
- (ii) *Wajib (obligatory)* which concern a vow.

A third kind of *I'tikaf (Seclusion)* is *mustahab (desirable)* and it is observed at any time other than the final ten days of *Ramadan*. It may be observed during the initial twenty days of *Ramadan* or at any other time in any month.

There is no limit for the *mustahab I'tikaf (desirable seclusion)*. If anyone forms an intention to observe it for all his life, then too it is allowed, but, the ulama (Scholars) differ on the minimum period for it. Imam Muhammad رحمه الله said that there is no minimum limit for a *mustahab (desirable) I'tikaf (Seclusion)* and it can be observed for a minute or less than that at any hour of day or night. The obvious ruling of Imam Abu Hanifah رحمه الله is identical to it and the Hanafis abide by it. Hence, it is proper for every Muslim who enters a mosque, for *salah (prayer)* or otherwise, to form an intention to observe the *I'tikaf (Seclusion)*, 'I intend to go through *I'tikaf (Seclusion)* as long as I am in the mosque.'

In this way one may earn the honour and merit of *I'tikaf (Seclusion)* very many times in a day. However, Imam Abu Yusuf رحمه الله said that the minimum limit of *I'tikaf (Seclusion)* is most of the day, meaning more than half a day. A second opinion of Imam Abu hanifah رحمه الله is that the minimum period for which an *I'tikaf (Seclusion)* may be observed is one day but no ruling is issued on this opinion that is apart from his obvious opinion.

¹ Bayhaqi in Shu'ab ul eeman # 3117.

SECTION I

الْفَضْلُ الْأَوَّلُ

WOMAN MAY OBSERVE I'TIKAF (SECLUSION) AT HOME

(٢٠٩٧) عَنْ عَائِشَةَ أُمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ يَعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ حَتَّى تَوَقَّاهُ اللَّهُ ثُمَّ ابْتَدَأَتْ مِنْ بَعْدِهِ (متفق عليه)

2097. Sayyidah Ayshah رضى الله عنها narrated that the Prophet Muhammad صلى الله عليه وسلم used to observe *I'tikaf (Seclusion)* during the last ten days of *Ramadan* till Allah took him. Then, his wives observed the *I'tikaf (Seclusion)* after him.¹

COMMENTARY: After the death of the prophet Muhammad صلى الله عليه وسلم his wives observed *I'tikaf (Seclusion)* in their homes. The jurists say that it is *mustahab (desirable)* for women to do so in the mosques within their homes and if they have not set aside any such place in their homes as a mosque the any portion of the house would do. They must not move out of this place unnecessarily as that represents a mosque for them. It is *makruh (unbecoming)* for them to observe *I'tikaf (Seclusion)* in a mosque.

HERE GENEROUS IN RAMADAN

(٢٠٩٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ بِالْحَيْرِ وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ كَانَ جِبْرِيلُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ يَغْرُضُ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ فَإِذَا أَلْقِيَهُ جِبْرِيلُ كَانَ أَجْوَدَ بِالْحَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ۔ (متفق عليه)

2098. Sayyiduna ibn Abbas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم was the most generous of all men. In *Ramadan*, he was more generous than at other times. (Sayyiduna) Jibril عليه السلام met him every night in *Ramadan* and the Prophet Muhammad صلى الله عليه وسلم recited the Quran to him. When jibril عليه السلام met him, he was more generous than the blowing wind.²

COMMENTARY: When Sayyiduna Jibril عليه السلام came, the Prophet Muhammad's صلى الله عليه وسلم generosity knew no bounds. This indicates that during blessed times and when meeting sacred people one should be very generous. This hadith does not touch *I'tikaf (Seclusion)* yet it is placed in the chapter of *I'tikaf (Seclusion)* in which the Prophet Muhammad صلى الله عليه وسلم engaged in *Ramadan*. This is a piety of a high degree and the hadith asserts that the Prophet Muhammad صلى الله عليه وسلم practiced much piety and generosity in this month.

REPETITION OF THE QURAN

(٢٠٩٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ يُغْرَضُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنُ كُلُّ عَامٍ مَرَّةً فَغَرَضَ عَلَيْهِ مَرَّتَيْنِ فِي الْعَامِ الَّذِي فُيِّضَ۔ (رواه البخارى)

¹ Bukhari # 2026, Muslim # 5-1172, Abu Dawud # 790, Tirmidhi # 790, Ibn Majah # 1773, Musnad Ahmad 2-281.

² Bukhari # 1902, Muslim # 50-2308, Nasai'i # 2095, Musnad Ahmad 1-231.

2099. Sayyiduna Abu Hurayrah رضى الله عنه said that the Quran was recited to the Prophet Muhammad صلى الله عليه وسلم (by Jibril عليه السلام) once every year. But, it was recited to him twice in the year in which he died. And, he used to observe *I'tikaf* (Seclusion) for ten days every year, but he used to observe *I'tikaf* (Seclusion) for twenty days in the year he died.¹

COMMENTARY: Sayyiduna Jibril عليه السلام recited the Quran to the Prophet Muhammad صلى الله عليه وسلم and then he recited to him as the previous hadith says. So, it is *sunnah* to revise the Quran by reciting it to one another.

In the Prophet Muhammad's صلى الله عليه وسلم life, there is an example for his ummah that when they enter the final stage of their life they should increase their pious deeds. They should prepare themselves with more piety and obedience to meet their Mighty Lord.

MANNER & ETIQUETTE OF I'TIKAF (SECLUSION)

(٢١٠٠) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِذَا اغْتَسَبَ أَدْنَىٰ إِلَىٰ رَأْسِهِ وَهُوَ فِي

الْمَسْجِدِ فَأَرْجَلُهُ وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةِ الْإِنْسَانِ - (متفق عليه)

2100. Sayyiduna Ayshah رضى الله عنها said that when Allah's Messenger صلى الله عليه وسلم engaged in *I'tikaf* (Seclusion), he put his head out towards her while he remained within the mosque. She would comb (his hair). He did not enter the house except to attend to human compulsion (to relieve himself)²

COMMENTARY: One who observe the *I'tikaf* (Seclusion) may stretch out of the mosque a limb. He may also comb himself.

Ibn Human رحمه الله said that he may wash a limb within the mosque in a vessel provided the mosque is not polluted.

Imam Abu Hanifah رحمه الله said that if he goes out of his place even for a minute then his *I'tikaf* (Seclusion) is nullified.

The need for which he may go out is of two kinds.

- (i) Natural like the urge to urinate or defecate and to have a purifying bath (after a wet dream), but there is no clear tradition about bath for Friday. Sharh Award does say, however, that he may go to have a bath whether it is *wajib* (obligatory) (like when defiled) or optional (like for Friday).
- (ii) Shar'i like for eed *salah* (prayer) and adhan. If the place from where the adhan is called is outside the mosque then going there is a need. The *I'tikaf* (Seclusion) does not break because of it. Both the mu'adhdhin and one who is not a mu'adhdhin are allowed to go (for the adhan). Going for the Friday *salah* is also a need.

However, he must go out at the time of *zawal* (not before) for the Friday *salah* (prayer). If the mosque where the *salah* (prayer) of Friday is held is far away then he must go sufficiently early to be able offer the *tahiyatul masjid* and the *sunnah* of Friday. It is allowed also to stay in that mosque after the *salah* (prayer) to offer the post *salah* (prayer) *sunnah*. If he stays there longer then though his *I'tikaf* (Seclusion) is not nullified, yet his over staying is *makruh* (unbecoming) *tanzih*.

Similarly, if he has no servant or assistant then giving home for the meal or to fetch it is

¹ (1): Bukhari # 4998, Abu Dawud # 2466, Ibn Majah # 1769, Darimi # 1779, Musnad Ahmad 2-336.

² Bukhari # 2029, Muslim # 6-197, Tirmidhi # 804, Ibn Majah # 1776, Musnad Ahmad 6-264.

also a need.

If the mosque collapses or someone throws him out and he goes into another mosque without delay, then his *I'tikaf (Seclusion)* is not invalidated. The same applies when he rushes to another mosque if he fears for his life and property in the mosque in which he began his *I'tikaf (Seclusion)*

If he goes out of his place to relieve himself, for a natural reason or a need sanctioned by *Shari'ah (divine law)* and creditor detains him even for a minute then, according to Imam Abu Hanifah رحمه الله, his *I'tikaf (Seclusion)* becomes void. However Imam Abu Yusuf رحمه الله, and Imam Muhammad رحمه الله, hold that it is not nullified.

His *I'tikaf (Seclusion)* will become void if he comes out to save someone who is drawing or burning in fire, or to enlist for jihad if the call is made, or to give testimony.

In short, if he goes out even for a minute for anything apart from the natural needs or needs sanctioned by *Shari'ah (divine law)*, then his *I'tikaf (Seclusion)* becomes void, even if he goes out by mistake. However, the two companions (named above) hold that his *I'tikaf (Seclusion)* will become void only if he is out for most of the day, We may deduced from this hadith that he may also have a haircut in the mosque during *I'tikaf (Seclusion)* provided his hair do not fall in the mosque.

VOW MADE DURING PRE-ISLAMIC PERIOD

(٢١٠١) وَعَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنْتُ نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَغْتَسِبَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ قَالَ فَأَوْفِ بِنَذْرِكَ (متفق عليه)

2101. Sayyiduna Ibn Umar رضي الله عنه narrated that (Sayyiduna) Umar رضي الله عنه asked the Prophet Muhammad صلى الله عليه وسلم about a vow he had made during the jahiliyah to observe *I'tikaf (Seclusion)* in the sacred mosque for a night (and day). He said, "Fulfil your vow."¹

COMMENTARY: Jahiliyah was the period before the commissioning of the prophet and the advent of Islam.

The Command to fulfil the vow made during the jihiliyah was of the nature of msuthab. If Umar رضي الله عنه had made the vow after embracing Islam, then the command was of the category of *wajib (obligatory)*.

However, Teebi رحمه الله said that if the vow was made during the jihiliyah but conformed to the commands of Islam then after accepting Islam it is *wajib (obligatory)* to fulfil it. This is what Imam shafi'I رحمه الله abides by but Imam Abu Hanifah رحمه الله held that the vow itself is not valid what to say of fulfilling it after Islam? His arguments may be seen in books of fiqh. He takes the meaning mentioned earlier.

FASTING IS PRE-REQUISITE FOR WAJIB (OBLIGATORY) I'TIKAF (SECLUSION)

Allama Teebi رحمه الله said that this hadith proves that fasting is not a condition for the *I'tikaf (Seclusion)* to be correct. This is contention of Imam Shafi'I رحمه الله However, Imam Abu Hanifah رحمه الله said that while fasting is not a condition for a voluntary *I'tikaf (Seclusion)*, yet it is *wajib (obligatory)* for a *wajib (obligatory) I'tikaf (Seclusion)*. His two companions agree

¹ Bukhari # 2032, Muslim # 27-1656, Abu Dawud # 3325, Tirmidhi # 1539, Nasai'i # 3820, Musnad Ahmad 1-37.

with him and the Hanafis abide by it. Imam Maalik رحمه الله and Imam Abu Hanifah رحمه الله according to his second opinion, hold that for *I'tikaf (Seclusion)* itself, whether *wajib (obligatory)* or optional, fasting is a pre-requisite.

The Hanafis say about this hadith that in its other versions, the *I'tikaf (Seclusion)* of Umar رضي الله عنه is mentioned with fasting. Thus the version in Abu Dawud, Nasai'I and Daraqutni say that the Prophet Muhammad صلى الله عليه وسلم instructed him to observe *I'tikaf (Seclusion)* and fast also. Moreover, the hadith of Sayyidah Ayshah رضي الله عنها which follows asserts that *I'tikaf (Seclusion)* is not valid without fasting, this is about *wajib I'tikaf (due Seclusion)*. If anyone makes a vow and observes *I'tikaf (Seclusion)* only in the night then that is invalid because night is not associated with fasting. If anyone vows to observe *I'tikaf (Seclusion)* during *Ramadan* then the fasts of *Ramadan* will serve as complimentary to his *I'tikaf (Seclusion)*. But if anyone keep on optional fast and vows to observe *I'tikaf (Seclusion)* on that day then that is not correct.

If someone vows to observe *I'tikaf (Seclusion)* during a certain *Ramadan* but fails to do it then he must redeem it no other days and keep fasts for the *I'tikaf (Seclusion)*. However, this redeeming will not be proper in another *Ramadan* nor during such days when other *wajib (obligatory)* fasts are kept, whether these *wajib (obligatory)* are redeeming fasts or of some other kind.

If anyone forms an intention to observe *I'tikaf (Seclusion)* for many days at a stretch then he will have to observe *I'tikaf (Seclusion)* during their nights too. This if anyone vows to observe *I'tikaf (Seclusion)* for two days then he will do it for their two nights also. But Imam Abu Yusuf said that he will do it for only night.

If anyone vows to observe *I'tikaf (Seclusion)* for one month then he will have to do it at a stretch even if he had not said so when making the vow.

SECTION II

الْفَضْلُ الثَّانِي

REDEEMING SUNNAH MUWAKKADAH (EMPHASIZED PRACTICE OF HOLY PROPHET صلى الله عليه وسلم)

(٢١٠٢-٢١٠٣) عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَكِفُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ فَلَمْ

يَغْتَكِفُ عَامًا فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ اغْتَكِفَ عَشْرِينَ - رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ أَبُو دَاوُدَ وَابْنُ مَاجَةَ عَنْ أَبِي بِنِ كَعْبٍ -

2102. Sayyiduna Anas رضي الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to observe *I'tikaf (Seclusion)* during the last ten days of *Ramadan*. One year, however he did not observe the *I'tikaf (Seclusion)* and the year after that he observed *I'tikaf (Seclusion)* for twenty days.¹

2103. Ubayy ibn Ka'b رضي الله عنه narrated this hadith.²

COMMENTARY: Allamah Teebi رحمه الله cites this hadith to say that if any one misses *sunnah muwakkadah (emphasized practice of Holy Prophet صلى الله عليه وسلم)* then he must redeem it too. The essence is only to redeem, otherwise it is *fard (compulsory)* to redeem a *fard (compulsory)* and *sunnah* to redeem a *sunnah*, not *fard* or *wajib (compulsory or obligatory)*.

¹ Tirmidhi # 803, Musnad Ahmad 2-401.

² Abu Dawud # 2463, Ibn Majah # 1770.

THE COMMENCEMENT OF I'TIKAF (SECLUSION)

(٢١٠٤) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ ثُمَّ دَخَلَ فِي مَعْتَكِفِهِ (رواه ابوداؤد وابن ماجه)

2104. Sayyidah Ayshah رضى الله عنها narrated that when Allah's Messenger صلى الله عليه وسلم intended to engage in *I'tikaf (Seclusion)*, he offered the *salah (prayer)* of fajr. Then he went into the place where *I'tikaf (Seclusion)* was to be observed.¹

COMMENTARY: Awza'I رحمه الله and Thawri رحمه الله cite this hadith to say that *I'tikaf (Seclusion)* begin with the day. But, the four imams agree that if anyone decides to observe *I'tikaf (Seclusion)* for one month or ten days, etc. then it begin towards the close of the day before sunset. On its final day, he should end it after sunset and come out of it. This hadith is explained by saying that the Prophet Muhammad صلى الله عليه وسلم formed intention to observe the *I'tikaf (Seclusion)* before sunset and came to the mosque. He stayed in the mosque all night and when he had offered the *salah (prayer)* of fajr, he went into that portion of the mosque which was set aside for *I'tikaf (Seclusion)* and on which judge bags were hung to seclude it from others. So, though he began his *I'tikaf (Seclusion)* at sunset, yet he entered the reserved place after fajr.

SICK VISIT DURING I'TIKAF (SECLUSION)

(٢١٠٥) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُ الْمَرِيضَ وَهُوَ مُعْتَكِفٌ فَيَمُرُّ كَمَا هُوَ فَلَا يُعْرِجُ يَسْأَلُ عَنْهُ - (رواه ابوداؤد)

2105. She also narrated that the Prophet Muhammad صلى الله عليه وسلم paid a sick visit while he was observing *I'tikaf (Seclusion)*. He would go straight ahead and not stop with him but (only) ask after him.²

COMMENTARY: While going to the sick, he did not turn anywhere else, nor pause. He simply enquired how he was and walk back (to the mosque). Hasan رحمه الله and Nakha'I رحمه الله said that one who observes the *I'tikaf (Seclusion)* is permitted to go out for the Friday *salah (prayer)* (if not held in the mosque in which he observes it) and to pay a sick visit. However, the four imams say that if he goes out to attend to a need natural or sanctioned by *Shari'ah (divine law)* and, before attending to his need or afterwards, he asks after a sick person or participates in a funeral *salah (prayer)* the there is no harm in it, provided he does not rear off course and does not pause beyond the (funeral) *salah (prayer)*, otherwise his *I'tikaf (Seclusion)* will be invalid. If he will get out of his place merely to pay a sick visit or join a funeral *salah (prayer)* then his *I'tikaf (Seclusion)* will be void unless he had stipulated these things when forming his intention to observe the *I'tikaf (Seclusion)* that he would go out for such things.

MANNERS OF I'TIKAF (SECLUSION)

(٢١٠٦) وَعَنْهَا قَالَتِ السُّنَّةُ عَلَى الْمُعْتَكِفِ أَنْ لَا يَعُودَ مَرِيضًا وَلَا يَشْهَدَ جَنَازَةً وَلَا يَمَسَّ الْمَرْأَةَ وَلَا يُبَايِرَهَا وَلَا يَخْرُجَ لِلْحَاجَةِ إِلَّا لِمَا لَا بُدَّ مِنْهُ وَلَا إِعْتِكَافَ إِلَّا بِصُورٍ وَلَا إِعْتِكَافَ إِلَّا فِي مَسْجِدٍ جَامِعٍ (رواه ابوداؤد)

¹ Muslim # 6.1173, Abu Dawud # 2464, Tirmidhi # 791, Nasai'i # 709, Ibn Majah # 1771.

² Abu Dawud # 2472.

2106. She also said that for one who is observing *I'tikaf (Seclusion)*, it is *sunnah* not to pay a sick visit or join the funeral *salah (prayer)*, or touch or embrace his wife, or go out for anything except that which cannot be avoided. *I'tikaf (Seclusion)* is not observed without fasting and is proper only in a *jami masjid (mosque where congregational salah (prayer) is observed or Friday too)*.¹

COMMENTARY: It is forbidden to one who observes the *I'tikaf (Seclusion)* to do any thing to his wife as leads to sexual intercourse which makes the *I'tikaf (Seclusion)* invalid whether it is done deliberately or by mistake, during the day or night. As for touching or embracing her, it will be void only if there is an ejaculation, not otherwise.

He who observes the *I'tikaf (Seclusion)* is allowed to eat, drink and sleep in the mosque. He may even engage in buying and selling provided the merchandise is not brought into the mosque, because it is *makruh tahrimi (disapproved to forbidden)* to bring trade merchandise into the mosque, Moreover, he can do that only for himself and his family for their needs but if he engages in business and trading then that is disallowed. Indeed, buying and selling in the mosque is also disallowed to everyone else other than one who is engaged in *I'tikaf (Seclusion)*.

If one who observes *I'tikaf (Seclusion)* keeps absolute quiet presuming that it is part of worship then it is *makruh (unbecoming) tahrimah*. But, he must abstain from evil talk, falsehood, backbiting and such things. He must recite the Quran and read books of hadith and Islamic literature.

It is not any form of worship to observe silence during *I'tikaf (Seclusion)* and even unnecessary conversation of a permissible nature is *makruh (unbecoming)*. It is stated in fath ul Qadir that to converse unnecessarily in the mosque wipes off good deeds jut like fire devours wood.

Imam Abu Hanifah رحمه الله said that *I'tikaf (Seclusion)* is proper only in a mosque where *salah (prayer)* of all five times are held in congregational form. Imam Ahmad رضي الله عنه agrees with him. However, Imam Maalik رحمه الله and Imam Shafi'I رحمه الله as also the two companions (of Abu Hanifah) رحمه الله said that *I'tikaf (Seclusion)* may be observed I any mosque.

If *masjid jami* is taken to mean where Friday *salah (prayer)* is held then it implies that it is better to observe *I'tikaf (Seclusion)* in a mosque where Friday *salah (prayer)* is offered. The ulama (Scholars) say that the most superior *I'tikaf (Seclusion)* is observed in Masjid al Harm (Makkah), the next best is in Masjid Nabawi, صلى الله عليه وسلم Masjid Aqsa (Bayt ul Maqdas) followed by any Jami Masjid and then in a mosque where there are very many worshippers.

SECTION III

الْفَضْلُ الثَّلَاثُ

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم PLACE OF *I'TIKAF (SECLUSION)*

(٢١٠٧) عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ إِذَا اغْتَسَكَ طَرَحَ لَهُ فِرَاشَهُ أَوْ مَوْصِعَهُ لَهُ

سِرِّيْرُهُ وَرَأَى أَسْطُوَانَةَ التَّوْبَةِ - (رواه ابن ماجه)

2107. Sayyiduna Ibn Umar رضي الله عنه reported that when the Prophet Muhammad صلى الله عليه وسلم observed *I'tikaf (Seclusion)* a bedding was placed for him or a bed was put

¹ Abu Dawud # 2473.

down for him behind the pillar of repentance.¹

COMMENTARY: One of the pillars of Masjid Nabawi صلى الله عليه وسلم is called *ustwanatut tawbah* (or *satun tawbah*) pillar of repentance. One of the Sahabah, Sayyiduna Abu Lubabah Ansari رضى الله عنه had committed a mistake because Ansari رضى الله عنه had committed a mistake because of which he had bound himself to the pillar. He remained in that condition for many days. When his repentance was accepted, the Prophet Muhammad صلى الله عليه وسلم united him.

REWARD FOR ONE WHO OBSERVES *I'TIKAF* (SECLUSION)

(٢١٠٨) وَعَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الْمُعْتَكِفِ هُوَ يَعْتَكِفُ الدُّنُوبَ

وَيُجْزَى لَهُ مِنَ الْحَسَنَاتِ كَمَا مِلَ الْحَسَنَاتِ كُلِّهَا (رواه ابن ماجه)

2108. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said about one who observes *I'tikaf* (Seclusion) that he is preserved from sins and continues to be rewarded for piety like one who does all good deeds.²

COMMENTARY: The word in the text could be (يعتكف) or (معتكف) both passive or active voice. Anyone who secludes himself in the mosque for *I'tikaf* (Seclusion) gets reward even for those deeds that he is unable to do like visiting sick people, participating in funeral *salah* (prayer) and so on, deeds which other people outside the mosque do but he is precluded from doing. He gets the some reward as those people get.

His heart is purged of the filth of the affairs of the world. He entrusts his soul to Allah. He is occupied incessantly in worship and remains in Allah's House. He is very near to Allah whose mercy covers him continuously. It is as though he is in Allah's fort and protection, safe from the deceit of the devil.

His example is like one who is at the doorstep of a king presenting his petition. He seems to plead, 'My Master, my Lord! I am at your doorstep but will not budge from it till you forgive me, grant me my wishes and relieve me of worldly sorrow and pain and religious shortcomings.

¹ Ibn Majah # 1774.

² Ibn Majah # 1781.

BOOK - VIII

THE EXCELLENT QUALITIES OF THE QURAN

كِتَابُ فَضَائِلِ الْقُرْآنِ

What is the glorious Quran? It is the most sacred and the greatest of Divine Books. Allah revealed it to the last and most supreme guide, the noble Messenger صلى الله عليه وسلم. It is the light in the darkness of ignorance and the last nail on the coffin of disbelief and polytheism. It is the last and most comprehensive law from Allah for the entire human fraternity. It is called *Habl Matin* (the strong rope).

It is enough to say for the greatness and excellence of the Quran that it is the word of the Creator of the universe and of everything. It is free from every defect and shortcoming and is the paragon of perfection, the peak of eloquence.

The reward for reciting the Quran and reciting it is great and very well known. The ulama (Scholars) are unanimous that no kin of *dhikr* (hallowing of Allah) earns as much reward as the Quran does. In fact, recitation of the Quran in *salah* (prayer) fetches so much reward and is so very meritorious that it cannot be described faithfully. Whenever it is recited, each of its letters fetches ten pieties and its recitation in *salah* (prayer) earns twenty five pieties for each letter.

Its recital brings the reciter nearer to Allah and illuminates his heart with Divine awareness and light of remembrance of Allah. It will intercede for him before Allah on the day of resurrection.

Recitation of the Quran leads to thinking and reflection over religion and hereafter. Doing it often reminds one of Allah's Commands so that they may be obeyed and lessons may be derived. Recital does not imply that one should beautify one's voice letting the heart linger in the darkness of Quran but does not abide by it, then the Quran is his enemy. This is why a hadith says that some people recite the Quran but the Quran curses them because it is not meant to merely recite. Rather, one must obey its commands. He who recites the Quran but does not obey it, really humiliates it. This is evidence against him and he will be a loser in the hereafter.

One can understand the Quran only if he recites it slowly, with respect, presence of mind and careful of the science of recital. Hence, it is imperative to observe its *tajwid*. It is legal and proper to recite little of it. Its right can be given by reciting it in forty days and it is enough even to recite it in a year. In worship, like *tarawih*, it may be recite complete in at least seven days, the better if more time is taken.

If anyone who recites the Quran does not know Arabic and cannot understand it, then he must nevertheless recite it with concentration and a conviction that it is Allah's word and His commands. He should recite it with such humility and submission as though he is not reciting it but listening to the word of the Jus test of the judges.

MANNER OF RECITING THE QURAN: The noble Quran is a collection of words revealed directly by Allah, the Mighty Lord. It is ascribed to the judge of all judges, the king of all kings and undisputed Master of the universe without an associate. Hence, manners befitting such words and the speaker of such words must be observed. So we explain here the manners of recitation of the Quran.

Begin by performing ablution using the *siwak* (twig) also. Then sit at a nice, clean place in a humble manner, facing the *qiblah*, considering yourself to be lowly and helpless. Let your

mind and heart be attentive as if you are before Allah, Lord of Might, presenting your petition. Recite the ta'awwid (اعوذ بالله من الشيطان الرجيم) and the basmalah (بسم الله الرحمن الرحيم) and begin the recitation of the Quran. Imagine to yourself that you are listening to Allah's words without an intermediary. Recite slowly with pauses and concentration and tartil. When you come across a verse of assurance and mercy for the creatures, glorify Allah, and at a verse of warning and punishment, seek refuge in Allah. On reciting a verse about Allah's Might and Sanctity, glorify Him, saying subhan Allah, Be imploring and completely dependant and weep, but if you do not weep, be as though you are weeping. In short, behave as though you are before Allah.

Do not try to complete the recitation of the entire Quran rapidly because of which you will read it fast. It is better to recite a little with reflection and concentration than to read speedily throwing overboard the manner of recital. Beside, reading the Quran as many times as possible gets nothing apart from counting the complete recitals. Rather, this thing is forbidden and the current practice of reading the Quran from cover to cover in one day at accelerated pace is very bad and foolish (like a summary execution).

It is known of some scholars and saints that they recited very much and completed the Quran many times in a short period of time. This is their marvel. Do not emulate them. Rather, whatever you can recite with single-mindedness and following the etiquettes should satisfy you.

Do not recite the Quran in a noisy surrounding unless it is necessary to recite there is no other place to do so, but in this case recite in a soft, low voice. If people are eager to listen to the Quran and are calm and quiet then it is better to recite in a loud voice because, according to a hadith(tradition), both the listener and the reciter of the Quran are equal partners in reward.

Also, it is better to recite the Quran looking at it then without looking at it because by looking at the passage of the Quran the eyes and other limbs also participate in worship and this also helps in concentration.

While reciting, place the Quran on a lectern or a raised base (like a pillow) so that it is honoured. Desist from conversation, eating and other work while reciting the Quran. If it is very necessary then close the cover of the Quran, speak or do what is required, (open the holy book) recite the ta'awwudh(اعوذ بالله من الشيطان الرجيم) and basmalah(بسم الله الرحمن الرحيم) and resume the recitation. Refrain from wrong pronunciation but recite naturally in Tartil (with adequate stops) and tajwid (rules of recital)without a pretentious or affected manner. There is no need to over emphasize and over-act to produce an artificial voice.

Do not honour anyone while you are reciting the quran but it is permitted to stand up and honour a practicing scholar, a teacher and one's parents, When you are about to complete the recitation of the Quran to its final word, get together you relatives, friends and dependants. Recite the quran to its end in their presence and associate them in the supplication because that is an opportune time for prayers to be accepted. After completing the Quran, recite surah al-Fatihah (a chapter of Quran) and surah al-Baqarah (a chapter of Quran) up to (اولئك لهم المفلحون) (first five verses) before you close the Book because this is better.

While it is permitted to recite the Quran while reclining or lying down, yet it is more excellent to sit respectfully and recite it. Also, it is allowed to recite the Quran while walking along somewhere. If it is in a wilderness then the Quran may be recited aloud, otherwise in a low voice. It is makruh(unbecoming) to recite it in an impure or dislike

place, like the bathroom, slaughter house, etc.

A very small sized copy of the Quran must not be used not may it be divided into pieces lest it is shown dis-respect. However, it is necessary like to teach children or for some convenience, it is allowed to have it in its juza (parts, for it had thirty parts) or in seven surahs, etc.

It is not proper to take the Quran to an army which cannot be trusted for peace. The Qura may not be taken to an enemy territory too lest it come to the hands of the disbelievers who might show it disrespect.

It is *fard* (compulsory) on every Muslim to memorise so many verses of the Quran as may enable him to offer the *salah* (prayer). To memorise the entire Quran is *fard Kifayah* (adequate obligation) so that if even one person memorises it, then all the others will be absolved of the obligation. The jurists asserts that it is *wajib* (obligatory) on every Muslim to memorise surah al-Fatihah (chapter) and any other one surah. And, to memorise the rest of the Quran and learn its commands is better than offering the supererogatory *salah* (prayer).

It is not makruh (unbecoming) to stretch one's feet towards a copy of the Quran provided it is not near the feet. If it is kept high or in a chest then it is not makruh (unbecoming) to spread one's feet in that direction.

There is no harm if, during a journey, a copy of the Quran is kept in a bag or any case to preserve it and then to sit on that, or to place it under a pillow and sleep on it. Also, there is no harm in having sexual intercourse in the house or room in which the mashaf (copy of the Quran) is kept.

When you begin to recite the Quran. You must first make this supplication:

اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّ هَذَا كِتَابُكَ الْمُنَزَّلُ مِنْ عِنْدِكَ عَلَى رَسُولِكَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَصْحَابِهِ وَأَتْبَاعِهِ أَجْمَعِينَ وَكَلَامُكَ النَّاطِقُ عَلَى لِسَانِ نَبِيِّكَ جَعَلْتَهُ هَادِيًا وَمُنْتَقِلًا لِقَلْبِكَ وَحَبْلًا مُتَّصِلًا فِيمَا بَيْنَكَ وَبَيْنَ عِبَادِكَ اللَّهُمَّ فَاجْعَلْ نَظْرِي فِيهِ عِبَادَةً وَقِرَاءَةً وَفِكْرًا وَفِكْرِي فِيهِ إِعْتِبَارًا إِنَّكَ أَنْتَ الرَّؤُوفُ الرَّحِيمُ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِي

(O Allah, I bear witness that this your Book is revealed by you to your Messenger Muhammad ibn Abdullah (صلى الله عليه وسلم) may Allah's blessing be on him, his family and descendants, his companions and followers, all of them. And, (I bear witness that) it is your words spoken by the tongue of your Prophet Muhammad (صلى الله عليه وسلم) which you have made a means of guidance from you for your creatures and a connecting link between you and your slaves. O Allah, cause my sight to be engaged in worship in it, my recitation and my pondering to take lesson from it. Surely, you are the Most Gracious, the Most Merciful Lord, I seek refuge in you from the evil suggestion of the devils, O Allah, give me refuge in you, my Lord, lest they attend me.¹

After this supplication, recite the surahs al-falaq and an-Naas (the two short surahs). Then make this supplication:

نَزَلَ اللَّهُمَّ عَظْمُ رُغْبَتِي فِيهِ وَاجْعَلْهُ نُورًا لِبَصْرِي وَشِفَاءً لِقَلْبِي وَذِهَابًا لِهَمِّي

¹ Quran, 6:1

وَحُرْنِي وَيَبِّضْ بِهِ وَجْهِي وَأَرْقِنِي تِلَاوَتَهُ وَفَهِّمْ مَعَانِيَهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

(O Allah, you have revealed the Quran with truth and it has come down with Truth, O Allah, cause my interest in it to increase greatly. Cause it to be light for my eyes, cure for my heart, and a remover of my sorrow and grief. Make my face radiant with it, and enable me to recite it and cause me to understand its meanings, O the Most Merciful of those who show mercy).

Every day after reciting the Quran, raise your hands and make this supplication:

اللَّهُمَّ اجْعَلِ الْقُرْآنَ لَنَا فِي الدُّنْيَا قَرِيْنًا وَفِي الْآخِرَةِ شَافِعًا وَفِي الْقَبْرِ مُؤْنِسًا وَفِي الْقِيَامَةِ صَاحِبًا وَعَلَى الصِّرَاطِ نُورًا وَفِي الْجَنَّةِ رَفِيْقًا وَمِنَ النَّارِ سِتْرًا-

(O Allah, let the Quran be for us in this world, a companion; and, in the hereafter, an intercessor; and in the grave, a sympathizer; and, on the day of resurrection, a companion; and, on the sirat a light: and, in paradise, a friend; and from the Fire, a protection)

Then make every supplication you wish for your needs of this world and the next. Insha Allah, all your petitions shall receive the honour of acceptance from the one who grants the prayers.

Ibn Marduwayh رحمه الله has transmitted from Sayyiduna Abu Harayrah رضى الله عنه that then the Prophet Muhammad صلى الله عليه وسلم completed the recitation of the Quran to its last verse, he stood up and made this supplication. Bayhaqi رحمه الله has transmitted in Shu'ab ul eeman that Sayyiduna Abu Hurayrah رضى الله عنه reported that Allah's Messenger صلى الله عليه وسلم said, "If anyone recites the Quran, praises and glorifies Allah, invokes blessings on Muhammad رضى الله عنه and prays to his Lord to forgive him, then, indeed, he has prayed for goodness in the best way."

Bayhaqi رحمه الله has transmitted in Shua'ab ul eeman that whenever the Prophet Muhammad صلى الله عليه وسلم completed the recitation of the Quran to the end, he stood up and praised and glorified Allah very much. His words of praise and glorification and prayer were:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْمِدُونَ * لَا إِلَهَ إِلَّا اللَّهُ وَكَذَّبَ الْعَادُونَ بِاللَّهِ وَصَلُّوا صَلًّا بَعِيدًا لَا إِلَهَ إِلَّا اللَّهُ وَكَذَّبَ الشُّرِكُوتَ بِاللَّهِ مِنَ الْعَرَبِ وَالصُّجُوتِ وَالْيَهُودِ وَالنَّصْرِيِّ وَالصَّابِئِينَ وَمَنْ دَعَا لِلَّهِ وَكَذَّبَ وَأَصَابَهُ أَوْيْدًا أَوْ شَبْهًا أَوْ مِثْلًا أَوْ سِيقًا أَوْ عَدْلًا فَأَنْتَ رَبُّنَا اعْظُمُ مِنْ أَنْ نَسْجُدَ فِيْمَا خَلَقْتَ وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَكْدًا وَلَا يَكُنْ لَهُ شَرِيْكٌ فِي الْمُلْكِ وَلَا يَكُنْ لَهُ وَلِيٌّ مِنَ الدُّلِّ وَكَتَبَهُ تَكْوِيْمًا اللَّهُ أَكْبَرُ كَبِيْرًا وَالْحَمْدُ لِلَّهِ كَبِيْرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيْلًا * وَالْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا قِيْمًا يُنْذِرَ بِهِ بَأْسًا شَدِيْدًا مَنْ لَدُنْهُ يُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا مَا كُنْتُمْ فِيهِ أَبَدًا وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَكْدًا * مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِابْنَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ

مِنْ أَقْوَاهُمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا * الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي
 الْآخِرَةِ وَهُوَ الْحَكِيمُ الْحَقِيرُ * يَعْلَمُ مَا يَلِيهِ فِي الْأَرْضِ وَمَا يُخْرِجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا
 وَهُوَ الرَّحِيمُ الْغَفُورُ * الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَكِئَةِ رُسُلًا أُولَىٰ أَجْنَحَةٍ مَّتَنَّى
 وَتِلْكَ وَرُبَعٌ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنْ يَشَاءُ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ * مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا
 مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ * الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ
 اصْطَفَىٰ اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ * بَلِ اللَّهُ خَيْرٌ وَأَبْقَىٰ وَأَحْكَمُ وَأَكْرَمُ وَأَعْظَمُ وَمَا يُشْرِكُونَ *
 فَالْحَمْدُ لِلَّهِ بَلْ أَكْفَرُ هُمْ لَا يَعْلَمُونَ * صَدَقَ اللَّهُ وَبَلَّغَتْ رُسُلُهُ الْكِرَامَ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ
 الشَّاهِدِينَ * اللَّهُمَّ صَلِّ عَلَىٰ جَمِيعِ الْمَلَائِكَةِ وَالْمُرْسَلِينَ وَارْحَمْ عِبَادَكَ الْمُؤْمِنِينَ مِنْ أَهْلِ السَّمَوَاتِ
 وَالْأَرْضِ وَاخْتِمْ لَنَا خَيْرًا وَافْتَحْ لَنَا خَيْرًا وَبَارِكْ لَنَا فِي الْقُرْآنِ الْعَظِيمِ وَأَنْفُسَنَا بِالْأَيِّتِ وَالذِّكْرِ
 الْحَكِيمِ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ -

(All praise belongs to Allah, Lord of the worlds. All praise belongs to Allah, who created the heavens and the earth and formed the darkness and light, yet those who disbelieve hold (others) as equal to their Lord. There is no God but Allah. Those who set equal with Allah lie and have strayed very far. There is no God but Allah. Those who associate with Allah lie be they of the Arabs, the magis, the Jews, the Christians, the sabis and those who ascribe to Allah a son and a wife, or idols or a like or an equal or in name or attribute, but you are our Lord, far greater than taking a partner from what you have created.

All praise belongs to Allah who has taken no wife or a son and has no partner in the dominion, and there is no protector through dependence for Him. And magnify him with (all) magnificence.¹

Allah is the Greatest, very Great. And, all praise belongs to Him very much. And without blemish is Allah morning and evening. All praise belongs to Allah who has revealed the Book to His servant (Muhammad) and has not assigned to it any crookedness. (He made it) straightforward that it may warn of a severe punishment from him and give glad tidings to the believers, who do righteous deeds, and theirs shall be goodly reward (of paradise) abiding therein forever. And warn those who say, 'Allah has taken to himself a son.' They have no knowledge of it, nor (had) their fathers. Grievous is the word that comes out of their mouths. They speak nothing but a lie.²

All praise belongs to Allah whose is whatsoever is in the heavens and whatsoever is in the earth, and his is the praise in the hereafter! And He is the wise, the Aware. He knows that which goes down into the earth and which comes forth from it, and that which descends from the heavens and that which ascends thereto. And He is the

¹ Quran, 17:111

² Quran, 18:1-5

merciful, the Forgiving.¹

All praise belongs to Allah, the Originator the heavens and the earth, the appointer of the angels as Messengers having wings two, three or four. He adds to the creation what He will surely Allah has power over everything. What so ever of mercy Allah opens to mankind, there is none to withhold, it and that which He holds back, none can grant thereafter And He is the mighty, the wise.²

All praise belongs to Allah, and peace be on His servants whom He has chosen! 'Is Allah better or what they associate (with Him).'³

Rather, Allah is best and He will abide. He is with a firm command and is possessor of Might and He is Nobler and Mightier than whatever they associate with Him. All praise belongs to Allah, but most of them know not. Allah has spoken the truth and His noble Messenger have conveyed the message. And, I am over that a witness. O Allah, shower blessing on all the angels and the Messengers. And have mercy on your believing slaves from among the inhabitants of the heavens and the earth. And cause our and to be with goodness, and open for us the good. Bless us in the mighty Quran and give us benefit from the verses and the wise remembrance. Our Lord, accept from us. Surely you indeed, are the All-Hearing, the All-knowing.)

SECTION I

الْفَضْلُ الْأَوَّلُ

ONE WHO LEARNS & ONE WHO TEACHES THE QURAN

(٢١٠٩) عَنْ عُثْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (رواه

البخارى)

2109. Sayyiduna Uthman رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The best person of you is he who learns the Quran and teaches it."⁴

COMMENTARY: The Quran and its sciences are superior to all the Books and sciences. Hence, one who knows them is the most distinguished of all the people of the world.

EXCELLENCE OF RECITING THE QURAN

(٢١١٠) وَعَنْ عُثْمَانَ بْنِ عَامِرٍ قَالَ قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي السُّفَّةِ فَقَالَ أَيُّكُمْ يُحِبُّ

أَنْ يَخْدُوَ كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ الْعَقِيقِ فَيَأْتِي بِنَاقَتَيْنِ كَوْمَاوَيْنِ فِي غَيْرِ إِثْمٍ وَلَا قَطْعٍ رَجِمٍ فَقُلْنَا يَا رَسُولَ اللَّهِ كُلُّنَا نُحِبُّ ذَلِكَ فَقَالَ أَفَلَا يَخْدُوَ أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيُعَلِّمُهُ أَوْ يَفْرَأُ الْبَيْتَيْنِ مِنْ كِتَابِ اللَّهِ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ وَثَلَاثِ خَيْرٌ لَهُ مِنْ ثَلَاثِ وَأَرْبَعٍ خَيْرٌ لَهُ مِنْ أَرْبَعٍ وَمِنْ أَعْدَادِ هُنَّ مِنَ الْإِبِلِ - (رواه مسلم)

2110. Sayyiduna Uqbah ibn Aamir رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم came to them while they were in the suffah. He asked them if any of them would like to go out every morning to Buthan or al-Aqiq and bring back two large-

¹ Quran 34:1-4.

² Quran 35:1-2

³ Quran 22:59.

⁴ Bukhari # 5027, Abu Dawud # 1452, Tirmidhi # 2909, Ibn Majah # 211, Musnad Ahmad 1-57.

humped she-camels without burdening himself of sin or severing ties of relationship? They said that all of them would like to do that. He said, "Any of you who comes to the mosque and teaches to anyone two verses of Allah's book or learns them himself that is better for him than two she camels. Three verses are better for him than three she camels and four verses are better for him than four she camel, and so on the (number of) verses better than their numbers in she camels."¹

COMMENTARY: Suffah was a covered shelter opposite to Masjid Nabawi. The muhajir sahabah (Prophet's companions) رضى الله عنهم who had no home and wife and children secluded themselves there. They were deeply devoted to worship and were great ascetics. They kept constant company of the Prophet Muhammad صلى الله عليه وسلم. This was the first school of Islam whose teacher was the Prophet Muhammad صلى الله عليه وسلم and the sahabah (Prophet's companions) رضى الله عنهم were its students.

Buthan was a valley near Madina. Aqiq was a place about three miles from Madinah. At both these places markets were held where camels were sold. The large humped camels were very valuable and considered to be a prized possession. The prophet Muhammad صلى الله عليه وسلم invited the sahabah (Prophet's companions) رضى الله عنهم to what remains as against what perishes.

The Prophet Muhammad صلى الله عليه وسلم mentioned to them the camels only by way of example. This can be extended to all the things of the world.

(٢١١١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدُكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ أَرَبٌ يَجِدُ فِيهِ ثَلَاثَ خَلِيفَاتٍ عِظَامِ سَمَانٍ قُلْنَا نَعَمْ قَالَ فَثَلَاثُ آيَاتٍ يَقْرَأُ بِهِنَّ أَحَدُكُمْ فِي صَلَاتِهِ خَيْرٌ لَهُ مِنْ ثَلَاثِ خَلِيفَاتٍ عِظَامِ سَمَانٍ (رواه مسلم)

2111. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked. "Does any one of you wish that when he returns to his family he should find with them three large, fat, pregnant she camel?" They said, "Yes!" He said, "Three verses that any of you recites in his *salah* (prayer) are better for him than three large, fat pregnant she camels."²

ONE WHO IS ADEPT IN THE QURAN

(٢١١٢) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرِّرَةِ وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَرُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ - (متفق عليه)

2112. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "The adept in the Quran is with the noble, righteous recording angels. He who stumbles as he recites the Quran and encounters difficulty (in reciting it) will earn a two fold reward."³

COMMENTARY: The adept in the Quran who knows it very well will be with the angels who record Allah's Books from the Preserved Tablet or who record deeds of men. He will perform

¹ Musilm # 251-903, Abu Dawud # 1456.

² Muslim # 250, Ibn Majah # 3782, Musnad Ahmad 2.297.

³ Bukhari # 4937, Muslim # 244-798, Abu Dawud # 1454, Tirmidhi # 2904, Ibn Majah # 3779, Musnad Ahmad 6-48.

deeds in this world that match deeds of those angels and will be their friend in the hereafter. The person who finds difficulty in reciting the Quran will earn a two fold reward because of his recital and the effort. However, he will not out do the adept.

(٢١١٣) وَعَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا حَسَدَ إِلَّا عَلَى اثْنَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْفُرَاتَ فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَا لَا فَهُوَ يُنْفِقُ مِنْهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ

(متفق عليه)

2113. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Envy is not allowed except concerning two people; He whom Allah has granted the (blessing of the) Quran and he occupies himself with it by night and by day; and he whom Allah has bestowed wealth and he spends from it by night and by day."¹

COMMENTARY: The Arabic word in the text is (حسد) (*hasad* - jealousy). It means that 'the blessings someone else enjoys may be taken away from him and awarded to the one who is jealous.' But, it is of two kind: (i) real and (ii) envious. The former is as defined and is forbidden. The second kind is a person's desire to possess those blessings without wishing for withdrawal from another. It is permitted for worldly possessions and mustahab (desirable) for religious issues like when someone does pious work and another wishes for being able to do the same.

The hadith (tradition) refers to the second kind, envy. It is allowed for these two blessings. Since they are the best, hence it is allowed for others two which are of a smaller kind.

HE WHO RECITES THE QURAN & HE WHO DOES NOT

(٢١١٤) وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأَنْثَرَجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْخُنْطَلَةِ لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ الْمُؤْمِنُ الَّذِي يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالْأَنْثَرَجَةِ وَالْمُؤْمِنُ الَّذِي لَا يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالْتَّمْرَةِ-

2114. Sayyiduna Abu Musa al-Ash'ary رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said about a believer who recites the Quran that he is like a citron whose fragrance is sweet and whose taste is sweet.

and a believer who does not recite the Quran that he is like a date that lacks fragrance but whose taste is sweet.

and a hypocrite who does not recite the Quran that he is like a colocynth with no fragrance and a bitter taste,

and a hypocrite who recites the Quran that he is like a basil with a sweet fragrance but a bitter taste.

According to another version, (he said about) a believer who recites the Quran and abides by it that he is like a citron.

¹ Bukhari # 5025, Muslim 266-815.

and a believer who does not recite the Quran but abides by it that he is like a date.¹

COMMENTARY: The believer who recite the Quran is like a citron because he is of a sweet temperament and cheerful with the fragrance of faith ingrained in him and he is of a sweet nature in that other people earn reward when they hear his recitation of the Quran and even learn it from him.

THEIR RANKS ALSO DIFFER

(٢١١٥) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ (رواه مسلم)

2115. Sayyiduna Umar ibn Khattab رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, Allah exalts people by this Book (the Quran) and lowers others by it."²

ANGELS EAGER TO LISTEN TO THE QURAN & CROWD AROUND

(٢١١٦) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ قَالَ بَيْنَمَا هُوَ يَقْرَأُ بِاللَّيْلِ سُورَةَ الْبَقَرَةِ وَفَرَسُهُ مَرْبُوطَةٌ عِنْدَهُ إِذَا جَالَتِ الْفَرَسُ فَسَكَتَ فَسَكَتَكَ فَقَرَأَ فَبَجَلتْ فَسَكَتَ فَسَكَتَكَ فَسَكَتَكَ فَسَكَتَكَ ثُمَّ قَرَأَ فَبَجَلتْ الْفَرَسُ فَأَنْصَرَفَ وَكَانَ ابْنُهُ يَخْبِي قَرِيْبًا مِنْهَا فَأَشْفَقَ أَنْ تُصِيبَهُ وَلَمَّا آخَرَهُ رَفَعَهُ رَأْسَهُ إِلَى السَّمَاءِ فَإِذَا مِثْلُ الظِّلَّةِ فِيهَا أَمْثَالُ الْمَصَابِيحِ فَلَمَّا أَصْبَحَ حَدَّثَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اقْرَأْ يَا ابْنَ حُضَيْرٍ قَالَ فَأَشْفَقْتُ يَا رَسُولَ اللَّهِ أَنْ تَطَّأَ يَخْبِي وَكَانَ مِنْهَا قَرِيْبًا فَأَنْصَرَفْتُ إِلَيْهِ وَرَفَعْتُ رَأْسِي إِلَى السَّمَاءِ فَإِذَا مِثْلُ الظِّلَّةِ فِيهَا أَمْثَالُ الْمَصَابِيحِ فَخَرَجْتُ حَتَّى لَا أَرَاهَا قَالَ وَتَدْرِي مَا ذَاكَ قَالَ لَا قَالَ تِلْكَ الْمَلَائِكَةُ دَنَتْ بِصَوْتِكَ وَلَوْ قَرَأْتَ لَا صَبَحْتَ يَنْظُرُ النَّاسُ إِلَيْهَا لَا تَتَوَارَى مِنْهُمْ - مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِلْبُخَارِيِّ وَفِي مُسْلِمٍ عَرَجَتْ فِي الْجَوِّ بَدَلٌ فَخَرَجْتُ عَلَى صِيْعَةِ السُّكَّرِ -

2116. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated about Sayyiduna Usayd ibn Hudayr رضى الله عنه that he related; I was reciting surah al-Baqarah one night. My mare that was tied beside me began to jump. I pauses reciting and the mare calmed down. I resumed my recitation and it resumed its jumping about, so I paused my recital and it stopped hopping. When I resumed my recitation, the mare jumped again, so I ceased to recite because my son Yahya was near the mare and I was apprehensive lest it might hurt him. I moved him back and as I saw what looked like a canopy with sort of lamps inside it. In the morning, I disclosed it to the Prophet Muhammad صلى الله عليه وسلم who said, "You ought to have continued reciting. Ibn Hudayr." I told him that I was afraid that the mare might have trampled on Yahya, who near to it, and when I went to him and raised my head to the sky, I saw what looked like a canopy with sort of lamps inside it. I went out but could find nothing. He asked, "can you say what that was?" I said, "No!" He

¹ Bukhari # 5427, Muslim # 243-979, Abu Dawud # 4829, Tirmidhi # 2865, Nasai'i # 5028, Ibn Majah # 214, Musnad Ahmad 4-397, Darimi # 3363.

² Muslim # 269-817, Ibn Majah # 218, Darimi # 3365.

said, "They were the angels who had come close to your voice. If you had continued to recite, morning would have begun with people looking at them without their concealing themselves."

The version in Muslim has: 'That thing (the canopy) went up into the atmosphere' instead of 'I went out' in the first person pronoun.¹

COMMENTARY: The horse was alarmed on seeing the angels who disappeared when Sayyiduna Usayd رضى الله عنه paused.

About the Prophet Muhammad's صلى الله عليه وسلم words translated 'you ought to have continued reciting...' (افراء), Ibn Majar رحمه الله said that they mean; 'You should recite it always referring to surah al-Baqarah. 'If the same things happens again when you recite it, do not stop but continue to recite.'

However, Teebi رحمه الله said that these words are in the past tense and the reply that he was afraid for his son justifies the translation, 'you ought to have continued...'

RECITATION BRINGS MERCY

(٢١١٧) وَعَنِ الْبَرَاءِ قَالَ كَانَ رَجُلٌ يَقْرَأُ سُورَةَ الْكَهْفِ وَإِلَى جَانِبِهِ حَصَاةٌ مَرْبُوطَةٌ بِسَطْرَيْنِ فَمَعَّشَتْهُ سَحَابَةٌ فَجَعَلَتْ تَدْنُو وَتَدْنُو وَجَعَلَ قَرَسُهُ يَنْفِرُ فَلَمَّا أَصْبَحَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ تِلْكَ السَّكِينَةُ تَنَزَّلَتْ بِالْقُرْآنِ - (متفق عليه)

2117. Sayyiduna Al-Bar رضى الله عنه narrated that a man was reciting surah al-kaHF while a horse was tied with two ropes at his side. A cloud overshadowed him and approached him getting nearer and nearer to him. His horse was alarmed (and began to jump). When it was morning, he met the Prophet Muhammad صلى الله عليه وسلم and mentioned that to him. He said, "That was the sakinah that descended because of the Quran."² (Sakinah is tranquility.)

COMMENTARY: Sakinah is peace of mind that purifies the heart and removes the darkness of the heart. Thought it is not tangible or perceptible by touch yet it does show itself sometimes as a mass.

MERIT OF SURAH AL-FATIHAH (CHAPTER)

(٢١١٨) وَعَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى قَالَ كُنْتُ أَصَلِّي فِي الْمَسْجِدِ فَدَعَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّ أَحْبَبَهُ ثُمَّ أَتَيْتُهُ فَمَلَّتْ يَا رَسُولَ اللَّهِ إِنْ كُنْتُ أَصَلِّي قَالَ أَلَمْ يَقُلِ اللَّهُ اسْتَجِبُوا لِلَّهِ وَلِرَسُولِهِ إِذَا دَعَاكُمْ ثُمَّ قَالَ أَلَا أَعْلَمُكُمْ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ فَأَخَذَ بِيَدِي فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ قُلْتَ لَأَعْلَمَنَّكَ أَعْظَمَ سُورَةٍ مِنَ الْقُرْآنِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ هِيَ السَّبْعُ الْمُبَارَكَاتُ وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيَتْهُ - (رواه البخارى)

2118. Sayyiduna Abu Sa'eed ibn Mu'alla رضى الله عنه said that he was engaged in *salah* (prayer) in the mosque when the Prophet Muhammad صلى الله عليه وسلم called him, so he

¹ Bukhari # 5018, Muslim # 242-796.

² Bukhari # 5011, Muslim # 795, Tirmidhi # 2894, Musnad Ahmad 4-281.

did not give him an answer. Then he went to him and said, "O Messenger of Allah, I was offering *salah* (prayer) (so could not come then)." He asked, "Does not Allah say; 'Respond to Allah and to the Messenger when the Messenger calls you.?' Then, he asked, "Shall I not teach you the greatest surah in the Quran before you go out of the mosque?" He then took him by the hand, and as they were about to go out, he reminded him." O Messenger of Allah, you had said to me that you would teach me the greatest surah in the Quran." He said, (الحمد لله رب العالمين) (surah 1:107). It is the seven aft-repeated and the mighty Quran (القرآن العظيم) that has been given to me."¹

COMMENTARY: The words, 'Respond to Allah and to the Messenger...' are from the Quran (8:24). This means that if any one offering *salah* (prayer) responds to the Prophet Muhammad صلى الله عليه وسلم then his *salah* (prayer) will not become void. It is like addressing the Prophet Muhammad صلى الله عليه وسلم while offering the *salah* (prayer).

Surah al-Fatihah (chapter) may be brief but its benefit and meanings are unlimited. Some saintly men did say that everything in the previous heavenly Books is found in the Quran and everything in the Quran is found in al-Fatihah (chapter) and whatever is in surah ul-fatihah is found in the basmalah (بسم الله الرحمن الرحيم).

The seven verses are often repeated in the *salah* (prayer) and they are surah al-Fatihah (chapter). The mighty Quran also refers to surah al-Fatihah (chapter). In terms of meaning and benefits, it is a great part of the Quran, so it is called the mighty Quran.

EXCELLENCE OF SURAH AL-BAQARAH

(٢١١٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي يُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ - (رواه مسلم)

2119. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not turn your homes into graveyards. The devil flees from the house in which surah al-Baqarah is recited."²

COMMENTARY: Graveyards are places where worship is not practiced, If the same thing is done at home, then they are like graveyards and their dwellers are like the dead who do not engage in worship. Recitation of the Quran, particularly al-Baqarah, attracts Allah's mercy and preserves from the devil's mischief. Surah al-Baqarah has Allah's attributes and many commands too.

THE QURAN AS INTERCESSOR

(٢١٢٠) وَعَنْ أَبِي أُمَامَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ اقْرَأُوا الزَّاهِرَ وَادْنِ الْبَقَرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَنَمٌ مَتَانٍ أَوْ غَيَاتَانِ أَوْ فِرْقَانٍ مِنْ ظِلِّ صَوَافٍ مُخَاجِبَاتٍ عَنْ أَصْحَابَيْهِمَا اقْرَأُوا سُورَةَ الْبَقَرَةَ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكُهَا حَسْرَةٌ وَلَا يَسْتَطِيعُهَا الْبَطْلَةُ (رواه مسلم)

2120. Sayyiduna Abu Umamah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم

¹ Bukhari # 5006, Tirmidhi # 2875, Nasai' # 913, Musnad Ahmad 4-211.

² Musim # 212-780, Tirmidhi # 2877.

say, "Recite the Quran, for on the day of resurrection it will come as an intercessor for its companions (meaning, those who recite it constantly). Recite the two radiant surahs, al-Baqarah and surah Aal Imran, for, on the day of resurrection, they will come as though two clouds or two shades or two flocks of birds in rows arguing for their companions (who recite them constantly). Recite surah al-Baqarah, for, being constant with it results in blessings but neglecting it will cause regret, And, the false and lethargic are unable to recite it."¹

COMMENTARY: Teebi رحمه الله explained that shade is provided in three ways according to those who recite these surahs, recite and understand them, and (recite, understand and) teach others too.

(٢١٢١) وَعَنِ النَّوَّاسِ بْنِ سَمْعَانَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلُهُ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَإِلَ عِمْرَانَ كَأَنَّهَا عَمَّا مَتَارِبٍ أَوْ ظِلَّتَابِ سَوْدَاوَابٍ بَيْنَهُمَا شَرْقٌ أَوْ كَأَنَّهَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ مُخَاجَابِ عَنْ صَاحِبِهِمَا (رواه مسلم)

2121. Sayyiduna An-Nawwas ibn Sam'ran said that he heard the Prophet Muhammad صلى الله عليه وسلم say. "On the day of resurrection, the Quran and its people who abided by it will be brought, surah al-Baqarah and Aal Imran will lead the Quran, as though two black clouds or two canopies. There will be light between them. Or, they will be as though two flocks of birds in rows. They will dispute for their companion (who recited them both)."²

COMMENTARY: This hadith (tradition) is evidence that only those who abide by the Quran are its people for whom it will intercede. The Quran will perhaps be given a form. The light between them is said by some to mean the basmalah (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ).

AAYAT UL KURSI IS THE GREATEST VERSE.

(٢١٢٢) وَعَنْ أَبِي بِنِ كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا الْمُنْذِرِ أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ تَعَالَى مَعَكَ أَعْظَمُ فَذَكَرْتُ اللَّهُ وَرَسُولَهُ أَكْبَرُ قَالَ يَا أَبَا الْمُنْذِرِ أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ تَعَالَى مَعَكَ أَكْبَرُ فَذَكَرْتُ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ قَالَ فَصَرَبَ فِي صَدْرِي وَقَالَ لِيَهْنِكَ الْعِلْمُ يَا أَبَا الْمُنْذِرِ (رواه مسلم)

2122. Sayyiduna Ubayy ibn Ka'b رضي الله عنه said that Allah's Messenger صلى الله عليه وسلم asked him, "O Abu al Mundhir, do you know which verse of Allah's Book is the greatest in your sight?" He said, "Allah and His Messenger know best." (But) Allah's Messenger صلى الله عليه وسلم asked him again, "O Abu al-Mundhir, do you know which verse of the Book of Allah, the Exalted, is the greatest in your sight?" He said (this time) (اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ) (otherwise 255 of al-Baqarah). He patted him on his chest and commanded him, "May knowledge be beneficial for you, O Abu al-Mundhir!"³

COMMENTARY: This verse is the ayat ul kursi. It asserts the unity of God, It speaks of

¹ Muslim # 252-804, Musnad Ahm id 4.154.

² Muslim # 253-805, Tirmidhi # 2883, Darimi # 3391, Musnad Ahmad 5-361.

³ Muslim # 258-810, Abu Dawud # 1410, Musnad Ahmad # 5-142.

Allah's Greatness and mentions His attributes.

(٢١٢٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ وَكَلَّنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحِفْظِ زَكَاةِ رَمَضَانَ فَأَتَانِي ابْنٌ فَجَعَلَ يَجْعُو مِنِ الطَّعَامِ فَأَخَذْتُهُ وَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَإِنِّي حَاجَةٌ شَدِيدَةٌ قَالَ فَخَلَيْتُ عَنْهُ فَأَصْبَحْتُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَاهُ رَيْرَةَ مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ قُلْتُ يَا رَسُولَ اللَّهِ شَكَا حَاجَةً شَدِيدَةً وَعِيَالًا فَرَجَمْتُهُ فَخَلَيْتُ سَبِيلَهُ قَالَ أَمَا إِنَّهُ قَدْ كَذَّبَكَ وَسَيَعُودُ فَعَزَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ سَيَعُودُ فَرَصَدْتُهُ فَجَاءَ يَجْعُو مِنَ الطَّعَامِ فَأَخَذْتُهُ وَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ دَعْنِي فَإِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ لَا أَعُوذُ فَرَجَمْتُهُ فَخَلَيْتُ سَبِيلَهُ فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَاهُ رَيْرَةَ مَا فَعَلَ أَسِيرُكَ قُلْتُ يَا رَسُولَ اللَّهِ شَكَا حَاجَةً شَدِيدَةً وَعِيَالًا فَرَجَمْتُهُ فَخَلَيْتُ سَبِيلَهُ فَقَالَ أَمَا إِنَّهُ قَدْ كَذَّبَكَ وَسَيَعُودُ فَرَصَدْتُهُ فَجَاءَ يَجْعُو مِنَ الطَّعَامِ فَأَخَذْتُهُ وَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذَا إِخْرُ ثَلَاثِ مَرَّاتٍ إِنَّكَ تَزْعُمُ لَا تَعُودُ ثُمَّ تَعُودُ قَالَ دَعْنِي أَعْلَمْتُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَأَقْرَأُ آيَةَ الْكُرْسِيِّ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ حَتَّى تَخْتِمَ الْآيَةَ فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَفْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ فَخَلَيْتُ سَبِيلَهُ فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا فَعَلَ أَسِيرُكَ قُلْتُ رَعِمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي اللَّهُ بِهَا قَالَ أَمَا إِنَّهُ صَدَقَكَ وَهُوَ كَذُوبٌ وَتَعَلَّمُ مِنْ مُخَاطَبِ مُنْذُرِ ثَلَاثِ لَيَالٍ قُلْتُ لَا قَالَ ذَلِكَ شَيْطَانٌ (رواه البخارى)

2123. Sayyiduna Abu Hurayrah رضى الله عنه narrated: Allah's Messenger صلى الله عليه وسلم assigned to me the charge of the zakah of Ramadan (which is sadaqah (charity) of eed ul fitr). Someone came to me and began to collect handfuls of food (in his vessel). I seized him and said to him, "I will take you to Allah's Messenger صلى الله عليه وسلم". He pleaded, "I am needy with children and family dependent on me. I am very needy. I let him go. In the morning, the Prophet Muhammad صلى الله عليه وسلم asked me, "What happened to your captive of last night, O Abu Hurayrah?" (Allah had informed him). I said, "O Messenger of Allah, he complained to me of his dire need and dependent children, so I was sorry for him and let him go." He said, "Beware! He has lied to you and will come back." I was sure that he would return because Allah's Messenger صلى الله عليه وسلم had said so. Hence, I waited for him. He arrived and began to collect handfuls of food. I caught him and told him that I would certainly take him to Allah's Messenger صلى الله عليه وسلم. He pleaded that I should let him go, for, he was needy and had children who depended on him. He assured me that he would not return. So, I felt sorry for him and released him. In the morning, Allah's Messenger صلى الله عليه وسلم asked me about my captive and I informed him of what had transpired and I felt sorry for him and let him go. He said that he had lied to me and

would return. I waited for him as he came and collected handfuls of food, I caught him and said that I would definitely take him to Allah's Messenger صلى الله عليه وسلم since this was the third time that he asserted that he would not return, but he always did. He pleaded, "Let me go. I shall teach you some words whereby Allah will benefit you. When you go to your bed notice the aayat ul kursi (الله لا اله الا هو الحي القيوم) to the end of the verse. Then, a guardian from Allah will watch over you and no evil will approach you will morning." I let him go once again. In the morning, Allah's Messenger صلى الله عليه وسلم asked me, "What happened to your captive?" I said that he taught me some words whereby he assured me that Allah would benefit me. He said, "Certainly, he told you the truth but he is a liar otherwise, indeed. Are you aware who you have been talking to those three nights?" I said, "No," and he said, "He was the devil. (He had come to rob the property of sadaqah (charity))"¹

MERIT OF AL-FATIHAH (CHAPTER) & LAST VERSES OF AL-BAQARAH

(٢١٢٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ بَيْنَمَا جِبْرِيلُ عَلَيْهِ السَّلَامُ قَاعِدٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ نَقِيضًا مِنْ فَوْقِهِ فَرَفَعَ رَأْسَهُ فَقَالَ هَذَا بَابٌ مِنَ السَّمَاءِ فَتِيحُ الْيَوْمَ لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ فَكَرَّرَ مِنْهُ مَلَكٌ فَقَالَ هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ فَسَلَّمَ فَقَالَ أَبَشِرْ بِنُورَيْنِ أُوتِيْتَهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ فَاتِحَةُ الْكِتَابِ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ لَنْ تُقْرَأَ حَرْفٌ مِنْهُمَا إِلَّا أُعْطِيْتَهُ (رواه مسلم)

2124. Sayyiduna Ibn Abbas رضى الله عنه said that Jibril (gabriel) عليه السلام was sitting with the Prophet Muhammad صلى الله عليه وسلم and he heard a creaking sound from above him (of a door opening). He raised his head and said, "This is a door of the heaven that is opened today. It was not opened until today." An angel descended from it. Jibril (gabriel) عليه السلام said, "This angel has come down to earth. He had never come down till today." He offered salaam (greetings to the Prophet Muhammad صلى الله عليه وسلم and said, "Glad tidings to you for two lights that have been granted to you as have never been granted to any Prophet Muhammad صلى الله عليه وسلم you; fatihat ul kitab (surah al-Fatihah) and the last verses of surah al-Baqarah. For every letter (word) of them that you recite, you will be given the reward thereof, of your prayer will be answered."²

COMMENTARY: Surah al-Fatihah (chapter) and al-Baqarah's verses will lead their reciters with light on the day of resurrection.

The last verses of surah al-Baqarah begin from (اللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ) to the end of the surah (the final ruku). The prayers in these readings will be answered and the words will fetch reward on reading them. The letter in hadith stands for words (علمة).

(٢١٢٥) وَعَنْ أَبِي مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَ بِهِنَّ فِي لَيْلَةٍ كَفَتَاهُ (متفق عليه)

2125. Sayyiduna Abu Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم

¹ Bukhari # 2311.

² Muslim # 254-806, Nasai' i # 912.

said, "The two verses at the end of surah al-Baqarah are enough for one who recites them at night."¹

COMMENTARY: These verses are enough to preserve the reciter from the mischief of men and jinn. Or. They are enough to replace standing in prayer at night.

MEMORIZING FIRST TEN VERSES OF AL-KAHF

(٢١٢٦) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ

الْكَهْفِ حُصِرَ مِنَ الدَّجَالِ (رواه مسلم)

2126. Sayyiduna Abu ad-Darda رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who memorizes ten verses at the beginning of surah al-Kahf will be protected from the dajjal (the great deceiver)."²

COMMENTARY: The dajjal (the great deceiver) could be the one who will appear near the last Hour, or every liar and fraud who troubles the people.

The version of Tirmidhi (# 2146) to follow mention any one who recites three verses of al-kahf. Scholars say that while this hadith means one who will meet the dajjal (the great deceiver) will be safe from him, the next one (# 2146) mean one who does not encounter him will be safe. The trial be severe if one encounters the dajjal (the great deceiver) more than if one does not encounter him.

MERIT OF SURAH AL-IKHLAS

(٢١٢٧-٢١٢٨) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْعِجْزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ

الْقُرْآنِ قَالُوا وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْآنِ قَالَ قُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ - رَوَاهُ مُسْلِمٌ وَ

رَوَاهُ الْبُخَارِيُّ عَنْ أَبِي سَعِيدٍ -

2127. Sayyiduna Abu ad-Darda رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked, "Can any of you be unable to recite one third of the Quran in a night?" They (the sahabah) رضى الله عنه asked, "How may one third of the Quran be recited?" He explained that (قُلْ هُوَ اللَّهُ أَحَدٌ) (surah al-Ikhlal) stands for one third of the Quran.³

2128. Sayyiduna Abu Sa'eed رضى الله عنه narrated that (the same hadith).⁴

COMMENTARY: Basically, the topics of the Quran are the three kinds:

- I. Stories of the past.
- II. Commands.
- III. Monotheism.

The unity of Allah is mentioned in Surah al-Ikhlal in a very strong and eloquent manner. The gist of tawhid (or monotheism) mentioned in the Quran is found in surah al-ikhlas. Reciting it is like reciting one third Quran.

Some scholars say that the reward of surah al-Ikhlal is multiplied to be equivalent to that of

¹ Bukhari # 4008, Muslim # 255-807, Tirmidhi # 2881, Ibn Majah # 1368, Darimi # 3388, Musnad Ahmad 4-118.

² Muslim # 257-309, Abu Dawud # 4323, Tirmidhi # 2886, Musnad Ahmad 5-196.

³ Muslim # 259-811, Abu Dawud # 1461, Tirmidhi # 2896, Nasai'i # 996.

⁴ Bukhari # 7374

one third of the Quran.

(٢١٢٩) وَعَنْ عَائِشَةَ أُمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ فَيَخْتُمُ بِقُلِّ هُوَ اللَّهُ أَحَدٌ فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ سَلُوهُ لِأَيِّ شَيْءٍ يَضَعُ ذَلِكَ فَسَأَلُوهُ فَقَالَ لِأَنَّهَا صِفَةُ الرَّحْمَنِ وَأَنَا أُحِبُّ أَنْ أَقْرَأَهَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْبَبْتُ أَنْ يَقْرَأَ اللَّهُ بِحُجْبَةٍ (متفق عليه)

2129. Sayyiduna Ayshah رضي الله عنها narrated that the Prophet Muhammad صلى الله عليه وسلم sent a man as amir (commander) of an expedition. (He also was their imam.) During the *salah* (prayer), when he recited for his men, he finished it with *قُلِّ هُوَ اللَّهُ أَحَدٌ* (Surah al-Ikhlās). When they returned, they mentioned it to the Prophet Muhammad صلى الله عليه وسلم who instructed them to ask him why he did so. When they asked him, he said, "Because it is a description of Rahman (the compassionate) and I love to recite it (with the unity of God)." The Prophet Muhammad صلى الله عليه وسلم said, 'Inform him that Allah loves him.'¹

COMMENTARY: In the last raka'sh of every *salah* (prayer), he recited al-Ikhlās with surah al-Fatihah (chapter). However, Ibn Hajar رحمه الله explained that in every raka'ah (complete part of a prayer), he recited surah al-Ikhlās either with surah al-Fatihah (chapter) alone or with surah al-Fatihah (chapter) and another surah. The first explanation is more plausible because all the ulama (Scholars) say that in this case, the *salah* (prayer) is correctly offered without distaste.

(٢١٣٠) وَعَنْ أَنَسِ قَالَ إِنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنِّي أُحِبُّ هَذِهِ السُّورَةَ قُلِّ هُوَ اللَّهُ أَحَدٌ قَالَ إِنَّ حُبَّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ - رَوَاهُ التِّرْمِذِيُّ وَرَوَى الْبُخَارِيُّ مَعْنَاهُ -

2130. Sayyiduna Anas رضي الله عنه narrated that a man submitted. "O Messenger of Allah, I love this surah (al-Ikhlās) (قُلِّ هُوَ اللَّهُ أَحَدٌ)." (He meant that he recited it often.) He said, "Surely, your love for it will admit you to paradise."²

MERIT OF MU'AWWATAYN

(٢١٣١) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَمْ تَرَ آيَاتٍ أَنْزَلْتُ اللَّيْلَةَ لَمْ يُرْ مِثْلُهُنَّ قَطُّ قُلِّ أَغْوُذُ بِرَبِّ الْفَلَقِ وَقُلِّ أَغْوُذُ بِرَبِّ النَّاسِ - (رواه مسلم)

2131. Sayyiduna Uqbah ibn Aamir رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Very excellent verses have been revealed tonight. Their like has not been seen! They are: (قُلِّ أَغْوُذُ بِرَبِّ النَّاسِ) and (قُلِّ أَغْوُذُ بِرَبِّ الْفَلَقِ)"³

AL-IKHLAS TO THE MU'AWWATAYN BEFORE RETIRING

(٢١٣٢) وَعَنْ عَائِشَةَ أُمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ

¹ Bukhari # 7375, Muslim # 263-813, Nasai'i # 993.

² Tirmidhi # 2901, Bukhari # 7748.

³ Muslim # 264-814, Tirmidhi # 2902, Nasai'i # 954.

فِيهِمَا فَقَرَأَ فِيهِمَا قُلْ هُوَ اللَّهُ أَحَدٌ وَقُلْ أَعُوذُ بِرَبِّ الْقَلْقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ
 مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ مُتَّفَقٌ عَلَيْهِ وَسَنَدُكُمْ
 حَدِيثُ ابْنِ مَسْعُودٍ لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَابِ الْمِعْرَاجِ إِنْ شَاءَ اللَّهُ تَعَالَى -

2132. Sayyidah Ayshah رضي الله عنها narrated that on retiring every night to his bed, the Prophet Muhammad صلى الله عليه وسلم put his hands together and breathed into them. Then he recited (قُلْ أَعُوذُ بِرَبِّ النَّاسِ) and (قُلْ أَعُوذُ بِرَبِّ الْقَلْقِ), (قُلْ هُوَ اللَّهُ أَحَدٌ), (al-Ikhlās, al-Flaq and al-Naas). Then, he wiped his body as far as he could reach his hands. He began with his head, his face and the front of his body. He did it three times (meaning the whole exercise and after the front of his body, he wiped the rest of it).¹

COMMENTARY: He first breathed into his hands and then recited. It is either that he did it to counter the securers who recited before breathing. Or it means that he decided to breathe before reciting. Then he recited and breathed into his hands.

وسندك حديث ابن مسعود لما أسرى برسول الله صلى الله عليه وسلم في باب المعراج إن شاء الله تعالى

We shall mention the hadith of Ibn Mas'ud رضي الله عنه in the chapter on Miraj (# 5865) Insha Allah: (لما أسرى برسول الله صلى الله عليه وسلم)

SECTION II

الْفَضْلُ الثَّالِثُ

THREE THINGS UNDER THE THRONE ON THE DAY OF RESURRECTION

(٢١٣٣) عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثَةٌ تَحْتَ الْعَرْشِ يَوْمَ الْقِيَامَةِ
 الْقُرْآنُ يُجَاجِبُ الْعِبَادَ لَهُ ظُهُرٌ وَبَطْنٌ وَالْأَمَانَةُ وَالرَّحْمُ تُنَادِي أَلَا مَنْ وَصَلَنِي وَصَلَهُ اللَّهُ وَمَنْ قَطَعَنِي قَطَعَهُ
 اللَّهُ - (رواه في شرح السنة)

2133. Sayyiduna Abdur Rahman ibn Awf رضي الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "On the day of resurrection, three things will be under the Throne.

The Quran will content with men, in a clear, obvious sense and a obscure, complicated sense.

The trust, and,

Ties of relationship that will call, 'Allah will join those who joined me and sever those who severed me.'²

COMMENTARY: These three things will be near Allah. The reward of those who respected them not be wasted.

The Quran will get those people punished who had neglected it in the world.

The verses of the Quran are very clear about the commands and most people comprehend them. Some however, are allegorical which need a deep thinking to understand them and only a few can fathom them.

¹ Bukhari # 5017, Tirmidhi # 3402, Ibn Majah # 3876, Musnad Ahmad 6-116.

² Baghavi in Sharh ul Eeman # 3433.

Trust refers to rights of Allah and of fellowmen. They must be honoured.

RECITING THE QURAN WITH PAUSES

(٢١٣٤) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَقَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَالُ لِصَاحِبِ الْقُرْآنِ أَقْرَأُ وَأَزْتَقِ

وَرَدَّلَ كَمَا كُنْتَ تُرْتَلُ فِي الدُّنْيَا فَإِنَّ مَبْرُوكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُهَا (رواه احمد والترمذى وابوداؤد والنسائى)

2134. Sayyiduna Abdullah ibn amir (commander) رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The man of the Quran (who recited and learnt it) will be told, "Recite and ascend. Recite gently with pauses (in tartil) as you were used to recite it gently in the world. Indeed, your goal will be at the last verse that you recite."¹

COMMENTARY: The man of the Quran is he who recited the Quran regularly and abided by it. He is not one who recited the Quran but did not act according to its commands, for, he will deserve the curse that the Quran calls on such a one.

Rather, a person who abides by the Quran is as one who recites it always though he may not have recited it really.

Such a one will be asked to go on reciting and walk on in paradise. He will rise in ranks according to the verses he recites. The ranks or degrees in paradise are commensurate with the verses of the quran. Hence, if he recites the entire Quran, then he will get to the highest degrees of paradise and attain the one which he deserves and which is suitable for him.

Among the manners of the recitation of the Quran is that it should be recited with tartil (adequate pauses), meaning with pauses and proper articulation.

The number of verses of the Quran according to the kufis whose science is valid in our neighbourhood is six thousand two hundred thirty seven. There are other opinions too.

See the books on tajwid (rules of recital) and qirat for details.

HEART WITHOUT QURAN IS A DESOLATE PLACE

(٢١٣٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ

الْقُرْآنِ كَأَنَّ بَيْتَ الْفَرَبِ - رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ صَحِيحٌ

2135. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He whose heart has nothing of the Quran in it is like a deserted house (he himself or his heart)."²

COMMENTARY: This applies to one who does not know anything of the Quran, or does not believe in it.

BEING OCCUPIED WITH THE QURAN

(٢١٣٦) وَمَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى مَنْ شَغَلَهُ

الْقُرْآنُ عَنْ ذِكْرِي وَمَسْأَلَتِي أَحْطَيْتُهُ أَفْضَلَ مَا أُحْطَى السَّائِلِينَ وَقَفَّضُ كَلَامَ اللَّهِ تَعَالَى عَلَى سَائِرِ الْكَلَامِ كَقَفْضِ

¹ Tirmidhi # 2923, Abu Dawud # 1464, Musnad Ahmad 2-192.

² Tirmidhi 3 2913, Darimi # 3306, Musnad Ahmad 1-223.

اللَّهِ عَلَى خَلْقِهِ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَالْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.
2136. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that the Lord, Blessed and exalted, says, "He whom the Quran keeps occupied from my remembrance and from supplicating me, I grant him what is better than that which I grant the supplicants" And the excellence of Allah's words over all other words is like the excellence of Allah over His creation. ¹

COMMENTARY: This is a Hadith Qudsi (kind of tradition) from the words, "He whom the Quran keeps occupied..." The closing sentence, "The excellence of Allah's words..." Could be part of it or it could be a saying of the Prophet Muhammad صلى الله عليه وسلم.

TEN PIETIES AGAINST EACH LETTER

(٢١٣٧) وَعَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ أَلِفٌ حَرْفٌ وَلَا م حَرْفٌ وَمِيمٌ حَرْفٌ. رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ إِسْنَادًا.

2137. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who recites a letter from the Book of Allah is rewarded with a piety and each piety is rewarded ten times. I do not say that (الم) (alif laam meem) is one letter. Rather, alif is a letter, laam is a letter and meem is a letter."²

QURAN IS A SOURCE OF GUIDANCE

(٢١٣٨) وَعَنِ الْحَارِثِ الْأَعْوَرِ قَالَ مَرَرْتُ فِي الْمَسْجِدِ فَإِذَا النَّاسُ يُحْوِصُونَ فِي الْأَحَادِيثِ فَدَخَلْتُ عَلَى عَلِيٍّ فَأَخْبَرْتُهُ فَقَالَ أَوْ قَدْ فَعَلْتُمْهَا فَلَمْ نَعَمْ قَالَ أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَلَا إِنَّمَا سَتَكُورُ فِتْنَةٌ فَلَمْ تَكُنْ مَا الْمَخْرُجُ مِنْهَا يَا رَسُولَ اللَّهِ قَالَ كِتَابُ اللَّهِ فِيهِ نَبَأُ مَا قَبْلَكُمْ وَخَبْرُ مَا بَعْدَكُمْ وَحِكْمٌ مَا بَيْنَكُمْ هُوَ الْفَضْلُ لَيْسَ بِالْهَزْلِ مَنْ تَرَكَهُ مِنْ جَبَّارٍ فَصَمَهُ اللَّهُ وَمَنْ ابْتَغَى الْهُدَى فِي غَيْرِهِ أَصَلَّهُ اللَّهُ وَهُوَ حَبْلُ اللَّهِ الْمَتِينُ وَهُوَ زَكْرُ الْحَكِيمِ وَهُوَ الصِّرَاطُ الْمُسْتَقِيمُ هُوَ الَّذِي لَا تَزِينُهُ بِهِ الْأَهْوَاءُ وَلَا تَلْتَبِسُ بِهِ الْأَلْسِنَةُ وَلَا يَشْبَعُ مِنْهُ الْعُلَمَاءُ وَلَا يَخْلُقُ عَنْ كَفَرَةٍ الرَّدُّ وَلَا يَنْقُصُ عَجَائِبُهُ هُوَ الَّذِي لَمْ تَلْتَمِسْهُ الْجِنَّ إِذَا سَمِعْتَهُ حَتَّى قَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَأَمَّا بِهِ مَنْ قَالَ بِهِ صَدَقَ وَمَنْ عَمِلَ بِهِ أُجِرَ وَمَنْ حَكَرَ بِهِ عَدَلَ وَمَنْ دَعَا إِلَيْهِ هَدَى إِلَى صِرَاطِ الْمُسْتَقِيمِ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ إِسْنَادُهُ مَجْهُولٌ وَفِي الْحَارِثِ مَقَالٌ.

2138. Sayyiduna Harith al A'war رحمه الله narrated that he passed by the mosque and found people plunged into chatter. He went to Sayyiduna Ali رضى الله عنه and told him

¹ Tirmidhi # 2935, Darimi # 3356.

² Tirmidhi # 2919, Darimi # 3308.

of it and he asked, "Is it like that?" He said, "Yes!" Whereupon he said, "Indeed, I had heard Allah's Messenger صلى الله عليه وسلم say that a fitnah would overtake people and I asked him how we would find relief from it. He said, "The Book of Allah. It contains an account of those who preceded you, news of those who will follow you and commands on what you will encounter. It is unmistakable judgement, not a jest. If any despotic abandons it, Allah will deride him into pieces and if any one seeks guidance from something other than it, then Allah leaves him to stray. It is Allah's strong rope. It is the wise reminder. It is the straight path. It is whereby desires cannot divert and tongues cannot be confused. The scholars will never be satiated with it. It does not become stale by much repetition and its wonders are never exhausted. It is the Book of which the jinn were not shy to say on hearing it:

إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا

{Surely we have heard a wonderful Quran. It guides to rectitude, so we believe in it} (22: 1-2)

He who affirms it, speaks the truth. He who abides by it is rewarded. He who judges by it, is just. He who invites to it is guided on the straight path."¹

COMMENTARY: Teebi رحمه الله said that if anyone stops to obey even one verse or one word of the Quran out of arrogance or to recite it then he is a disbeliever. But if he omits to recite it out of lethargy or weakness and respects the Quran at heart then he is not committing a sin though deprives himself of reward.

If we say that desires cannot divert then how is it that the innovators stray though they too deduce from the Quran? The first things is that they lie when they say that they make their conclusions from the Quran. Secondly, their arguments and evidences, too, are wrong because they ignore the ahadith (traditions) and other sources which are necessary to understand the Quran.

Therefore, they are misled because they do not follow the guidance of the Quran. Rather, they make it subservient to their ideology. Junayd رضى الله عنه describes a person who is satisfied with his ignorance as laughable.

Allamah Teebi رحمه الله said about this portion of the hadith that the innovators are not capable of altering the meaning of the Quran.

The tongue cannot be confused means that no other language howsoever fluent can compare with the Qur'an's eloquence, Or, that the recitation of the Quran is not difficult for the believers even if their mother-tongue is not Arabic. The recitation appeals to hearts. It is as Allah says:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ

{And certainly we made the Quran easy for admonition....} (54:17 ctc)

The sciences of the Quran are so vast that with it. They cannot comprehend all of it; they and they keep studying it for more knowledge.

No matter how much one may recite the quran yet he will not weary of it. Every time he begins a fresh recital, he finds more savour in it.

¹ Tirmidhi # 2915, Darimi # 3331.

PARENTS OF SCHOLARS OF THE QURAN WILL BE CROWNED

(٢١٣٩) وَعَنْ مُعَاذِ الْجُهَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أَلِيسَ وَالِدَاهُ تَأْجَا يَوْمَ الْقِيَامَةِ صَوْنَهُ أَحْسَنُ مِنْ صَوْنِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ فَمَا ظَنُّكُمْ بِالَّذِي

عَمِلَ بِهِذَا- (رواه احمد وابوداؤد)

2139. Sayyiduna Mu'adh al-Juhanni رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The parents of one who recites the Quran and abides by what it says will be given to put on a crown on the day of resurrection. Its light will be more bright than the light of the sun in the homes of this world if it were among you. Hence, what do you say of one who abides by it?"¹

COMMENTARY: Teebi said that it is about one who has memorized the Quran.

The hadith (tradition) concludes with the question that if the parents of this person who recites and puts into practice the Quran are made to wear a crown, what may be expected of one who abides by it?

A MIRACLE OF THE QURAN

(٢١٤٠) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَوْ جُعِلَ الْقُرْآنُ فِي

إِهَابٍ ثُمَّ أُلْقِيَ فِي النَّارِ مَا احْتَرَقَ- (رواه الدارمي)

2140. Sayyiduna Uqbah ibn Aamir رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم Say, "If the Qur'an were cased in a skin and cast into the fire, it would not burn."²

COMMENTARY: Some people say that this miracle was in the times of the Prophet Muhammad صلى الله عليه وسلم. It is like the miracles of other Prophet عليه السلام, that ceased with them.

However, some people say that 'skin' refers to the human heart cased in his body and hide. The fire of hell will not burn one in whose heart the Quran is preserved.

WILL INTERCEDE FOR TEN RELATIVES

(٢١٤١) وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْآنَ فَاسْتَظَّهَرَهُ فَأَحَلَّ خَلَالَهُ

رَحْمَةَ حَرَامِهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَصَفَّعَهُ فِي عَشْرَةِ مَنَ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ وَجِبَتْ لَهُ النَّارُ- رَوَاهُ أَحْمَدُ

وَالْتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ وَحَفْصُ بْنُ سُلَيْمَانَ الرَّائِي لَيْسَ

هُوَ بِالْقَوِيِّ يُصَعَّفُ فِي الْحَدِيثِ-

2141. Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "As for him who recites the Quran and memories it, and respects its lawful as lawful and unlawful as unlawful, Allah will admit him to paradise and let him intercede for ten members of his family, each of whom would be otherwise eligible for hell."³

¹ Abu Dawud # 1453, Musnad Ahmad 3-440.

² Musnad Ahmad 4-455, Darimi # 3130.

³ Tirmidhi # 2914, Ibn Majah # 216, Musnad Ahmad 1-418.

SURAH AL-FATIHAH (CHAPTER) IS INOCMPARABLE

(٢١٤٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي بَنْ كَعْبٍ كَيْفَ تَقْرَأُ فِي الصَّلَاةِ فَقَرَأَ أَمْرَ الْقُرْآنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ مَا أُنزِلَتْ فِي السُّورَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْقُرْآنِ مِثْلَهَا وَإِنَّمَا سَبَّحَ مِنَ الْمَنَانِ وَالْقُرْآنِ الْعَظِيمِ الَّذِي أُعْطِيْتَهُ - رَوَاهُ التِّرْمِذِيُّ وَرَوَى الدَّارِمِيُّ مِنْ قَوْلِهِ مَا أُنزِلَتْ وَلَمْ يَذْكُرْ أَبِي بَنْ كَعْبٍ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ -

2142. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked (Sayyiduna) Ubayy ibn Ka'b رضى الله عنه, "How do you recite in the *salah* (prayer)?" He recited the umm ul quran. So, Allah's Messenger صلى الله عليه وسلم said, "By Him in whose hand is my soul, no surah like it is revealed in the Torah, the Injil or the Zabur and not even in the Quran. It is the sab'un minal mathani (the mighty Quran that is given to me)." Darimi has it from 'no surah like it is revealed...' but does not name Ubayy ibn Ka'b رضى الله عنه ¹

COMMENTARY: See the commentary against the hadith (tradition) # 2118 on 'the seven oft repeated and the mighty Quran.'

LEARNING & ACTING ON QURAN

(٢١٤٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَلَّمُوا الْقُرْآنَ فَأَقْرَأُوهُ فَإِنَّ مَثَلَ الْقُرْآنِ لَمَنْ تَعَلَّمَ فَقَرَأَ وَقَامَرَهُ كَمَثَلِ جِرَابٍ مَحْضُومٍ وَسَكَا تَقُومُ رِيحُهُ كُلَّ مَكَانٍ وَمَثَلُ مَنْ تَعَلَّمَهُ فَرَقَدَ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ أَوْقِيَ عَلَى وَسْطِ (رواه الترمذى والنسائى وابن ماجه)

2143. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Learn the Quran and read it. Know that he, who learn it and recites it (always) and occupies himself in it by keeping awake in the night, is like a bag full of musk whose fragrance spreads throughout the place. And, he, who learns it and goes to sleep with it in his heart, is like a bag that has musk tied up in it."²

COMMENTARY: Abu Muhammad رحمه الله said that it is a *fard Kifayah* (adequate obligation) to learn the Quran and to teach it to other people. Further, it is *fard (compulsory)* ayn on every Muslim to learn the surahs or verses to be able to recite in the *salah* (prayer).

Imam (leader) Nawawi رحمه الله said that to occupy oneself in memorizing more than surah al-Fatihah (chapter) (at least enough for the *fard (compulsory)* recitation) whether verses or surah is better than occupying in offering the optional *salah* (prayer) because it is a *fard kifayah* (adequate obligation) and more important than optional *salah* (prayer). Some later day scholars rule that it is better to engage in memorizing the Quran than to occupy in acquiring the sciences that are *fard kifayah* (adequate obligation). However, it is not better to engage in memorizing the quran than to acquire those branches of knowledge as are *fard (compulsory)* ayn to acquire.

¹ Tirmidhi # 2884, Nasai'i # 914, Musnad Ahmad 4.211 (Also Bukhari # 5006, Abu Dawud # 1458), Darimi.

² Tirmidhi # 2885, Ibn Majah # 217.

The heart of one who learns and reads the Quran which is like musk when he recites the Quran, its blessing spreads in his house up to the listeners. But, one who learns it but neither recites it nor acts on it, does not get the blessing of the quran and does not diffuse it to other people. He is like a sealed bag of musk that spreads no fragrance at all.

BLESSING OF AAYATUL KURSI & SURAH AL-MUMIN

(٢١٤٤) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَتَّى الْمُؤْمِنِ إِلَى إِلَهِهِ الْمَصِينُ وَأَيَّةَ الْكُرْسِيِّ حِينَ يُصْبِحُ حُفِظَ بِهِمَا حَتَّى يُمِىَ وَمَنْ قَرَأَ بِهِمَا حِينَ يُمِىَ حُفِظَ بِهِمَا حَتَّى يُصْبِحَ - رَوَاهُ التِّرْمِذِيُّ وَالدَّارِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ -

2144. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone recites in the morning (حَمَّ الْمُؤْمِنِ) (40:1-3) and ayat ul Kursi (2:255), then he is protected till evening because of that. And if he recites them in the evening then he is protected thereby till it is morning."¹

COMMENTARY: The first three verses of surah al-Mumin of Ghafir are;

حَمَّ تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمَصِينُ

{Ha Meem. The revelation of the Book is from Allah, the Mighty, the knower, forgiver of sin and Acceptor of repentance, Severe in retribution Lord of bounty. There is no God but he, to Him is the eventual return} (40:1-3)

INSCRIBED ON THE PRESERVED TABLET

(٢١٤٥) وَعَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِاللَّحَى عَامٍ أَنْزَلَ مِنْهُ آيَتَيْنِ حَتَّى يَهْمَا سُورَةَ الْبَقَرَةِ وَلَا تُقْرَأُ فِي دَارٍ ثَلَاثَ لَيَالٍ فَيَقْرُبُهَا الشَّيْطَانُ - رَوَاهُ التِّرْمِذِيُّ وَالدَّارِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ -

2145. Sayyiduna Nu'man ibn Bashir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Allah wrote a Book two thousand years before He created the heavens and the earth. Of that, He sent down two verses with which surah al-Baqarah is concluded. If they are recited three nights in a house, then the devil does not approach it. ²

FIRST THREE VERSES OF AL-KAHF

(٢١٤٦) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ عَصَمَ مِنْ فِتْنَةِ الدَّجَالِ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ -

¹ Tirmidhi # 2888, Darimi # 3386.

² Tirmidhi # 2891, Darimi # 3388, Musnad Ahmad 4-274.

2146. Sayyiduna Abu ad-Darda رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If any one recites the first three verses of surah al-Kahf, then he is protected from the fitnah (trial) of the dajjal (the great deceiver)." ¹

COMMENTARY: See the commentary against hadith (tradition) # 2126. Besides that, initially ten verses of surah al-Kahf were mentioned. Then, they may have been brought to three to allow for ease.

SURAH YASIN IS THE HEART OF THE QURAN

(٢١٤٧) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ يَسُ وَمَنْ قَرَأَ يَسَ كَتَبَ اللَّهُ لَهُ بِقِرَاءَتِهَا الْقُرْآنَ عَشْرَ مَرَّاتٍ - رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ -

2147. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, there is a heart for everything, and the heart of the Quran is (surah) Yasin. For him who recites Yasin, Allah records (as if) he recited the Quran ten times." ²

COMMENTARY: The surah Yasin contains the gist of the knowledge of the Quran. It mentions the last day and the objectives of the Quran.

SURAH TAHA & YASIN

(٢١٤٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى قَرَأَ ظُهُ وَبِئْسَ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِأَلْفِ عَامٍ فَلَمَّا سَمِعَتِ الْمَلَائِكَةُ الْقُرْآنَ قَالَتْ طُوبَى لَأُمَّةٍ يَنْزِلُ هَذَا عَلَيْهِمْ وَطُوبَى لَأَجْوَافٍ تَحْمِلُ هَذَا وَطُوبَى لَأَلْسِنَةٍ تَتَكَلَّمُ بِهَذَا (رواه الدارمي)

2148. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Indeed, Allah recited (the surah) TaHa and Yasin one thousand years before He created the heavens and the earth. When the angels heard the Quran (meaning, these two surahs), they said, "Happy, indeed, are the ummah (people/followers) to whom this will be revealed. Happy indeed, are the heart that will hold them! And, happy are the tongues that will recite them!" ³

COMMENTARY: The words that Allah recited the Quran mean that He disclosed it, or that He made some angels recite to the others, or that He informed them of these surah. The word 'Quran' is used for qirat (recital) and also any part of it.

BLESSING OF HA MEEM DUKHAN

(٢١٤٩) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَمْرَ الدُّخَانِ فِي لَيْلَةٍ أَصْبَحَ يَسْتَعْفِرُ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ وَعَمْرُ بْنُ أَبِي حَنْظَلَةَ الرَّائِي يُضَعِّفُ وَقَالَ مُحَمَّدٌ يَعْنِي الْبُخَارِيُّ هُوَ مِنْكُمْ الْحَدِيثُ -

2149. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم

¹ Tirmidhi # 2895, Muslim # 809, Musnad Ahmad # 21771.

² Tirmidhi # 2896, Darimi # 3416, Musnad Ahmad 5-26.

³ Darimi # 3414.

said, "If anyone recites (the surah) Haa Meem ad-Dukhan in the night, then he will wake up in the morning with seventy thousand angels seeking forgiveness for Him."¹

(٢١٥٠) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَتْمَ الدُّخَانِ فِي لَيْلَةِ الْجُمُعَةِ عُفِّرَ لَهُ. رَوَاهُ

التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ وَهَشَامُ أَبُو الْمُقَدَّامِ الرَّائِي يُضَعِّفُ.

2150. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He, who recites Haa Meem ad-Dukhan on the night of Friday (meaning, the night preceding Friday), will be forgiven (his sins)."²

MERIT OF THE MUSABBIHAT

(٢١٥١-٢١٥٢) وَعَنِ الْعُرْبَابِ بْنِ سَارِيَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ الْمُسَبِّحَاتِ قَبْلَ

أَنْ يَزُفَّ يَقُولُ إِنَّ فِيهِنَّ آيَةً خَيْرٌ مِنْ أَلْفِ آيَةٍ. رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَرَوَاهُ الدَّارِمِيُّ عَنْ خَالِدِ ابْنِ

مَعْدَانَ مُرْسَلًا وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ.

2151. Sayyiduna al-Irbad ibn sariyah رضى الله عنه narrated that the Prophet used to recite al-Musabbihat before going to sleep. He would say, "Indeed there is in them a verse that is better than one thousand verses."³

2152. Sayyiduna Khalid ibn Ma'dan also narrated it in a Mursal form.⁴

COMMENTARY: The musabbihat are the surahs that begin with the word (سُبْحَانَ) or (سُبْح) or (سُبْحَانِ) or (سُبْحَانِ) and they are seven surahs;

1. Surah al-Isra # 17 (سُبْحَانَ الَّذِي أَسْمَى بِغَيْبِهِ الْآيَةَ)
2. Surah al-Hadid # 57.
3. Surah al-Hashr # 59
4. Surah as-Saff # 61.
5. Surah al-Jumma (people/followers) # 62
6. Surah al-Taghabun # 63
7. Surah al-A'la # 87.

About the verse that is better than me thousand verses some scholars say that it is the verse:

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ

{Had we sent this Qur'an on a mountain} (59:21)

Others say that it is:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

{He is the first and the Last, and the Manifest and the Hidden, and He is the knower of everything.} (al-Hadid, 57:3)

However, Teebi رحمه الله said that it is very difficult to determine the verse, He says, that like

¹ Tirmidhi # 2897.

² Tirmidhi # 2898, Darimi # 3420.

³ Abu Dawud # 5057, Tirmidhi # 2921, Musnad Ahmad.

⁴ Darimi # 3424.

laylat ul qadr (most important night of the year) and the hour of Friday, this verse too is undisclosed. The ulama (Scholars) agree that the Teebi's رحمه الله idea is more correct.

EXCELLENCE OF OURAH AL MULK

(٢١٥٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ سُورَةَ فِي الْقُرْآنِ ثَلَاثُونَ آيَةً

شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ وَهِيَ تَبَارَكَ الَّذِي يَبْدُو الْمُلْكَ (رواه احمد والترمذى وابوداؤد والنسائى وابن ماجه)

2153. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, a surah of the Quran containing thirty verses interceded for a man till he was forgiving (his sins). It is (تبارك الذي يبدو الملك) (Surah al-Mulk # 67)"¹

COMMENTARY: This hadith (tradition) could refer to a man in the past who valued surah al-Mulk. When he died, this surah interceded for him with Allah so that he was preserved from punishment.

However, it could also mean to refer to the future. Whoever recites it, this surah will intercede for him on the day of resurrection. Allah will accept it intercession.

(٢١٥٤) وَعَنْ ابْنِ عَبَّاسٍ قَالَ صَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَاءَهُ عَلَى قَبْرٍ وَهُوَ لَا يَحْسِبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ نَسَاءٌ يُقْرَأُ سُورَةُ تَبَارَكَ الَّذِي يَبْدُو الْمُلْكَ حَتَّى خَتَمَهَا فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هِيَ الْمَانِعَةُ هِيَ الْمُنْجِيَةُ تُنْجِيهِ مِنْ عَذَابِ اللَّهِ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ -

2154. Sayyiduna Ibn Abbas رضي الله عنه narrated that a companion of the Prophet Muhammad صلى الله عليه وسلم pitched a tent over a grave but did not know that there was a grave (underground). The grave dweller was a man who recited surah al-Mulk (# 67) to the end of it. He came to the Prophet Muhammad صلى الله عليه وسلم and informed him of it. He said, "It is the repeller. It is the rescuer. It rescues him from Allah's punishment."²

COMMENTARY: The Prophet Muhammad's صلى الله عليه وسلم companion may have heard the grave dweller in his dream, or, what is more correct, he may have heard him in his waking state.

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم PRACTICE BEFORE GOING TO SLEEP

(٢١٥٥) وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ لَا يَتَأَمَّرُ حَتَّى يَقْرَأَ آيَةَ الْقُرْآنِ وَتَبَارَكَ الَّذِي

يَبْدُو الْمُلْكَ - رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ صَحِيحٌ وَكَذَا فِي سُرْحِ الشُّنَّةِ وَفِي

المصابيح غريبٌ -

2155. Sayyiduna Jabir رضي الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم never went to sleep without having recited (آية القرآن) (# 32) and (تبارك الذي يبدو الملك) (# 67)³

¹ Abu Dawud # 1400, Tirmidhi # 2907, Ibn Majah 3786, Musnad Ahmad 2.299.

² Tirmidhi # 2899.

³ Tirmidhi # 2892, Darimi # 3411, Musnad Ahmad 3-340.

MERIT OF THE SURAHS AZ-ZILZAL, AL-IKHLAS & AL-KAFIRUN

(٢١٥٦) وَعَنْ ابْنِ عَبَّاسٍ وَأَنَسِ بْنِ مَالِكٍ قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا زُرْتُمْ تَعْدِلُ نِصْفَ

الْقُرْآنِ وَقَوْلُهُ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ وَقَوْلُ يَا أَيُّهَا الْكُفْرُونَ تَعْدِلُ رُبْعَ الْقُرْآنِ - (رواه الترمذی)

2156. Sayyiduna Ibn Abbas رضى الله عنه and Anas ibn Maalik رضى الله عنه both narrated that Allah's Messenger صلى الله عليه وسلم (# 99) is like half the Quran, (قل هو الله أحد) is like a third of the Quran and (قل يا أيها الكفرون) is like one fourth of the Quran."¹

COMMENTARY: The Quran speaks of this world and the next. The surah az-Zilzal describes the end emphatically, so it is called half of the Quran.

We have spoken of al-Ikhlās earlier (hadith # 2127). The Surah al Kafirun is described as one-fourth of the Quran because it mentions tawhid (monotheism) very succinctly, it being one of four topics of the Quran.

TEST THREE VERSES OF AL-HASHR

(٢١٥٧) وَعَنْ مَعْقِلِ بْنِ يَسَارٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ أَعُوذُ

بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَقَرَأَ ثَلَاثَ آيَاتٍ مِنْ آخِرِ سُورَةِ الْحُشْرِ وَكَلَّمَ اللَّهُ بِهِ سَبْعِينَ

أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ حَتَّى يُمَيِّئَ وَإِنْ مَاتَ فِي ذَلِكَ الْيَوْمِ مَاتَ شَهِيدًا وَمَنْ قَالَهَا حِينَ يُمَيِّئُ كَانَ

بِتِلْكَ الْمَنْزِلَةِ - رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ

2157. Sayyiduna Ma'qil ibn Yasar رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "If anyone recites (اعوذ بالله السميع العليم من الشيطان الرجيم) three times in the morning and then recites the three last verses of surah al Hashr, then Allah deposes over him seventy thousand angels who invoke blessings on him till evening, end if he dies that days he will die a martyr And, he who observes this in the evening, he too will be of that rank."²

AL-IKHLAS TWO HUNDRED TIMES

(٢١٥٨) وَعَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ كُلَّ يَوْمٍ مِائَتَ مَرَّةٍ قُلْ هُوَ اللَّهُ أَحَدٌ مَحَى عَنْهُ

دُؤُوبٌ خَمْسِينَ سَنَةً إِلَّا أَنْ يَكُونَ عَلَيْهِ دَيْنٌ - رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَفِي رِوَايَتِهِ خَمْسِينَ مَرَّةً وَلَمْ

يَذْكَرْ إِلَّا أَنْ يَكُونَ عَلَيْهِ دَيْنٌ -

2158. Sayyiduna Anas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "As for one who recites every day (قل هو الله أحد) two hundred times, sins of fifty years will be erased from him unless he is in debt." (see commentary for in debt)

According to another version, it is fifty times (instead of two hundred times) and it does not mention, 'unless he is in debt.'³

COMMENTARY: 'Unless he is in debt' - the word for debt is (دين dayn). The Urdu

¹ Tirmidhi # 2894.

² Tirmidhi # 2922, Darimi # 3425.

³ Tirmidhi # 2898, Darimi # 3438.

translation says 'rights of fellow men over him. This could mean that dayn will not be forgiven, or that because of it, this concession will not be available to him at all and none of his sins will be erased for him. Dayn (دين) means right of fellow men.

AL-IKHLAS BEFORE GOING TO SLEEP

(٢١٥٩) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَرَادَ أَنْ يَتَنَامَ عَلَى فِرَاشِهِ فَنَامَ عَلَى يَمِينِهِ ثُمَّ قَرَأَ مِائَةَ مَرَّةٍ قُلْ هُوَ اللَّهُ أَحَدٌ إِذَا كَانَتْ يَوْمَ الْقِيَامَةِ يَقُولُ لَهُ الرَّبُّ يَا عَبْدِي ادْخُلْ عَلَى يَمِينِكَ الْجَنَّةَ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ -

2159. Sayyiduna Anas رضي الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "If anyone decides to sleep on his bed and lies on his right side and recites (قُلْ هُوَ اللَّهُ أَحَدٌ) (al-Ikhlās) one hundred times, the Lord will say to him on the day of resurrection 'O My slave, enter paradise to your right side.'"¹

COMMENTARY: It is a *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) to lie on the right side. This hadith (tradition) hints that the gardens on the right side of paradise are better than those on its left side.

MORE ABOUT AL-IKHLAS

(٢١٦٠) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ وَجِبَتْ فُكْتُ وَمَا وَجِبَتْ؟ قَالَ الْجَنَّةُ (رواه مالك والترمذى والنسائى)

2160. Sayyiduna Abu Hurayrah رضي الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم heard a man recite (قُلْ هُوَ اللَّهُ أَحَدٌ). He said, "It is become *wajib* (obligatory)!" He asked him, "what is *wajib* (obligatory)?" He said, "Paradise."²

MERIT OF AL-KAFIRUN

(٢١٦١) وَعَنْ فَرَوَةَ بْنِ تَوْفَلٍ عَنْ أَبِيهِ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِي شَيْئًا أَقُولُهُ إِذَا أَوَيْتُ إِلَى فِرَاشِي فَقَالَ اقْرَأْ قُلْ يَا أَيُّهَا الْكٰفِرُونَ فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ - (رواه الترمذى وابوداؤد والدارمى)

2161. Sayyiduna Farwah ibn Nawfal رحمه الله narrated on the authority of his father that he had asked Allah's Messenger صلى الله عليه وسلم to teach him something that he may say when he retired to bed. So, he instructed him to say (قُلْ يَا أَيُّهَا الْكٰفِرُونَ) because it is an acquittal from polytheism.³

MERIT OF MU'AWWADHATAYN

(٢١٦٢) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ بَيْنَمَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْجُحْفَةِ وَالْأَبْوَاءِ إِذْ غَشِيَتْنَا رِيحٌ وَظُلْمَةٌ شَدِيدَةٌ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ بِأَعْوُدِ بَرِّتِ الْفَلَاقِ وَأَعْوُدِ بَرِّتِ

¹ Tirmidhi # 2898.

² Tirmidhi # 2897, Nasai'i # 994, Muwatta Maalik # 8 (Quran), Musnad Ahmad 2-302.

³ Abu Dawud # 5055, Tirmidhi # 3403, Musnad Ahmad 5-456, Darimi # 3427.

النَّاسِ وَيَقُولُ يَا عَقْبَةُ تَعَوَّذْ بِهِمَا فَمَا تَعَوَّذَ مَتَعَوَّذُ بِمِثْلِهِمَا (رواه ابوداؤد)

2162. Sayyiduna Uqbah ibn Aamir narrated that while he was with Allah's Messenger صلى الله عليه وسلم on the path between al-Juhfah and al-Abwa, a wind and deep darkness covered them. So, Allah's Messenger صلى الله عليه وسلم began to seek refuge in Allah with (أَعُوذُ بِالفَلَقِ) and (أَعُوذُ بِالنَّاسِ) (surah al-Falaq and an-Naas). And, he said, "O Uqbah, seek refuge with them (in Allah). There is no set of words to seek refuge like them."¹

(٢١٦٣) وَعَنْ عَبْدِ اللَّهِ بْنِ حُبَيْبٍ قَالَ خَرَجْنَا فِي لَيْلَةٍ مَطْرٍ وَظُلْمَةٍ شَدِيدَةٍ تَطْلُبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَذْرَكُنَا فَقَالَ قُلْ فُلْتُ مَا أَقُولُ؟ قَالَ قُلْ هُوَ اللَّهُ أَحَدٌ وَالْمَعْوَذَاتَيْنِ جِبْنَ تُصْبِحُ وَجِبْنَ تُمَسِي ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ (رواه الترمذى وابوداؤد والنسائى)

2163. Sayyiduna Abdullah ibn Khubayb رضى الله عنه said that on a rainy and intensely dark night they went out not seek Allah's Messenger صلى الله عليه وسلم They found him he said, "Recite!" He submitted, "what may I recite?" He instructed him to recite al-Ikhlās and al-Mu'awwidatayn three times each morning and evening saying, "They will suffice you for every purpose."²

(٢١٦٤) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَفَرَأُ سُورَةَ هُودٍ أَوْ سُورَةَ يُوسُفَ قَالَ لَنْ تَفْرَأَ شَيْئًا أَبْلَغَ عِنْدَ اللَّهِ مِنْ قُلِّ أَعُوذُ بِرَبِّ الفَلَقِ - (رواه احمد والنسائى والدارى)

2164. Sayyiduna Uqbah ibn Aamir رضى الله عنه narrated that he asked Allah's Messenger صلى الله عليه وسلم whether he should recite surah Hud or surah Yusuf. He said, "You cannot recite anything better with Allah than (قُلِّ أَعُوذُ بِرَبِّ الفَلَقِ) (Surah al-Falaq)."³

COMMENTARY: No other surah is as effective in seeking refuge from trials and tribulations as surah al-Falaq is.

Allamah Teebi رحمه الله said that this hadith (tradition) refers to both surahs, al-Falaq and an-Naas. Ibn Maalik رحمه الله also said that both the surahs are recommended by this hadith (tradition). Though only one is mentioned, both are meant.

SECTION III

الفصل الثالث

OBEY THE QURAN

(٢١٦٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْرَبُوا الْقُرْآنَ وَاتَّبِعُوا غَرَائِبَهُ وَغَرَائِبُهُ فَرَأَيْصُهُ وَحُدُودُهُ -

2165. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Explain the meaning of the Quran. Follow its gharib. Its gharib are its prescribed duties and its limits."⁴

¹ Abu Dawud # 1463.

² Abu Dawud # 5082, Tirmidhi # 3575, Nasai'i # 5428.

³ Nasai'i # 953, Darimi # 3439, Musnad Ahmad 4-149.

⁴ Bayhaqi in Shu'ab ul eeman # 2293.

COMMENTARY: The gharib of the Quran are the prescribed duties and the limits. They are what is disallowed. In short, those things that the Quran has commanded, should be done and those that it has prohibited, should be shunned.

RECITING THE QURAN

(٢١٦٦) وَعَنْ عَائِشَةَ أُمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَرَأْتُ الْقُرْآنَ فِي الصَّلَاةِ أَفْضَلَ مِنْ قَرَاءَةِ الْقُرْآنِ فِي غَيْرِ الصَّلَاةِ وَقَرَأْتُ الْقُرْآنَ فِي غَيْرِ الصَّلَاةِ أَفْضَلَ مِنَ التَّسْبِيحِ وَالتَّكْبِيرِ وَالتَّسْبِيحُ أَفْضَلُ مِنَ الصَّدَقَةِ وَالصَّدَقَةُ أَفْضَلُ مِنَ الصَّوْمِ وَالصَّوْمُ جُنَّةٌ مِنَ النَّارِ۔

2166. Sayyidah Ayshah رضى الله عنها narrated that the Prophet Muhammad صلى الله عليه وسلم said, "Recitation of the Quran in the *salah* (prayer) is better than recitation of the Quran outside the *salah* (prayer). And, recitation on the Quran outside the *salah* (prayer) is better than tasbih and takbir. And the tasbih is better than sadaqah (charity). And, sadaqah (charity) is better than fasting, and fasting is a shield from the fire."¹

COMMENTARY: Reciting in *salah* (prayer) is better then at other times. In this way reciting in *salah* (prayer) that is offered in a standing posture is better than in *salah* (prayer) in sitting position. Recitation at other times is better then glorifying and extolling Allah and other kinds of devotional exercises.

These other things like glorifying Allah are better than sadaqah (charity) or spending in Allah's path. Of course, it is generally presumed that worship profitable to others is better (like sadaqah (charity)) than worship whose benefit is localized (like tasbih), but dhikr (hallowing of Allah) is out of scope of it because dhikr (hallowing of Allah) is the best form of worship and the greatest. According to sahih ahadith (authentic traditions), dhikr (hallowing and glorifying Allah) is better than spending gold and silver in Allah's path.² Sadaqah (charity) is better than fasting because the latter is limited to oneself in the benefit accrued from it, but the former diffuses its benefit to other people. However, we must remember the hadith (tradition) that Allah assures the son of Aadam a reward of ten times for every deed he performs but he says, "Fasting is for Me and I alone shall reward it." The ulama (Scholars) say that he who fasts adopts Allah's attribute of not eating.

RECITATION FROM THE BOOK BETTER THAN FROM MEMORY

(٢١٦٧) وَعَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ آوَسِ الثَّقَفِيِّ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأْتُ الْقُرْآنَ فِي غَيْرِ الْمُسْخَفِ أَلْفَ دَرَجَةٍ وَقَرَأْتُهُ فِي الْمُسْخَفِ تُصَعَّفُ عَلَيَّ ذَلِكَ إِلَى أَلْفِ دَرَجَةٍ۔

2167 Sayyiduna Uthman ibn Abdullah ibn Aws Thaqafi رحمه الله reported on the authority of his grandfather that Allah's Messenger صلى الله عليه وسلم said, "A man's recitation of the Quran without (looking into) a copy of the Quran (but from memory) fetches a reward from one thousand degrees, but his recitation from a copy of the

¹ Bayhaqi in shu'ab ul eeman # 2243.

² It is better than other worship profitable to other people but not than teaching religion. See the ahadith (traditions) in the Book of knowledge. In fact, teaching and knowledge of religion is itself a form of dhikr (hallowing of Allah). (Further from the urdu book 02 p 409)

Quran (looking into it) fetches a double reward up to two thousand degrees."¹

COMMENTARY: One who recites the Quran by looking at its copy is enabled to study and ponder. He feels humble and submissive. He also sees the Quran and is rewarded for the sight and he also touches it. Many sahabah (Prophet's companions) رضى الله عنهم and tabi'un رحمه الله recited the Quran by looking at the book. In this way, they could honour and esteem the Quran.

Sayyiduna Uthman always recited the Quran by looking at its copy. The result was that the two copies that he had were worn out from constant handling.

REMEMBERING DEATH & RECITATION KEEP HEART ALIVE

(٢١٦٨) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذِهِ الْقُلُوبَ تَصَدُّ أَسْفَلَ كَمَا يَصَدُّ الْحَدِيدُ إِذَا أَصَابَهُ الْمَاءُ قِيلَ يَا رَسُولَ اللَّهِ وَمَا جَلَاؤُهَا قَالَ كَثْرَةُ ذِكْرِ الْمَوْتِ وَتِلَاوَةِ الْقُرْآنِ رَوَى الْبَيْهَقِيُّ الْأَحَادِيثَ الْأَرْبَعَةَ فِي شُعْبِ الْإِيمَانِ -

2168. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "These hearts, surely, become rusty like iron becomes rusty when water seeps into it." Someone asked, "O messenger of Allah, what is the cure for it?" He said, "Much remembrance of death and recitation of the Quran."²

COMMENTARY: Sin and neglect of piety cause hearts to rust. That can be removed by remembering death constantly and reciting the Quran very often.

THE MOST GLORIOUS SURAH

(٢١٦٩) وَعَنْ أَبِي عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذِهِ الْقُلُوبَ تَصَدُّ أَسْفَلَ كَمَا يَصَدُّ الْحَدِيدُ إِذَا أَصَابَهُ الْمَاءُ قِيلَ يَا رَسُولَ اللَّهِ وَمَا جَلَاؤُهَا قَالَ كَثْرَةُ ذِكْرِ الْمَوْتِ وَتِلَاوَةِ الْقُرْآنِ رَوَى الْبَيْهَقِيُّ الْأَحَادِيثَ الْأَرْبَعَةَ فِي شُعْبِ الْإِيمَانِ -

2169. Sayyiduna Ayfa ibn Abdul Kila'I رضى الله عنه narrated that a man asked 'O Messenger of Allah, which surah of the Quran is the greatest?' He said, (قل هو الله أخذ قال فأى آية في القرآن أعظم قال آية الكرسي لا إله إلا هو الحى القيوم قال فأى آية يا نبي الله محبوب أب نبيك وأمتك قال خاتمة سورة البقرة فإنها من خزائن رحمة الله تعالى من تحت عرشه أعطاها هذه الأمة لم تترك خيراً من خير الدنيا والآخرة إلا اشتملت عليه) (رواه الدارمي)

2169. Sayyiduna Ayfa ibn Abdul Kila'I رضى الله عنه narrated that a man asked 'O Messenger of Allah, which surah of the Quran is the greatest?' He said, (قل هو الله أخذ) (al-Ikhlās). Then, he asked, "which verse in the quran is the greatest?" He said, "Aayat ul Kursi: (الله لا إله إلا هو الحى القيوم). The man asked. "Which verse, O Prophet Muhammad صلى الله عليه وسلم of Allah, you would like should profit you and your ummah (people/followers)?" He said, "The concluding portion of surah al-Baqarah. It is one of the treasures of the mercy of Allah, the Exalted, from under His Throne. He gave it to this ummah (people/followers) and it had not left out any good of the good things of t his world and the next. It contains all of them."³

COMMENTARY: Previously, surah al-Fatihah (chapter) was called the greatest surah (hadith # 2118, 2142). It is the greatest in the sense that it comprises praise of Allah and supplication

¹ Bayhaqi in Shu'ab ul eeman # 2218.

² Bayhaqi in shaul eeman # 2024.

³ Darimi # 9380.

and is worship. It is also a synopsis of the Quran. As for surah al-Ikhlās, it is the greatest in the sense that it describes Allah's unity in a great manner and very eloquently.

The last portion of surah al-Baqarah means its last two (verses from (امن الرسول) to the end of it. They will bestow benefit to the ummah (people/followers). The Prophet Muhammad صلى الله عليه وسلم would receive their blessing and his ummah (people/followers) would receive it too.

SURAH AL-FATIHAH IS A CURE

(٢١٧٠) وَعَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ مُرْسَلًا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي فَاتِحَةِ الْكِتَابِ شِفَاءٌ مِنْ كُلِّ دَاءٍ - رَوَاهُ الدَّارِمِيُّ وَالْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ -

2170. Sayyiduna Abdul Malik ibn Umayr رحمه الله narrated in a mursal form that Allah's Messenger صلى الله عليه وسلم said, "There is in Fatihat ul Kitab (meaning surah al-Fatihah (chapter)) cure for every disease."¹

COMMENTARY: If anyone recites suras al-Fatihah (chapter) with a firm conviction and belief, then with its blessing he will receive relief and deliverance from every kind of illness, affliction, and hardship.

The ulama (Scholars) say that whatever the kind of ailment, physical or spiritual, cure and relief can be had and the sick. Can get comfort if surah al-Fatihah (chapter) is written down and licked, drink or suspended.

EXCELLENCE OF LAST VERSES OF AAL IMRAN

(٢١٧١) وَعَنْ عُثْمَانَ بْنِ عَمْرٍاءَ قَالَ مَنْ قَرَأَ آخِرَ آلِ عِمْرَانَ فِي لَيْلَةٍ كُتِبَ لَهُ قِيَامُ لَيْلَةٍ -

2171. Sayyiduna Uthman ibn Affan رضي الله عنه said that if anyone recite the last portion of Aal-Imran in the night, then a reward is recorded for him for having stood in the night in worship.²

COMMENTARY: The last portion begins with the verses: (ان في خلق السموات والارض) up to the end of the surah. One may recite these verses in the beginning of the night or towards the end of it. The Prophet Muhammad صلى الله عليه وسلم recited them when he got up for the tahajjud (midnight prayer), before he performed ablution, etc.

AAL IMRAN ON FRIDAY

(٢١٧٢) وَعَنْ مَكْحُولٍ قَالَ مَنْ قَرَأَ سُورَةَ آلِ عِمْرَانَ يَوْمَ الْجُمُعَةِ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ إِلَى اللَّيْلِ - رَوَاهُمَا الدَّارِمِيُّ -

2172. Sayyiduna Mukhul رحمه الله said, "If anyone recites surah Aal Imran on Friday the angels pray for him and seek forgiveness for him till it is night."³

TEACH WOMEN THE LAST VERSES OF AL-BAQARAH

(٢١٧٣) وَعَنْ جُبَيْرِ بْنِ نُفَيْرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ رَبَّ اللَّهِ خَتَمَ سُورَةَ الْبَقَرَةِ بِآيَتَيْنِ أُعْطِيَتْهُمَا مِنْ كَثْرَةِ الَّذِي تَحْتَ الْعَرْشِ فَتَعَلَّمُوهُنَّ وَعَلِّمُوهُنَّ نِسَاءَ كُرَى فَأَمَّا صَلَاةٌ وَقُرْآنٌ وَدُعَاءٌ - رَوَاهُ

¹ Darimi # 3370, Bayhaqi # 3370 in Shu'ab ul eeman.

² Darimi # 3396.

³ Darimi # 3397.

الدَّارِمِيُّ مُرْسَلًا

2173. Sayyiduna Jubayr ibn Nufayr narrated that Allah's Messenger صلى الله عليه وسلم said, Indeed, Allah concluded surah al-Baqarah with two verses that have been given to me from the treasure that is under Throne So, learn them and teach them to your women, for they are a blessing, a means of nearness and a prayer (for the good of the world and the hereafter)."¹

SURAH HUD ON FRIDAY

(٢١٧٤) وَعَنْ كَعْبِ بْنِ أَرَيْطٍ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اقْرَأُوا سُورَةَ هُودٍ يَوْمَ الْجُمُعَةِ رَوَاهُ

الدَّارِمِيُّ مُرْسَلًا-

2174. Sayyiduna Ka'b رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Recite surah Hud on Friday."²

SURAH AL-KAHF ON FRIDAY

(٢١٧٥) وَعَنْ أَبِي سَعِيدٍ أَبِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَصَاءَ لَهُ

النُّورُ مَا بَيْنَ الْجُمُعَتَيْنِ رَوَاهُ الْأَيْبِيُّ فِي الدَّعَوَاتِ الْكَبِيرِ-

2175. Sayyiduna Abu Sa'eed رضي الله عنه reported that the Prophet Muhammad صلى الله عليه وسلم said, "If anyone recites surah al-Kahf on Friday, then light will continue to shine for him brightly till the next Friday."³

MERIT OF SURAH ALIF LAAM TANZIL (# 32)

(٢١٧٦) وَعَنْ خَالِدِ بْنِ مَعْدَانَ قَالَ اقْرَأُ الْمُنَجِّيةَ وَهِيَ الَّتِي تُنَزَّلُ فَإِنَّهُ بَلَغَنِي أَنَّ رَجُلًا كَانَ يَقْرَأُهَا مَا

يَقْرَأُ شَيْئًا غَيْرَهَا وَكَانَ كَيْفَ الْخَطَايَا فَتَشَرَّتْ جَنَاحَهَا عَلَيْهِ قَالَتْ رَبِّ اغْفِرْ لَهُ فَإِنَّهُ كَانَ يَكْثُرُ قِرَاءَتِي

فَشَفَعَهَا الرَّبُّ تَعَالَى فِيهِ وَقَالَ اكْتُبُوا لَهُ بِكُلِّ خَطِيئَةٍ حَسَنَةٌ وَارْفَعُوا لَهُ دَرَجَةً وَقَالَ أَيضًا إِنَّهَا مُجَادِلُ عَنْ

صَاحِبِهَا فِي الْقَبْرِ تَقُولُ اللَّهُمَّ إِنَّ كُنْتُ مِنْ كِتَابِكَ فَشَفِّعْنِي فِيهِ وَإِنْ لَمْ أَكُنْ مِنْ كِتَابِكَ فَامْحُجْنِي عَنْهُ

وَإِنَّهَا تَكُونُ كَالظِّلِّ تَجْعَلُ جَنَاحَهَا عَلَيْهِ فَتَشْفَعُ لَهُ فَتَمُنَّعُهُ مِنْ عَذَابِ الْقَبْرِ وَقَالَ فِي تَبَارُكٍ مَعْلَهُ وَكَانَ

خَالِدٌ لَا يَبِيْتُ حَتَّى يَقْرَأُهَا مَا وَقَالَ طَائِفٌ مِمَّنْ عَلِيَ كُلِّ سُورَةٍ فِي الْقُرْآنِ بِسِتِّينَ حَسَنَةً (رواه الدارمي)

2176. Sayyiduna Khalid ibn Ma'dan رحمه الله said, "Recite that which rescues. It is (الم) (Surah # 32). I have learnt that a man used to recite it and recite nothing else. He had committed many sins. This surah spread its wings over him and pleaded. 'My Lord, forgive him, for, he recited me very often.' So, the Lord accepted its intercession for him, and said, 'Record for him against every sin a good deed and raise him a degree.' It will dispute for its reciter when he is in the grave, saying. 'O Allah, if I am a part of your Book, make me an intercessor for him, but, if I am not

¹ Darimi # 3390.

² Darimi # 3404.

³ Bayhaqi in Kitab al Da'rwat al Kabir.

from your Book, erase me from it.' It will be like a bird and put its wing on him and will intercede for him and protect him from the chastisement in the grave."

Khalid رحمه الله said the like of it about (تبرك الذي) (surah al-Mulk, 67).

And Khalid رحمه الله would not go to sleep till he had recited them.

Tawus رحمه الله said that both these surahs are given excellence over every other surah by sixty pious deeds.¹

COMMENTARY: Khalid رحمه الله was a prominent tabi'i He had met seventy sahabah (Prophet's companions) رضى الله عنهم Ta'wus رحمه الله too was a famous tabi'i. This hadith (tradition) is mursal from them.

These surah are given excellence in the sense that they will deliver their reciter while surah al-Fatihah (chapter) and al-Baqarah excel because of their contents.

MERIT OF SURAH YASIN.

(٢١٧٧) وَعَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ بَلَغَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ يَسِينَ فِي صَدْرِ النَّهَارِ قُضِيَتْ حَوَائِجُهُ - رَوَاهُ الدَّارِمِيُّ مُرْسَلًا -

2177. Sayyiduna Ata ibn Rabah رحمه الله narrated that he learnt that Allah's Messenger صلى الله عليه وسلم had said, "If anyone recites surah Yasin in the beginning of the day then his needs will be granted."²

RECITE YASIN BEFORE THE DYING

(٢١٧٨) وَعَنْ مَعْقِلِ بْنِ يَسَارٍ الْمُرَزِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ يَسِينَ ابْتِغَاءَ وَجْهِ اللَّهِ تَعَالَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ فَأَقْرَأُوهَا عِنْدَ مَوْتِكُمْ - رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ -

2178. Sayyiduna Ma'qil ibn Yasar al-Muzani رحمه الله narrated that the Prophet Muhammad صلى الله عليه وسلم said, "He who recites (surah) Yasin with a longing for Allah's pleasure, is forgiven his past sins. So, recite it before those of you who are dying."³

COMMENTARY: The sins that are forgiven are minor sins. But, with Allah's mercy major sins may also be forgiven.

It should be recited before those on the death bed. It will be tantamount to his reciting himself. This surah may also be recited to gain pardon for the dead.

HUMP OF THE QURAN

(٢١٧٩) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ قَالَ إِنْ رَأَيْتَ لِكُلِّ شَيْءٍ سَنَامًا وَإِنْ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ وَإِنْ لِكُلِّ شَيْءٍ لُبًّا وَإِنْ لُبَّ الْقُرْآنِ الْمُفَصَّلُ - (رواه الدارمي)

2179. Sayyiduna Abdullah ibn Mas'ud رحمه الله said, "Everything has a raising or an elevation. The elevation of the Quran is surah al-Baqarah. And, everything has an essence and the essence of the Quran is al-Mufassal."⁴

COMMENTARY: Al-Baqarah is the hump of the Quran.

¹ Darimi # 3408.

² Darimi # 3418

³ Bayhaqi in Shu'abul eeman # 2458.

⁴ Darimi # 3377.

The mufassal of mufassalat are the surahs from surah al-Hujurat to the end of the Quran, surah an-Naas. These surahs are the gist or synopsis of the Quran.

THE ADORNMENT OF THE QURAN IS SURAH AR-RAHMAN

(٢١٨٠) وَعَنْ عَلِيٍّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِكُلِّ شَيْءٍ عَرُوسٌ وَعَرُوسُ الْقُرْآنِ الرَّحْمَنُ۔

2180. Sayyiduna Ali رضي الله عنه said that he heard Allah's Messenger صلى الله عليه وسلم say that for everything there is an adornment, and the adornment of the Quran is (Surah) ar-Rahman.

COMMENTARY: It described the blessing of both worlds the maidens of paradise and their jewels and so on.¹

THE EFFECT OF AL-WAQIAH

(٢١٨١) وَعَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ سُورَةَ الْوَأِقَاةِ فِي كُلِّ لَيْلَةٍ لَمْ تُصِبْهُ

فَأَقْفٌ أَبَدًا وَكَانَ ابْنُ مَسْعُودٍ يَأْمُرُ بَنَاتِهِ بِتَقْرَأُ بِهَا فِي كُلِّ لَيْلَةٍ۔ رَوَاهُ مَا بِيهَقِيُّ فِي شُعْبِ الْإِيمَانِ

2181. Sayyiduna Ibn Masud رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone recites surah al-Waqiah every night he will never experience hunger. "Ibn Masud رضي الله عنه used to command his daughters to recite it every night.²

COMMENTARY: The word Hunger is (جوع) in the text and it covers helplessness, want; Hence, one who recites surah al-Waqiah will not suffer dependence, loss and anxiety because he is enabled to endure patiently and to be content. Or, he is independent at heart even if he is afflicted outwardly. He is large hearted and has divine awareness, and he relies on Allah with a conviction.

The Prophet Muhammad صلى الله عليه وسلم has disclosed this kind of worship and encouraged the ummah (people/followers) to engage in it. His aim was to keep them occupied in one form of worship or the other.

SURAH AL A'LA

(٢١٨٢) وَعَنْ عَلِيٍّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ هَذِهِ السُّورَةَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى (رواه احمد)

2182. Sayyiduna Ali رضي الله عنه said that Allah's Messenger صلى الله عليه وسلم loved this surah (surah al A'la, # 87)³

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم loved this surah (al A'la) because of its verse:

إِنِّ هَذَا لَفِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَمُوسَى

{Surely this is in the earlier Writs. The Writs of Ibrahim and Musa.} (87: 18-19)

It is a testimony of the truth of the Quran and a strong denial of the ideas and beliefs of the polytheists and the Peoples of the Book.

Sayyiduna Abu Dharr رضي الله عنه disclosed that he asked Allah's Messenger صلى الله عليه وسلم about the (صحفه) (suhuf, writs) of Prophet Ibrahim عليه السلام. He said, "It has parables, like: O subdued one, the captive soul and the conceited king, I did not send you to the world that

¹ Bayhaqi in Shu'aib ul Quran # 2494.

² ibid \$ 2498

³ Masnad Ahmed 1-96

you might amass it, but that you may not invite the curse of the oppressed because I do not deny the prayer of those who are oppressed, even if any of them is a disbeliever.

The intelligent must apportion his hours for four tasks:

- i. for prayer to his Lord,
- ii. to assess himself,
- iii. to think over Allah's attributes and
- iv. to occupy himself towards his own affairs.

The sane person should covet only three things:

- i. the hereafter and work for it,
- ii. improvement of his livelihood,
- iii. to seek pleasure from what is not unlawful.

The intelligent must observe his times, attend to his condition, preserve his tongue.

He who compares his words with his deeds will not speak much. He will speak only what is necessary."

Sayyiduna Abu Dharr رضى الله عنه then asked the Prophet Muhammad صلى الله عليه وسلم about the writs of Prophet Musa عليه السلام. 'He said that it comprises admonition. For instance, '

'He surprises me who believes that death is imminent but the pleasures of the world overwhelm him.'

'He surprises me who knows about the Fire of hell, yet laughs.'

'He surprises me who is convinced of the decree yet is perturbed (over setbacks).'

'He surprises me who observes the reversals in the world, yet he is satisfied with it.'

'He surprises me who is certain of the day of reckoning, yet fails to perform deeds.'

COMPREHENSIVE SURAH

(٢١٨٣) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَقَالَ أَنَّى رَجُلٌ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَقْرَأْنِي يَا رَسُولَ اللَّهِ فَقَالَ
أَقْرَأْ ثَلَاثًا مِنْ ذَوَاتِ الرَّفْقَالِ كَبُرَتْ سِيَّتِي وَاسْتَدَّ قَلْبِي وَعَلَطَ لِسَانِي قَالَ فَأَقْرَأْ ثَلَاثًا مِنْ ذَوَاتِ حَمْرٍ فَقَالَ
مِثْلَ مَقَالَتِهِ قَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ أَقْرَأْنِي سُورَةً جَامِعَةً فَأَقْرَأَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا
رُزِلْتِ حَتَّى فَرَعَتْ مِنْهَا فَقَالَ الرَّجُلُ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَزِيدُ عَلَيْهِ أَبَدًا ثُمَّ أَذْبَرَ الرَّجُلُ فَقَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْلَحَ الرَّوَيْجِلُ مَرَّتَيْنِ - (رواه احمد وابوداؤد)

2183. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that a man came to the Prophet Muhammad صلى الله عليه وسلم and submitted, "O Messenger of Allah, teach me to recite." He said, "Recite from the surahs beginning with (الر), any three. 'He said, "I have grown old. My heart has become hard and my tongue is thick (I cannot remember the surahs). "The Prophet Muhammad صلى الله عليه وسلم said, "If you cannot recite these surahs, then recite three of those surahs that begin with (حمر) (because they are shorter than the first mentions)". The man pleaded as he had pleaded before and submitted, "O Messenger of Allah, teach me a comprehensive surah." So, Allah's messenger صلى الله عليه وسلم made him recite {إذا زلزلت}. When he had finished with it, the man submitted, "By him who has sent you with the truth, I shall not go beyond it ever." Then, the man turned (and departed). Allah's Messenger صلى الله عليه وسلم said to these present), "The little man prospers if he speaks the truth." He spoke these

words twice.¹

COMMENTARY: The surahs beginning with (ن) are five. The Prophet Muhammad صلى الله عليه وسلم had asked the man to recite any three.

The surah (الفاتحة) is called surah jami'ah (comprehensive surah) because of its verses

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

{So, whosoever has done an atom's weight of good shall see it And whosoever has done an atom's weight of evil shall see it.} (99: 7-8)

These two verses include all those things that we are commanded to do, all of which are called 'good'. And they include everything that we are forbidden to do, all of which are called 'evil.'

MERIT OF AT-TAKATHUR

(٢١٨٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَقْرَأَ أَلْفَ آيَةٍ فِي كُلِّ يَوْمٍ قَالُوا وَمَنْ يَسْتَطِيعُ أَنْ يَقْرَأَ أَلْفَ آيَةٍ فِي كُلِّ يَوْمٍ قَالَ أَمَا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَقْرَأَ أَلْفَ آيَةٍ فِي النَّكَائِرِ - رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ -

2184. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked, "Is not any of you capable of reciting one thousand verses every day?" "The sahabah (Prophet's companions) رضى الله عنهم submitted, "Who can be able to recite one thousand verses every day?" "So, he asked, "Is not any of you capable of reciting (النكائر) (Surah At-Takathur #102)²

EFFECT OF SURAH AL-IKHLAS

(٢١٨٥) وَعَنْ سَعِيدِ بْنِ الْمُسَيَّبِ مُرْسَلًا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ بُنِيَ لَهُ بِهَا قَصْرٌ فِي الْجَنَّةِ وَمَنْ قَرَأَ عَشْرِينَ مَرَّةً بُنِيَ لَهُ بِهَا قَصْرَانِ فِي الْجَنَّةِ وَمَنْ قَرَأَهَا ثَلَاثِينَ مَرَّةً بُنِيَ لَهُ بِهَا ثَلَاثَةُ قُصُورٍ فِي الْجَنَّةِ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ وَاللَّهِ يَا رَسُولَ اللَّهِ إِذَا لُنْكَثِرَتْ قُصُورُنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أَوْسَعُ مِنْ ذَلِكَ - (رواه الدارمي)

2185. Sayyiduna Saeed Ibn al-Musayyib رضى الله عنه narrated in a mursal form that the Prophet Muhammad صلى الله عليه وسلم said, "For him who recites (قُلْ هُوَ اللَّهُ أَحَدٌ) ten times a castle is built in paradise. And, if he recites it twenty times, two castles are built for him in paradise. And, if he recites it thirty times, three castles are built for him in paradise." So, Umar ibn Khattab رضى الله عنه said, "By Allah, O Messenger of Allah, then we shall have very many castles for ourselves." Allah's Messenger صلى الله عليه وسلم said . "Allah is more Generous than that."³

¹ Musnad Ahmed 2-169

² Bayhaqi in Shub ul Eeman # 2518

³ Darimi # 3429

RECITATION IN THE NIGHT

(٢١٨٦) وَعَنِ الْحَسَنِ مُرْسَلًا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ فِي لَيْلَةٍ مِائَةَ آيَةٍ لَمْ يُجَادِلْهُ الْقُرْآنُ تِلْكَ اللَّيْلَةَ وَمَنْ قَرَأَ فِي لَيْلَةٍ مِائَتَيْنِ آيَةٍ كُتِبَ لَهُ قُنُوتٌ لَيْلَةٍ وَمَنْ قَرَأَ فِي لَيْلَةٍ خَمْسَ مِائَةٍ إِلَى الْأَلْفِ أَضْبَحَ وَكَهْ قَنْطَارٌ مِنَ الْأَجْرِ قَالُوا وَمَا الْقَنْطَارُ قَالَ إِثْنَا عَشَرَ أَلْفًا (رواه الدارمي)

2186. Sayyiduna Hasan رضى الله عنه narrated in a mursal form that the Prophet Muhammad صلى الله عليه وسلم said, "If anyone recites one hundred verses in a night, the Quran will not dispute against him that night. If he recites two hundred verses in a night, he will be regarded as having spent the night standing in worship. If he recites five hundred to one thousand verses in a night, then he will get a reward in the morning as much as a qintar." They (the sahabah (Prophet's companions) رضى الله عنهم) asked him, "And, what is a qintar?" He said, "It is twelve thousand (dinars or dirhams)."¹

COMMENTARY: If anyone does not recite the Quran, then the Quran antagonizes him and curses him. Reciting one hundred verses in a night appeases the Quran that night.

The disputing of the Quran is for two reasons: not reciting it and not obeying it. When both things are done, the Quran gives up its dispute. Rather, Quran will intercede for one who recites it and obeys it, fulfilling both duties.

Teebi رحمه الله concluded from the hadith (tradition) that recitation of the Quran is *wajib* (obligatory) on everyone. If anyone does not recite it, then Allah is displeased. Hence, actually Allah is the one who is displeased but reference is made to the Quran only allegorically.

MERITS OF SOME SURAHS

The ahadith (traditions) narrated in the foregoing pages mention the merits of certain surahs and verses. It seems appropriate to conclude the chapter by recounting the merits of certain surahs in detail that find mention in Tafsir Azizi and durr Manthur. In this way, Muslims will be encouraged for acquire this blessing as best as they can.

BISMILLAH

Mawlana Abdul Aziz رحمه الله quotes the exegetes as saying that when the tearful flood swept the world, Prophet Nuh عليه السلام was also very afraid. In order to be safe, he prayed:

بِسْمِ اللَّهِ مُجْرَهَا وَمُرْسَهَا

So that his ask was safe. The exegetes point out that an incomplete expression was effective and prevented the ship from drowning. So, how can one who begins all his work during his life with the complete expression (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) be deprived of its benefit?

The scholars say that in (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) there are nineteen letters. There are nineteen keepers of hell, so the nineteen letters can defend him, each letter against each keeper.

The ulama (Scholars) say that twenty four hours make up a day and night. The five *salah* (prayer)s stand for five of these hours while these nineteen letters are given for the remaining nineteen hours. Each will produce blessing for an hour. The nineteen hours will be recorded as used for worship.

The ulama (Scholars) say that (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) does not begin surah Baraah (Tawbah). This surah calls for fighting the disbelievers while this expression is mercy, so it does not fit

¹ Darimi # 3459

the situation.

Similarly, when an animal is slaughtered, it is prescribed to say only (بِسْمِ اللَّهِ أَكْبَرُ), not the whole expression because slaughtering is a kind of terror and chastisement while this expression is mercy and is not suitable here.

Hence, if anyone constantly recites this expression (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) which is at least seventeen times in the prescribed (*fard(compulsory)*) *salah (prayer)*, then he is safe from terror and punishment and he earns reward too.

Among the peculiarities of this verse (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) is that the Prophet Muhammad صلى الله عليه وسلم said, "If any one goes to the privy, he must say (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) as he goes in. This will prevent the jinns from seeing his private parts." Since this verse becomes an obstruction between man and his sworn enemy (the jinns), we may hope fervently that this will surely come up as a hindrance between a Muslim and punishment of the hereafter.

MERITS OF AL-FATIHAH (CHAPTER)

There is the tradition in the *sahah sittah* (six authentic books of traditions) that if anyone was stung by a scorpion or snake, or had an attack or epilepsy or became insane, then the Prophet Muhammad's صلى الله عليه وسلم *sahabah* (Prophet's companions) رضى الله عنهم recited surah al-Fatihah (chapter) and blew over him. The Prophet Muhammad صلى الله عليه وسلم approved their action.

Daraqutni رحمه الله and Ibn Asakir رحمه الله have transmitted the hadith (tradition) of Sayyiduna Zayd ibn Saib رضى الله عنه that the Prophet Muhammad صلى الله عليه وسلم recited surah al-Fatihah (chapter) and blew over him. After reciting this surah, he rubbed his saliva on the painful portion of Zayd's رضى الله عنه body.

Bazzar رحمه الله has transmitted in his *musnad* (book) from Sayyiduna Anas ibn Maalik رضى الله عنه that the Prophet Muhammad صلى الله عليه وسلم said, "When a person places his side on his bed (to sleep) and recites surah al-Fatihah (chapter) and (قل هو الله احد) (al-Ikhlās) and then blows over himself, he thus protects himself from every trial and affliction, unless his term is over, for, nothing can prevent death.

Abd Humayd رحمه الله transmitted in his *musnad* (book) from Sayyiduna Ibn Abbas رضى الله عنه in a *marfu* form that *Fatihatul - Kitab* (Surah at Fatihah) is like two-thirds of the Quran in terms of reward.

Tabarani, Ibn Marduwayh, Daylami and Diya Maqdisi report the Prophet's صلى الله عليه وسلم saying that he is given four things from the treasures of the throne. No one else has been given anything apart from these four things. They are:

- i. The *Ilmm ul Kitab* (Surah al-Fatihah (chapter))
- ii. *Aayat ul Kursi*
- iii. The last verses of surah al Baqarah
- iv. Surah al-kawthar

Abu Nuaym رحمه الله and Daylami رحمه الله transmitted the hadith (tradition) of Sayyiduna Abu Dharr رضى الله عنه that Allah's Messenger صلى الله عليه وسلم said, "Surah al-Fatihah (chapter) suffices in a way no other surah of the Quran does. If surah al-Fatihah (chapter) is placed in a pan of the scale and the rest of the Quran in the other pan, then certainly surah al-Fatihah (chapter) will be seven times weightier.

Abu Ubayd رضى الله عنه reproduced the tradition of Hasan Busri رحمه الله in *Fada'il Quran* that the Prophet Muhammad صلى الله عليه وسلم said, "He who recites surah al Fatihah is as though he

recited the Torah, the Injil, the Zabur, and the Quran.

It is stated in Tafsir Waqi Kitab ul-Masahif of Ibn Anbari, kitab ul Uzmah of Abu Shaykh (Great religious Scholar) and Hilyatul-Awliya of Abu Nuaym that Iblis the accursed wailed and threw dust on his head four times:

- i. When he was declared the accursed.
- ii. When he was cast to earth from heaven.
- iii. When the Prophet Muhammad صلى الله عليه وسلم was commissioned as Prophet.
- iv. When surah al fatihah was revealed.

Abu Shaykh (Great religious Scholar) رحمته الله has written in kitab uth Thawab that if anyone has a need, he must recite surah al Fatihah and pray for his need. (Insha Allah he will get his want.)

Thalabi رضي الله عنه reported from Shabi رضي الله عنه that a man complained to him of pain in his kidney. He advised him to read asas ul Quran and breathe over the painful area. (Insha Allah, he would be cured.) The man asked him, "What is asas ul Quran?" Shabi رضي الله عنه said, "Futihatul kitab, or surah al-Fatihah (chapter)."

It is among the proved deeds of the mashaikh (saintly men) that surah al-Fatihah (chapter) is the ism azam (Greatest name of Allah). This surah must be recited for every wish and want. There are two methods of reciting it.

(i) Recite it for forty days between the *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) and *fard* (compulsory) of the *salah* (prayer) of fajr, forty one times every day without pause between (بسم الله الرحمن الرحيم) and (الحمد). Insha Allah, the aim will be achieved if recited in the suggest manner for these many days. If it is for the healing of a sick person or one on whom a spell is cast, then after reciting in this manner blow on water and have the said person drink it. Insha Allah, he will be cured.

(ii) On the first Sunday of a lunar month, recite it seventy times between the *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) and *fard* (compulsory) fajr in a normal manner without combining the last letter of (ميم) with the first of (لام). Thereafter, recite every morning at this time but cut down the number by ten each day so that the recitation will end on Saturday. The objective will be achieved, insha Allah. If not, then repeat the exercise the next month and the third month, if necessary.

For chronic sicknesses and those sicknesses that do not respond to treatment for a long time, surah al-Fatihah (chapter) must be written on a china bowl or plate with rose water, musk and saffron and the patient must be made to drink it. This is a proven prescription.

Surah al-Fatihah (chapter) must be recited seven times and blown over anyone suffering from toothache and other pains. This too is a tried remedy.

MERITS OF SURAH AL-BAQARAH

Surah al-Baqarah, too, has many merits. Muslim carries a hadith (tradition) of Sayyiduna Anas ibn Maalik رضي الله عنه that when anyone among them recited surah al-Baqarah and Aal Imran then his rank was regarded high among them. This statement is corroborated by the tradition that the Prophet Muhammad صلى الله عليه وسلم decided to send an army somewhere but it could not be decided who the amir (commander) would be. So, he asked them what surah they knew. Finally, a young man, the youngest among them, confirmed that he knew surah al-Baqarah and some other surahs. The Prophet Muhammad صلى الله عليه وسلم then made him the amir (commander) of the army on the basis of his knowing al-Baqarah.

Bayhaqi has reported in Shuab ul Eeman that Sayyiduna Umar ibn Khattab رضي الله عنه completed the study of surah al-Baqarah from all aspects in twelve years. The day he

completed it, he slaughtered a camel and prepared a large meal for the sahabah (Prophet's companions) رضى الله عنهم of the Prophet صلى الله عليه وسلم.

Sayyiduna Ibn Umer رضى الله عنه finished his perusal of this surah in eight years. This surah had a distinction in the sight of the Prophet Muhammad صلى الله عليه وسلم and his sahabah رضى الله عنه, as no other surah had.

This surah is also known to prevent small-pox. When this malady is spread, the child should be made to sit on an empty stomach before the person reciting who also must be on an empty stomach. He must recite it in, tajwid (rules of recital) and blow on the child. Insha Allah, the child will not have small-pox that year and if he has it, he will not suffer its ill effects. However, at the time of beginning this exercise, some rice (.625 seers or about .625Kg) must be soaked in yogurt and fed to someone deserving in that very gathering.

MERITS OF VERSES OF SURAH AL-KAHF

It is stated in Durr Manthur that if anyone memorises the initial ten verses of surah al-Kahf, he will be protected from the mischief of the dajjal (the great deceiver) .

He too will be safe from the fithah of the dajjal (the great deceiver) who memorises the last ten verses of this surah.

Anyone who recites ten verses of surah al-Kahf while he retires to bed will be preserved from the mischief of the dajjal (the great deceiver) .

Anyone who recited the concluding portion of this surah while going to sleep will have noor (light, radiance) on the day of resurrection from the place of his qiraah¹ to his feet.

According to a tradition, if any one recites surah al-Kahf on Friday, then it is an expiation for him (for his minor sins) from that Friday to the next Friday.

Yet another tradition says that the devil does not enter the house in the night if surah al kahf is recited

MARITS OF SURAH AL-MULK, YASIN & OTHER SURAHS

The Prophet Muhammad صلى الله عليه وسلم said, "If anyone offers four rakaat *salah* (prayer) after the *salah* (prayer) of isha, reciting in the first two (قل يا ايها الكافرون) and (قل هو الله احد) (al-Kafirun and al-Ikhlās).and, in the next two (تبارك الذي) and (الم تنزيل السجده) (al-Mulk and as-Sajdah), a reward will be recorded for him as though he had offered the four raka'at on laylat ul qadr (most important night of the year)."

According to another tradition, "If any recites, between maghrib and isha, the surahs (تبارك الذي) and (الم تنزيل السجده) he is as if he kept vigil on laylat ul qadr (most important night of the year)."

Sayyiduna Kab رضى الله عنه narrated that if anyone recites (الم تنزيل السجده) and (تبارك الذي) then seventy pious deeds are recorded for him, his seventy sins are erased and he is elevated by seventy degrees.

According to yet another narrative, "If anyone recites at night (الم تنزيل) and (تبارك الذي), Allah will record for him a reward equivalent to the reward of laylat ul qadr (most important night of the year)."

Bayhaqi reported that Sayyiduna Abu Bakr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surah Yasin is called Ma'mah (معه) in the Torah. It means that this surah holds all kinds of good for its reciters, removes every kind of hardship from them and the terror of

¹ This sentence could mean 'from the place where he had recited til the place where he will stand on the day of resurrection, light will spread.' Or, 'light will flow from his mouth till his feet.' The word qiraah is recitation.

the hereafter, too. This surah is also called Rafi'ah (or Dafi'ah), Khafidah (or Qadiyah) which means that his surah elevates the believers and degrades the disbelievers. It removes every wrong from its reciters and fulfils their want. If anyone recites it, then it is tantamount to hajj for him. As for him who listens to it, it is like a dinar for him that is spent for Allah's cause (in jihad). If anyone writes it and drinks it, then it turns in his stomach into one thousand lights, one thousand blessings, one thousand mercies, and it weeds out of him every kind of rancour and pain.

The Prophet صلى الله عليه وسلم said, "I like that surah Yasin should be in the heart of every member of my ummah (people/followers)." (This means that he should commit it to memory.)

He also said, "If anyone recites it (Yasin) every night regularly then when he dies he is blessed with Martyrdom."

He also said, "He who recites Surah Yasin early in the day will get his wishes."

Sayyiduna Ibn Abbas رضى الله عنه said that if anyone recites surah Yasin in the morning, then he finds everything easy till evening and if he recites it early in the night, he finds it easy till morning. Bayhaqi رحمه الله reported Abu Qatadah رضى الله عنه, a prominent tabi', to have said that if anyone recites surah yasin then he is forgiven. If he recites it while he is hungry then he will be satiated. If he recites it when he is lost, then he will find his way. And, if he has lost his animal and he recites it, then he will find his animal. If he recites it at the time of the meal when he is apprehensive that his food will be enough. If he recites it before a dead (or a dying) person, then things will be easy for the dead (or dying). A woman who experiences rigorous travails (of child birth) will deliver the child effortlessly, if this surah is recited before her. He who recites this surah is as though he recited the Quran eleven times. He also said, "Know that everything has a heart and the heart of the Quran is surah Yasin."

Muqbari رحمه الله (مقبري) said that if anyone is tearful in any way, the milers make an unjust demand, or an enemy is likely to cause harm or difficulty, he must recite surah Yasin. Insha Allah he will be safe.

The Prophet Muhammad صلى الله عليه وسلم said, "If anyone recites surah Yasin and surah as Saffat on Friday and prays to Allah for something, then Allah will grant him that thing."

Sayyiduna Ibn Abbas رضى الله عنه said that they would that the Prophet Muhammad صلى الله عليه وسلم had finished his *salah* (prayer) by his reciting the verse (منبأان زيكرب الؤزة غمنا يصفون) to the end.

The Prophet Muhammad صلى الله عليه وسلم said that if anyone recites this verse to the end (منبأان زيكرب) three times after the *salah* (prayer) then he has certainly received the reward in full.

He also said that if anyone craves for a full reward on the day of resurrection, then at the end of the assembly (منبأان زيكرب الؤزة غمنا يصفون) to the end.

The Prophet Muhammad صلى الله عليه وسلم said that he has been given the seven long (Surahs that are in the beginning of the Quran) in place of the Torah, and the surahs from (طواسين) ¹ to (الرات) ²

In place of the Injil, and the surahs between (طواسين) and (حاميمون) in place of the Zabur, and that he has been granted distinction and excellence with the (الز) ³

and the mufassal (the concluding surahs of the Quran). He said, "No Prophet before me has read these surahs(chapters)."⁴

¹ The surahs that commence with (الز) or (العر), alif laam rah or alif laam meem raa.

² The surahs that begin with (طس) or (طسح), toa seen, or taa seen meem.

³ The surahs that have (Arabic): as their first words, haa meem (pli - hameeuun).

⁴ See an Approach to the Quranic Science, Mawlana Taqi Usmani, Dar ul-Ishaat, Karachi.

Sayyiduna Ibn Abbas رضى الله عنه said that there is a synopsis of everything and the synopsis of the Quran are the hameemun (حاميمون).

Sayyiduna Samurah ibn Jundub رضى الله عنه reported in a marfu" manner that the (حاميمون) are gardens among the several gardens of paradise.

The Prophet Muhammad صلى الله عليه وسلم said that the (حاميمون) are seven. (Seven sura's begin with(حم)). The gates of the hell are seven and each of the (حم) will stand at a gate of hell and plead with Allah, "O Lord, do not admit to hell through this gate one who believed in me and recited me."

He also said, "Just as a tree has its fruits, so too the Quran's fruit are the (حاميمون). They are gardens that provide, allow recreation and trading. Hence anyone who wishes to have recourse to the gardens of paradise must recite the (حاميمون).

(Al-Mulk) Bayhaqi has transmitted in Shuab ul Eeman that the Prophet Muhammad صلى الله عليه وسلم did not go to sleep without reciting the surahs (تبارك الذي) al-Mulk and (خمس السجده) as-Sajdah.

(Al-Dukhan) According to another tradition, "If anyone recites on the night preceding Friday (حم الدخان) ad-Dukhan and (يس) Yaseen, then he arises in the morning duly forgiven."

He also said, "If anyone recites on the night preceding Friday or during daytime on Friday surah ad-Dukhan, then Allah builds for him a house in paradise." And, "if anyone recites surah ad-Dukhan on the night preceding Friday, then he will awake duly forgiven and he will be married to hoorayn (a large eyed maiden of paradise)." "If anyone recites surah ad-Dukhan in the night then his previous sins are forgiven."

(Miscellaneous) The Prophet Muhammad صلى الله عليه وسلم said about one who recites (الم تنزيل), (يس) and (اقرب الساعه), (تبارك الذي) (Sajdah Yasin, al-Anbiya and al-Mulk), these surahs will be light for him and a protection for him from the devil and polytheism. Further, his ranks will be elevated on the day of resurrection.

"If anyone recites (اقرب الساعه) (al-Anbiya) every night, then Allah will raise him on the day of resurrection with his face shining like the full moon.

The Prophet Muhammad صلى الله عليه وسلم also said, "He who recites al-Waqiah and ar-Rehman will be known to the inhabitants of the world and heavens as Saakin ul-firdows. This fortunate one will reside in paradise in al-Firdows (the highest place in paradise)."

Allah's Messenger صلى الله عليه وسلم said, "Surah al-Waqiah is surah al-Ghina (rich surah). Recite it and teach it to your children." Also, "Teach it to your wives."

Sayyidah Ayshah رضى الله عنه used to tell the women that they should not be precluded from reciting surah al-Waqiah.

The Prophet Muhammad صلى الله عليه وسلم instructed a man to recite surah al-Hashr before going to sleep. The Prophet Muhammad صلى الله عليه وسلم also said that if anyone seeks refuge in Allah from the devil and recites three times the last portion of surah al-Hashr then Allah sends seventy thousand angels who keep away the devils from him. If he does that in the night then Allah's angles keep the devils away till evening.

The Prophet Muhammad صلى الله عليه وسلم also said that if anyone recites the last verses of surah al-Hashr during day or night, and dies that day or night, then paradise will be *wajib* (obligatory) for him.

He also said that he loved for every member of his ummah (people/followers) to have surah al-Mulk committed to memory.

Ikrimah ibn Sayan رحمه الله said that Ismail رضى الله عنه instructed him to say after reciting surah ad-Duha and every surah thereafter surah ad-Duha and every surah thereafter till the end of the

Qurani (الله أكبر) Allahu Akbar, saying that Abdullah ibn Kathir رحمه الله had instructed him to do so. Sayyiduna Ibn Abbas رضي الله عنه also said so saying that Sayyiduna Ubayy ibn Ka'b رضي الله عنه had told him that he was instructed by the Prophet Muhammad صلى الله عليه وسلم to do so.

Aliah's Messenger صلى الله عليه وسلم said that surah az-Zilzal is like half the Quran and al-Aadiyat is also like half the Quran. He also said, "If anyone recites one thousand verses in the night, he will meet Aliah laughing." He was asked, "O Messenger of Allah, who can be able to recite one thousand verses?" He said, "Recite (بسم الله الرحمن الرحيم) and the surah (الهمم الكافر) at Takathur till the end of it. By him who has my life in His hand, this surah is like one thousand verses."

Sayyiduna Anas رضي الله عنه is reported by Abu Shaykh (Great religious Scholar) رحمه الله and Abu Muhammad Samarqandi رحمه الله to have said about surah al-Ikhlās that the Jews of Khaybar asked the Prophet Muhammad صلى الله عليه وسلم, "O Abu al-Qasim, Allah created the angels from the curtain of light, Aadam عليه السلام from black, filthy mud, Iblis (satan) from the spark of fire, the heaven from smoke and the earth from the foam of water. Tell us about your Lord (of what is He created)?" The Prophet Muhammad صلى الله عليه وسلم gave them no reply till Jibril (gabriel) عليه السلام brought to him suah al-Ikhlās. It says, "(O Muhammad) say (to them): Allah is One. He has neither predecessors nor successors. And, He has no associate. (الله) He is Independent, neither does He eat nor does He drink, and He needs nothing." The Prophet Muhammad صلى الله عليه وسلم recited to them the entire surah. There is no mention in this surah of paradise or hell, neither of the lawful nor of the unlawful. Rather, Allah has ascribed this surah to himself. Hence, it is specifically for him. He has described himself and His unity. Therefore, if anyone recites this surah three times then it is as though he has read the entire revelation. If he recites it thirty times, then no one in the world will match his excellence unless anyone has recited more than that. He who recites it twice will abide in paradise in al-Firdaws. If anyone recites it three times while going into his house, then poverty and dependence will be removed from him.

According to a tradition, once, the Prophet Muhammad صلى الله عليه وسلم spent all night reciting this surah, till morning. He said, "He who recites al-Ikhlās (قل هو الله أحد) has recited one-third of the Quran." Also, If anyone recites it two hundred times, his sins of two hundred years are forgiven (meaning, very many of his sins are pardoned)."

Another tradition says that if anyone recites al-Ikhlās fifty times then his sins over fifty years are forgiven.

The Prophet Muhammad صلى الله عليه وسلم also said, "If anyone recites al-Ikhlās twice every day then one thousand five hundred pious deeds are recorded for him and his sins over fifty years are forgiven, except if he is indebt."

Bayhaqi رحمه الله and others reported that Sayyiduna Anas رضي الله عنه said that when the Prophet was in sham (Syria), Jibril (gabriel) عليه السلام came to him and informed him of the death of Muawiyah ibn Muawiyah Muzani, رضي الله عنه, "Would you like to offer his funeral salah (prayer)?" He said, "Yes!" So, Jibril (gabriel) عليه السلام struck his wing on the ground whereby everything on it leveled with its surface and the funeral of Muawiyah رضي الله عنه was visible and the Prophet Muhammad صلى الله عليه وسلم offered his funeral salah (prayer) in the two rows of the angels, there being six hundred thousand angels in each row. Jibril (gabriel) عليه السلام disclosed that it was because of his reciting the surah al-Ikhlās constantly. He recited it through all his movements and rest.

Sayyiduna Anas رضى الله عنه narrated that they were in Tabuk with Allah's Messenger صلى الله عليه وسلم. One day, the sun rose with such a light and rays as they had never seen before. The Prophet Muhammad صلى الله عليه وسلم expressed surprise at that. Suddenly, Jibril (gabriel) came and the Prophet Muhammad صلى الله عليه وسلم asked him about the exceptional light of the sun. He said, "It is because of the death today in Madinah of Muawiyah ibn Muawiyah Laythi رضى الله عنه¹ and Allah has sent to him seventy thousand angels so that they might participate in his funeral *salah* (prayer)." The Prophet Muhammad صلى الله عليه وسلم asked him for the reason of this distinction and Jibril (gabriel) عليه السلام disclosed that he was given to recite al-Ikhlās very often while standing, sitting, walking, by day and by night, at every time. He said, "This surah is about your Lord. If anyone recites it fifty times then Allah raises him by fifty thousand degrees, erases his fifty thousand evil deeds and records fifty thousand pious work for him. If anyone exceeds that number, Allah gives him more reward than that." Then, he asked whether he should wrap up the earth to enable the Prophet Muhammad صلى الله عليه وسلم to join in his funeral *salah* (prayer). When the Prophet Muhammad صلى الله عليه وسلم said, "Yes, he enabled him to offer his funeral *salah* (prayer).

The Prophet Muhammad صلى الله عليه وسلم said, "There are three things which if anyone adopts to perfect his faith then he will enter paradise from whichever gate he wishes, and marry the large eyed maiden of his choice. The three things are:

- i. Pardon his killer
- ii. Repay a secret debt
- iii. Recite surah al-Ikhlās ten times after every *fard*(compulsory) *salah* (prayer)."

On hearing that, Sayyiduna Abu Bukr رضى الله عنه asked about one who adopts any one of the three things.

Allah's Messenger صلى الله عليه وسلم said, "If anyone recites al-Ikhlās fifty times every day then, on the day of resurrection, he will be summoned from his grave in these words, 'O you who had praised Allah, enter paradise."

The Prophet Muhammad صلى الله عليه وسلم also said that if anyone forgets to say (بِسْمِ اللَّهِ) Bismillah when he begins to eat, then on finishing his meal, he must recite (قُلْ هُوَ اللَّهُ أَحَدٌ) surah al-Ikhlās. He also said, "If anyone recites surah al-Ikhlās on entering his home, then poverty and need are removed not only from the members of his household but also from his neighbours.

The Prophet Muhammad صلى الله عليه وسلم said, "Jibril (gabriel) عليه السلام came to me one day in a very excellent form, happiness writ on his face. He said, 'O Muhammad! Aliyy! Aliyy! (Allah's attribute) conveys salaam to you. He says: There is a line of descent for every being. My descent is described in: (قُلْ هُوَ اللَّهُ أَحَدٌ). So, if anyone of your Ummah (people/followers) comes to me having recited (قُلْ هُوَ اللَّهُ أَحَدٌ) one thousand times some time. I shall grant him My symbol and draw him nearer to My Throne and approve his intercession for such seventy people who deserve to be punished. If I had not bound Myself with ((كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ)) – Every soul shall taste of death (3:185), then I would not have had his soul extracted."

The Prophet Muhammad صلى الله عليه وسلم said, "If anyone recites after the *salah* (prayer) of Friday seven times each surahs al-Ikhlās, al-Falaq and an-Naas, Allah will preserve him from evil till next Friday."

¹ He is the same Muawiyah رضى الله عنه mentioned in the preceding lines. He was Muzani because of the general tribe by that name and Laythi because of his particular tribe.

He also said, "If anyone recites al-Ikhlās one thousand times then this recitation is better in the sight of Allah than his contributing one thousand horses fully equipped in Allah's path (meaning jihad)."

Sayyiduna Ka'b Ahbar رضى الله عنه said that if anyone recites al-Ikhlās then Allah forbids his flesh to the Fire. He also said, "If anyone observes a constant practice of reciting day and night surah al-Ikhlās and the aayat ul-Kursi ten times, then Allah's pleasure for him becomes binding and he will be with the Prophets عليه السلام. Also, he will be protected from the devil.

According to one tradition, "If anyone recites on the day of Arafah after Zawal Surah al-Ikhlās one thousand times and prays to Allah for his want, then Allah will grant it to him." Another tradition has it that if anyone recites this surah one thousand times then he has bought his soul from Allah, the Exalted, meaning that he is safe from hell.

Yet another tradition says, "If anyone recites this surah two hundred times, then he earns a reward of worship over five hundred years."

It is reported that when the Prophet Muhammad صلى الله عليه وسلم joined Sayyiduna Ali رضى الله عنه and Sayyidah Fatimah رضى الله عنه in wedlock he called for water and rinsed his mouth in it, took him into his house and sprinkled the water on his collar and between his shoulders. He also recited the surahs al-Ikhlās, al-Falaq and an Naas, and entrusted the pair to Allah's care.

According to a tradition, "If anyone offers the *salah* (prayer) of fajr and, before conversing with anyone, recites surah al-Ikhlās seventy times, then the deeds of fifty siddiqs (truthful ones) are sent above on his behalf."

CHAPTER - II

MORE ON THE PREVIOUS

بَاب

SECTION I

الْفَضْلُ الْأَوَّلُ

REFRESH YOUR KNOWLEDGE OF THE QURAN

(٢١٨٧) عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَاهَدُوا الْقُرْآنَ فَوَالَّذِي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ تَفَقُّيًّا مِنَ الْإِبِلِ فِي عُقْلِهَا (متفق عليه)

2187. Sayyiduna Abu Musa al-Ashari رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Continue to revise your knowledge of the Quran. Indeed, by Him who has my soul in His hand, it is more liable to flee (from the hearts) than camels that are tethered¹.

COMMENTARY: If the camel herd is careless, the camel will escape, So, if the Quran is not recited regularly, it will escape from the hearts more quickly than the camel from its rope.

(٢١٨٨) وَعَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِئْسَ مَا لِأَحَدٍ هَمٌّ أَنْ يَقُولَ نَسِيتُ آيَةَ كَيْتٍ وَكَيْتٍ بَلْ نَسِيتُ وَأَسْتَذْكُرُوا الْقُرْآنَ فَإِنَّهُ أَشَدُّ تَفَقُّيًّا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ - مُتَّفَقٌ عَلَيْهِ وَرَأَى مُسْلِمٌ بِعُقْلِهَا

¹ Bukhari # 5033, Muslim # 231 - 791, Darima # 3349, Musand Ahmed 4-397.

2188: Sayyiduna Ibn Masud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "It is bad for anyone to utter, 'I have forgotten this or that verse.' Rather, 'I have been made to forget,' Continue to learn the Quran, for, it may escape from people's minds more quickly than animals."

Another version in Muslim also has: "animals that are tethered."¹

COMMENTARY: If anyone says that he has forgotten a verse, it implies that he has given up learning the Quran and is careless. He is behind in being given the blessing.

(٢١٨٩) وَعَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ صَاحِبُ الْقُرْآنِ كَمَلَ صَاحِبِ الْأَيْدِ الْمُتَعَلِّقَاتِ عَاهَدَ عَلَيْهَا أَمْسَكَهَا وَإِنْ أَطْلَقَهَا ذَهَبَتْ (متفق عليه)

2189. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "The student (or companion) of the Quran is like the owner of tethered camels who, as long as he attends to them, retains them, but if he lets them loose, they go away." (Thus, if the student is slack, the Quran disappears from him.)²

GO ON RECITING TILL YOU ARE WEARY

(٢١٩٠) وَعَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِفْرَأُوا الْقُرْآنَ مَا اتَّكَلَفْتُمْ عَلَيْهِ فُلُوبُكُمْ فَإِذَا اخْتَلَفْتُمْ فَمُومُوا عَنْهُ. (متفق عليه)

2190. Sayyiduna Jundub Ibn Abdullah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Recite the Quran as long as your hearts are inclined to it, but when you are distracted, stop reciting."³

COMMENTARY: Ibn Maalik رضى الله عنه said that one must cease to recite the Quran when he cannot concentrate on it because it is better not to recite it than to carry on with the mind unable to concentrate on it. However, one must train oneself to recite as much as one can and to be delighted with it.

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم RECITATION:

(٢١٩١) وَعَنْ قَتَادَةَ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَأَنَّكَ مَدَّ مَدًّا ثُمَّ قَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يُمَدُّ بِسْمِ اللَّهِ وَيُمَدُّ بِالرَّحْمَنِ وَيُمَدُّ بِالرَّحِيمِ. (رواه البخارى)

2191. Sayyiduna Qatadah رضى الله عنه narrated that Sayyiduna Anas رضى الله عنه was asked about the recitation of the Prophet Muhammad صلى الله عليه وسلم. He said, "He recited prolonging the letters." Than he (demonstrated and) recited (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) prolonging (the alif in الله of) (الرحمن) and prolonging (the alif in) (بِسْمِ اللَّهِ) and prolonging (the yaa in) (الرحيم).⁴

{The yaa may be emphasised or prolonged.}

COMMENTARY: The Prophet Muhammad's صلى الله عليه وسلم recitation was the basis of tajwid.

¹ Bukhari # 5032, Muslim # 288.700, Tiridhi # 2942, Nasai # 943, Darimi # 3347 Musnad Ahmad 1-382

² Bukhari#5031, Muslim # 226.789, Nasai # 942, Ibn Majah # 3783, Muwatta Maalik # 6 (Quran), Musnad Ahmad 2. 17.

³ Bukhari # 5010, Muslim #3-2667, Darimi # 3361, Musnad Ahmad 4.313.

⁴ Bukhari # 5046, Abu Dawud # 1465, Darimi # 3490, Musnad Ahmad 3-119

Teebi رحمه الله said that the letters of prolongation are three: waw (و), alif (ا) and yaa (ي). It is prolonged between two alif and five alif. One alif is like baa, yaa, taa. If there is a tashdid (the mark of emphasis and repetition of the letter) then it is prolonged upto four alifs as is (دابة) (daaaabbah) but if the following letter is sakin (with a ' mark of stopping on it) then it is prolonged up to two alifs as is (مار) (Maar) and (يعلمون) (ya'lamuun). If the following letter is other than then there is no prolonging but only the original sound as in (ياك)iyaka. The prolonging in بسم الله (Bismillah) are all of this kind.

THE VOICE BEST IN ALLAH'S SIGHT

(٢١٩٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَدْرَبَ اللَّهُ لِشَيْءٍ مَّا أَدْرَبَ لِنَبِيِّ

يَتَعَلَّى بِالْقُرْآنِ - (متفق عليه)

2192. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah does not listen to anything (with approval) as He does to a Prophet reciting the Quran in a pleasant voice."¹

COMMENTARY: The word of Allah recited by His Messenger صلى الله عليه وسلم is bound to be charming and immensely appealing.

(٢١٩٣) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَدْرَبَ اللَّهُ لِشَيْءٍ مَّا أَدْرَبَ لِنَبِيِّ حَسَنِ الصَّوْتِ

بِالْقُرْآنِ يَجْهَرُ بِهِ - (متفق عليه)

2193 Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah does not listen to anything (with approval) as He does to a Prophet reciting the Quran with a good voice in a loud pitch."²

THE QURAN IN A SWEET VOICE

(٢١٩٤) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَمْ يَتَعَلَّ بِالْقُرْآنِ - (رواه البخارى)

2194. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He does not belong to us who does not recite the Quran in a sweet, pleasant voice."³

COMMENTARY: The Quran must be recited in a sweet, appealing voice, sticking to the rules of *tajweed* (science of recital). However, it is forbidden to recite it in a singsong, musical tone. If anyone does it deliberately then he perpetrates the unlawful.

LISTENING TO THE QURAN

(٢١٩٥) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمِنْبَرِ اقْرَأْ عَلَيَّ قُلْتُ

اقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ قَالَ إِيَّيْ أَجِبْ أَنْ أَسْمَعَهُ مِنْ غَيْرِي فَقَرَأْتُ سُورَةَ النِّسَاءِ حَتَّى آتَيْتُ إِلَى هَذِهِ

الآيَةِ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا قَالَ حَسْبُكَ الْآنَ قَالَ تَقَفْتُ إِلَيْهِ

فَإِذَا عَيْنَاهُ تَذَرِي قَابٍ - (متفق عليه)

¹ Bukhari # 5023, Muslim # 232-792, Nasai # 1018, Darimi # 3490

² Bukhari # 7544 Muslim # 23-792, Abu Dawud # 1473, Darimi # 1488, Masnad Ahmad 2-450.

³ Bukhari # 7522, Abu Dawud # 1469, Darimi # 1490, Masnad Ahmad 1-172.

2195. Sayyiduna Abdullah ibn Masud رضى الله عنه narrated that while Allah's Messenger صلى الله عليه وسلم was on the pulpit, he instructed him to recite to him (the Quran). He submitted, "Shall I recite to you though the Quran is revealed to you?" He said, "I love to hear it from somebody else." So, he recited surah an Nisa till he came to the verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

[How then shall it be, when we bring from each people a witness, and we bring you (O Prophet) as a witness against these?] (4:41)

(At this point) he said, "That is enough for now." Ibn Masu'd رضى الله عنه turned towards him and behold! His eyes were shedding tears.¹

COMMENTARY: One who is blessed with Divine awareness prefers to observe silence sometimes, or to give liberty to his tongue sometimes. On listening to another person recite the Quran, one may ponder and reflect. The Prophet Muhammad صلى الله عليه وسلم wept on thinking of the severity of the day of resurrection and the weakness of his ummah (people/followers). How kind he was to his ummah (people/followers).

صَلَّى اللَّهُ عَلَيْهِ أَلْفَ أَلْفِ صَلَوةٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ وَكُلَّمَا غَفَلَ عَنْ ذِكْرِهِ الْعَافِلُونَ

(May Allah shower on him thousands upon thousands blessings every time those who remember, remember him; and every time those who neglect, forget to remember him.)

GOOD FORTUNE OF UBAYY IBN KA'B رضى الله عنه

(2196) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي بِنِ كَعْبٍ إِبْنِ اللَّهِ أَمْرِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ قَالَ اللَّهُ سَمَانِي لَكَ قَالَ نَعَمْ قَالَ وَقَدْ ذُكِرْتُ عِنْدَ رَبِّ الْعَالَمِينَ قَالَ نَعَمْ فَذَرَفَتْ عَيْنَاهُ وَفِي رِوَايَةٍ إِبْنِ اللَّهِ أَمْرِي أَنْ أَقْرَأَ عَلَيْكَ لَمْ يَكُنِ الَّذِينَ كَفَرُوا قَالَ وَسَمَانِي قَالَ نَعَمْ فَبَكَى (متفق عليه)

2196. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to Ubayy ibn Ka'b رضى الله عنه, "Allah has commanded me to recite the Quran to you." He submitted, "Allah named me to you." He said, "Yes." He submitted again, "Have I indeed been mentioned before the Lord of the worlds?" He said, "Yes." So, his eyes began to shed tears. According to another version: (the Prophet Muhammad صلى الله عليه وسلم said,) Indeed, Allah has commanded me that I should recite to you: (لم يكن الذين كفروا) "(Surah 98) He submitted, "He named me?" He said, "Yes!" So, Ubayy رضى الله عنه wept.²

COMMENTARY: Sayiduna Ubayy ibn Ka'b رضى الله عنه was the greatest reciter of the Quran of all the sahabah (Prophet's companions) رضى الله عنهم. The Prophet Muhammad صلى الله عليه وسلم confirmed that before them: (أقراكم) (Ubayy is the greatest of you as the reciter of the Quran).

Sayyiduna Ubayy رضى الله عنه was overwhelmed by his humility and his great good fortune. This was given expression by his tears.

It is mustahab (desirable) to recite the Quran to one who is an adept in it even if the reciter is not superior to the listener.

¹ Bukhari # 5050, Muslim # 245-799, Tirmiahi # 3025, Masnad Ahmad 1-380.

² Bukhari # 4960, Musnad Ahmad 3-218, Muslim # 245, 246-799.

PROHIBITION TO CARRY QURAN TO ENEMY TERRITORY

(٢١٩٧) وَعَنِ ابْنِ عُمَرَ قَالَ هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ -
مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ لَا يُسَافِرُونَ بِالْقُرْآنِ فَإِنِّي لَا أَمْنُ أَنْ يَتَّاهَ الْعَدُوُّ -

2197 Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade that the Quran be carried to enemy territory.

According to another version: (He said,) "Do not carry the Quran with you when you travel, for, I am not satisfied that the enemy might not snatch it."¹

COMMENTARY: The Quran was not compiled in book form as we know it. However, it was written on parchments as and when it was revealed. People had them with them. This too was a sacred document. Or, the Prophet Muhammad صلى الله عليه وسلم has foreseen that it would be put together as a Book and should not be carried in journeys.

Some Ulama (Scholars) say that it is Makruh (unbecoming) to carry the Quran to enemy territory. The ruling is that it is not wrong to write a verse of the Quran on a letter sent to the disbelievers. The Prophet Muhammad صلى الله عليه وسلم had sent a letter to Heraclius in which he wrote the verse: {تعالوا الى كلمة الع) (come now to a word (common between us and you)...} (3:64)

SECTION II

الْفَضْلُ الْقَائِلُ

GLAD TIDINGS TO THE POOR MUHAJIRS

(٢١٩٨) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ جَلَسْتُ فِي عَصَابَةٍ مِنْ صُعَفَاءِ الْمُهَاجِرِينَ وَإِنِّي بَعْضُهُمْ لَيَسْتَبْرِئُ بِبَعْضٍ مِنَ الْعُرَى وَقَارِيٌّ يَقْرَأُ عَلَيْنَا إِذْ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ عَلَيْنَا فَلَمَّا قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَكَتِ الْقَارِئُ فَسَلَّمَ ثُمَّ قَالَ مَا كُنْتُمْ تَصْنَعُونَ قُلْنَا كُنَّا نَسْتَمِعُ إِلَى كِتَابِ اللَّهِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ أُمَّجِي مَنْ أَمَرْتُ أَنْ أَصِيرَ نَفْسِي مَعَهُمْ قَالَ فَجَلَسَ وَسَطْنَا لِيُعَدِلَ بِنَفْسِهِ فِينَا ثُمَّ قَالَ بِيَدِهِ هَكَذَا فَتَحَلَّقُوا وَبَرَزْتُ وَجُوهُهُمْ لَهُ فَقَالَ أَبَشِرُوا يَا مَعْشَرَ صَعَالِكِ الْمُهَاجِرِينَ، بِالنُّورِ الثَّامِرِ

يَوْمَ الْقِيَامَةِ تَدْخُلُونَ الْجَنَّةَ قَبْلَ أَعْيَاءِ النَّاسِ يَنْصِفُ يَوْمَ وَذَلِكَ خَمْسُ مِائَةِ سَنَةٍ (رواه ابو داود)

2198. Sayyiduna Abu Sa'eed al Khudri رضى الله عنه narrated that he was seated with a group of weak or poor muhajirs (emigrants) (meaning ashab us-suffah) some of whom had no clothing on them so sat close together. One of them recited (the Quran) to them. Suddenly, Allah's Messenger صلى الله عليه وسلم came there and stood by them. When Allah's Messenger صلى الله عليه وسلم stood there, the reciter paused. He offered them salaam, and asked them what they had been doing. They said, "We were listening to the Book of Allah." He said, "Praise belongs to Allah who has appointed among my ummah (people/followers) those with whom I have been commanded to confine myself." He sat down in their midst as if one of them. Then

¹ Bukhari # 2990, Muslim # 92. 1869, Abu Dawud #4010, Ibn Majah # 2879, Masnad Ahmad 2-6, Muwatta Maalik, (Jihad).

he gestured with his hand 'like this' and they sat in a circle so that their faces were turned towards him. He addressed them as a group of poor muhajirs and said, "Rejoice at the tidings of perfect light that you will have on the day of resurrection. You will enter paradise half a day ahead of the rich, that being (equal to) five hundred years."¹

COMMENTARY: The words that 'had no clothing' means that apart from their satr (which is essential to cover) their bodies were bare, so they crowded behind others so as not to be seen in their state. They were not totally naked. They were very pious and saintly people and could not but be ashamed and modest. It is contrary to ethics that the body that is usually covered should be bare.

This is mentioned here to highlight the poverty of these sacred sahabah (Prophet's companions) رضى الله عنهم.

Salaam (greeting) is not offered to one who recites the Quran. If anyone offers salaam to one who is reciting the Quran then the reciter must not give a response.

The Prophet Muhammad's صلى الله عليه وسلم words that he was commanded to confine himself with them are suggestive of this verse (18 : 28):

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا (پ ۱۶، ۱۵۶)

{And content yourself along with those who call upon their Lord morning and evening, desiring His countenance, and let not your eyes turn away from them, desiring the adornment of the life of the world, and obey not him whose heart we have made to neglect our remembrance, and he follows his own caprice, and his affair has become all excess.}

Those who rectify themselves for the next world will suffer in this world and those who devote themselves to this world will be losers there. Since this world is ephemeral, one must prefer the everlasting.

The reference to the poor is to those who are righteous and patient. So, too, the rich are they who are righteous, grateful and payers of what is due on their wealth. While they will be going through reckoning of their property, the poor will have entered paradise.

We also learn from it that on the day of resurrection, the poor will have a greater share of Allah's mercy and favour than the rich because the rich would have found comfort and help in the world, while the poor were deprived.

TAJWEED & TARTEEL

(۲۱۹۹) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبِّتُوا الْقُرْآنَ بِأَصْوَاتِكُمْ۔

(رواه احمد وابوداؤد وابن ماجه والدارمي)

2199. Sayyiduna Al-Bara ibn Aazib رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "adorn the Quran with your voices."²

COMMENTARY: To adorn the Quran is to recite it is tajweed and tarteel (science of recital), softening the voice and making it sweet. However, it is forbidden to recite the Quran in a

¹ Abu dawud # 3666, Musnad Ahmad 3-63.

² Abu Dawud # 1468, Nasai #1015, Ibn Majah # 1342, Darimi # 3500, Musnad Ahmad 4-285.

musical, sing-song note prolonging or shortening letters out of place. It is *wajib* (obligatory) to forbid anyone who recites it in this manner, because it is a *bidah* (innovation). The science of recitation of the Quran with prescribed articulation, pauses and pronunciation is *tarteel* or *tajweed*.

WARNING TO THOSE WHO FORGET THE QURAN

(٢٢٠٠) وَعَنْ سَعْدِ بْنِ عُبَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَمْرٍ يُفْرَأُ الْقُرْآنَ ثُمَّ يَنْسَاهُ

إِلَّا لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ أَجْدَمًا - (رواه ابوداؤد والدارمي)

2200. Sayyiduna Sad ibn Ubadah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is no one who recites the Quran and forgets it but he shall meet Allah on the day of resurrection with his hand cut off."¹

COMMENTARY: The Hanafis say that forgetting means 'not being able to read even by looking at the text.' The Shafi'is say that it means forgetting what was committed to memory. Or, it means that he abandons recitation of the Quran irrespective of whether he forgets it or not.

Mawlana Shah Muhammad Ishaq رحمه الله used to say that it could mean that the forgetting of one who had ability is not to be able to read what he had memorized without looking at the text. And, the forgetting of one without ability is being unable to read even after looking at the text. Thus, it is a grave sin to forget the Quran after learning and memorising it. Therefore, one must not be negligent with the Quran, and careless, but one must recite the Quran always and very much.

COMPLETING RECITATION IN LESS THAN THREE DAYS

(٢٢٠١) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَفْقَهْ مَنْ قَرَأَ الْقُرْآنَ فِي

أَقَلِّ مِنْ ثَلَاثٍ - (رواه الترمذى وابوداؤد والدارمي)

2201. Sayyiduna Abdullah ibn Amir (commander) رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who recites the (entire) Quran in less than three nights has not understood the Quran."²

COMMENTARY: Allamah Teebi رحمه الله said that if any one completes the recitation in less than three days or three nights, he may comprehend the literal meaning of the Quran but he cannot understand its deeper meanings, its truths and finer points. What to say of three days, these things cannot be fathomed in a life-time, howsoever long one lives. Move over, let alone the entire Quran, one cannot comprehend a single verse or even an expression in this short time.

Nevertheless, understanding it apart, reward for the recitation will accrue. Further, not everyone has the same level of understanding. Some people are quick at grasping a passage while others have a poor grasping power.

Some of our predecessors have gone by the literal meaning of this hadith (tradition) and they did not finish recitation of the Quran in less than three days. They regarded it as *makruh* (unbecoming) to finish it in less than three days. Others, however, are known to

¹ Abu Dawud # 1474, Darimi # 3340, Musnad Ahmad 5-284

² Abu Dawud # 1394, Tirmidhi # 2949, Ibn Majah # 347, Darimi # 1493, Musnad Ahmad 2-164

have completed recital of the Quran in a day and night once, twice or even thrice. Rather, it is known of some people to have recited the entire Quran in just one rakaah of the *salah* (prayer).

Perhaps these people understood the hadith (tradition) to speak of those who had a weak grasping power. Or, they interpreted it to disallow complete recited in less than three days to those who read to study, but there was no prohibition to those who wished earn reward in the shortest possible time.

People completed recitation of the Quran in two months, in a month, in ten days or in seven days. Most sahabah (Prophet's companions) رضى الله عنهم did it in seven days. Bukhari and Muslim transmit a hadith (tradition) that the Prophet Muhammad صلى الله عليه وسلم instructed Sayyiduna Abdullah ibn Umar رضى الله عنه, "Complete reciting the Quran in seven days and do not do more than that."

KHATM UL AHZAB

In the terminology of the mashaikh and the aarifin (the learned men of Allah), the completion of the recital of the Quran in seven days is known as Khatm ul-ahzab. (A complete reading from cover to cover is known as khatm.) Mulla Ali Qari رحمه الله said the best manner of it is (فمى بشوق)¹

(this is explained further down.) Some people say that the method of khatm ul-ahzab is to begin on Friday and to recite from the beginning of the Quran up to surah al-Maidah to the end of it. On Saturday, from surah al-Anam to the end of surah at-Tawbah. On Sunday, from surah Younus to the end of surah Maryam.

On Monday, from surah Ta Ha to the end of surah al-Qasas.

On Tuesday, from surah al-Ankabut to the end of surah Saad.

On Wednesday, from surah az-Zumar to the end of surah ar-Rehman.

And, on Thursday, from surah al-Waqiah to the end of the Quran.

This Khatm is said to be proved for most needs. Similarly, the sequence of (فمى بشوق) is also tested for enlarged provision and other needs and this sequence too is recommended to begin on Friday. However, these two methods are widely different. The gist of what Mulla Ali Qari رحمه الله said is that the ulama (Scholars) have suggested many methods of Khatm ul-ahzab but the most correct is (فمى بشوق) and, according to him, the sequence of both khatm-ul-ahzab and (فمى بشوق) fmibshawq is one and the same thing.

The sequence of fmibshawq is based on the seven sections of the Quran to be recited in seven days such that the letters of (فمى بشوق) occur at the beginning of each section. Thus:

- (ف) faa begins surah al-Fatihah (chapter) (f)
- (م) meem begins surah al-Maidah (m)
- (ي) yaa begins surah Younus (y)
- (ب) baa begins surah Bani Israil (b)
- (ش) shi begins surah ash-Shuara (sh)
- (و) waw begins surah was-saafaat (w)
- (ق) qaaf begins surah Qaaf (q)

The combination of these initial letters forms (فمى بشوق) (famibshwq). This sequence is ascribed to sayyiduna Ali رضى الله عنه. He recited the entire Quran in this sequence.

¹ Fmi b Shwq

Reverting to the meaning of the hadith (tradition), Nawawi رحمه الله said that it depends on the different people and differs, according to their power of understanding. This has been discussed earlier in this discourse. Those with a strong faculty of comprehension can recite faster and get the meaning as they recite. They must recite so much as will enable them to understand. If anyone is engaged in propagating knowledge or in judgment of disputes or such other public work, then he must recite only so much as will not disturb his tasks. The same applies to one who is occupied in learning or earning for the livelihood of his family. Other people may recite the Quran as much as they can provided it does not produce tedium and result in mispronunciation of words.

LOUD AUDIBLE OR SOFT INAUDIBLE RECITATION

(٢٢٠٢) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ- رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

2202. Sayyiduna Uqbah ibn Aamir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Reciting the Quran loudly is like giving sadaqah (charity) openly and a soft, inaudible recital is like a secret sadaqah (charity)."¹

COMMENTARY: To give sadaqah (charity) secretly is better than giving it openly. Hence, to recite the Quran softly is better than reciting it loudly.

Teebi رحمه الله said that ahadith (traditions) say that it is good to recite the Quran quietly and they also say that it is good to recite it loudly. It is better to recite it quietly when one is likely to be ostentatious with a loud recital. If there is no likelihood of showing off then one may recite loudly, provided the loud voice does not disturb anyone else. A loud voice enables others to listen to the Quran and earn reward for it. It is a symbol of religion and a demonstration of Allah's words. The reciter's heart becomes receptive and his mind does not wander. It removes the urge to sleep and encourages other people to worship. Thus even when only one benefit is achievable, it is better to recite allowed.

ABIDE BY THE QURAN COMPLETELY

(٢٢٠٣) وَعَنْ صُهَيْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَمِنَ بِالْقُرْآنِ مَنِ اسْتَحْلَ مَحَارِمَهُ- رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيٍّ-

2203. Sayyiduna Suhayb رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He has not believed in the Quran who regards as lawful what the Quran forbids."²

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم RECITAL

(٢٢٠٤) وَعَنِ اللَّيْثِ بْنِ سَعْدٍ عَنِ ابْنِ أَبِي هَلَيْكَةَ عَنْ يَعْلَى بْنِ مَمْلُكٍ أَنَّهُ سَأَلَ أُمَّرَ سَلَمَةَ عَنْ قِرَاءَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هِيَ تَنْعَثُ قِرَاءَةً مُفَسَّرَةً حَرْفًا حَرْفًا (رواه الترمذى وابوداؤد والنسائى)

2204. Sayyiduna al Layth ibn Sa'd رحمه الله reported from Ibn Abu Mulaykah رحمه الله who

¹ Abu Dawud # 1333, Tirmidhi # 2919, Nasai # 2561, Musnad Ahmad 4-151

² Tirmidhi # 2918

from Yala ibn Mamlak رحمه الله that he asked Sayyidah Umm Salamah رضى الله عنه about the recitation of the Quran by the Prophet صلى الله عليه وسلم. She described it in detail word by word.¹

COMMENTARY: Anyone could count the letters when the Prophet Muhammad صلى الله عليه وسلم recited. He observed tarteel and tajweed (science of recital). Sayyidah Umm Salamah رضى الله عنه either merely described the Prophet Muhammad's صلى الله عليه وسلم recitation or she recited in the manner in which he did to demonstrate his recitation.

Sayyiduna Ibn Abbas رضى الله عنه said that it was dearer to him to recite one surah in tarteel than reciting the entire Quran without tarteel.

(٢٢٠٥) وَعَنِ ابْنِ جُرَيْجٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْطَعُ قِرَاءَةَ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ثُمَّ يَقِفُ ثُمَّ يَقُولُ الرَّحْمَنُ الرَّحِيمُ ثُمَّ يَقِفُ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ لِأَنَّ اللَّيْثَ رَوَى هَذَا الْحَدِيثَ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ يَعْلَى بْنِ مَمْلَكٍ عَنْ أُمِّ سَلَمَةَ وَحَدِيثُ اللَّيْثِ أَصَحُّ

2205. Sayyiduna Ibn Jurayj رحمه الله reported from Ibn Abu Mulaykah رحمه الله from Sayyidah Umm Salamah رضى الله عنه that she said, "Allah's Messenger صلى الله عليه وسلم used to observe pauses while reciting the Quran. He would say (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) and pause before saying (الرَّحْمَنُ الرَّحِيمُ) and pause.²

COMMENTARY: Some ulama (Scholars) hold that this hadith (tradition) is not worthy to cite, because according to rules a perfect pause is observed at (مالك يوم الدين) Tirmidhi said that the hadith (tradition) of Layth رحمه الله is more correct.

Most ulama (Scholars) say that in such verses as are tied to each other, it is better to read them together without pause. However, Jazri رحمه الله said that it is mustahab (desirable) to pause. The Shafi is too say the same thing. The majority say that the Prophet Muhammad صلى الله عليه وسلم paused as stated to show the commencement of the verses.

SECTION III

الْفَضْلُ الثَّالِثُ

(٢٢٠٦) عَنْ جَابِرٍ قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَفِينَا الْأَعْرَابِيُّ وَالْأَعْجَبِيُّ فَقَالَ إِفْرَأْ وَفَكُلْ حَسَنٌ وَسَيَجِيئُنِي أَقْوَامٌ يُقِيمُونَ كَمَا يُقَامُ الْقَدْحُ يَتَعَجَّلُونَ وَلَا يَتَأَجَّلُونَ - رَوَاهُ أَبُو دَاوُدَ وَالسَّبْهَوِيُّ فِي شُعَبِ الْإِيمَانِ -

2206. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم came to them while they were reciting the Quran Among them were the villagers and non Arabs too. He said, "Recite. Each of you is good at reciting. A people will come who will straighten it as an arrow is straightened. They will wish to have its reward soon (in this world) and will not wait to have it in the next."³

COMMENTARY: Sayyiduna Jabir رضى الله عنه spoke of the assembly that included the sahabah

¹ Abu Dawud # 1466, Tirmidhi # 2923, Nasai # 1032

² Abu Dawud # 4001, Tirmidhi # 29227, Munad Ahmad # 6-402

³ Abu Dawud # 830, Musnad Ahmad 3-155, Bayhaqi in Shuab ul Eeman # 2642

(Prophet's companions) رضى الله عنهم who were not Arabs. They were Persian, Roman and Ethiopian, like Sayyiduna Salman رضى الله عنه, Suhayb رضى الله عنه and Bilal رضى الله عنه.

Though the recitation of the (Arab) villagers was not like that of the non-Arabs, yet the Prophet Muhammad صلى الله عليه وسلم commended the recitation of all of them because they preferred the hereafter to this world. He told them that it did not matter if they had not polished their pronunciation and voices. A people were to succeed them who would perfect their voices and the words of the Quran and observe correct articulation. However, their effort would not be for the hereafter but to gain name and fame in this world and to show off.

These people would prefer this world to the next and would sell their religion for the world. In short, recitation of the Quran should be with sincerity, pondering and getting lost in the meanings of the verses. It is no use simply reading correctly with a sweet voice.

(٢٢٠٧) وَعَنْ حُدَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِقْرَأُوا الْقُرْآنَ بِلُحُوبِ الْعَرَبِ وَأَصْوَاتِهَا وَإِيَّاكُمْ وَلُحُوبِ أَهْلِ الْحِشْقِ وَلُحُوبِ أَهْلِ الْكِتَابَيْنِ وَسَيِّجِيءَ بَعْدِي قَوْمٌ يُرْجِحُونَ بِالْقُرْآنِ تَرْجِيَةَ الْغَنَاءِ وَالنَّوْحِ لَا يُجَاوِرُونَ حَنَّا جِرْهُمْ مَفْسُونَةٌ قُلُوبُهُمْ وَقُلُوبُ الَّذِينَ يُعْجِبُهُمْ شَأْنُهُمْ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ وَرَزِينٌ فِي كِتَابِهِ-

2207. Sayyiduna Hudhayfah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Recite the Quran in the style of the Arabs and their accent. But, beware of the sound and pitch of singers of romantic poetry and the sound and pitch of the people of the two books. There will come a people after me who will modify their voices to the style of singing and wailing while reciting the Quran, but it will not go beyond their throats (meaning that their recitation shall not be accepted). Their hearts and the hearts of those who appreciate their recitation will be involved in trail."¹

COMMENTARY: The Arabs recite the Quran naturally without being pretentious. Their voices are in harmony with their hearts. They do not follow the rules of music. Every Muslim is required to recite the Quran in the style and sound that befits the greatness of the Quran and the accent of the Arabs.

They should not produce an unnatural voice to impress listeners

RECITE WITH SWEET VOICE

(٢٢٠٨) وَعَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ حَسِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ فَإِنَّ الصَّوْتِ الْحَسَنَ يَزِيدُ الْقُرْآنَ حُسْنًا (رواه الدارمي)

2208. Sayyiduna al-Bara ibn Aazib رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say: "Let your voices beautify the Quran. A good voice adds to the beauty of the Quran."²

¹ Bayhaqi in Shuab ul Eeman # 2649, Razin in his book.

² Darimi # 3501

STANDARD OF GOOD RECITAL

(٢٢٠٩) وَعَنْ طَاءُوسٍ مُرْسَلًا قَالَ سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ النَّاسِ أَحْسَنُ صَوْتًا لِلْقُرْآنِ وَأَحْسَنُ

قِرَاءَةً قَالَ مَنْ إِذَا سَمِعْتَهُ يَقْرَأُ أُرِيْتُ أَنَّهُ يَخْشَى اللَّهَ قَالَ طَاءُوسٌ وَكَانَ بَطْنُكَ كَذَلِكَ - (رواه الدارمي)

2209. Sayyiduna Tawus رحمه الله narrated in a mursal form that the Prophet Muhammad صلى الله عليه وسلم was asked "Who has the most beautiful voice for the Quran? And, who is the best reciter?" He said, "He whom when you hear him recite you are inclined to believe that he fears Allah. ¹

Tawus رحمه الله said, "Talq رحمه الله was like that."

COMMENTARY: When a person fears Allah, this is detected by the change of the colour of his face or his weeping much.

Talq رحمه الله was a tabi but the compiler of Mishkat describes him as a sahabi رحمه الله.

A FEW COMMANDS

(٢٢١٠) وَعَنْ عَيْدَةَ الْمَيْكِيَّةِ وَكَانَتْ لَهَا صُحْبَةٌ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَهْلَ الْقُرْآنِ

لَا تَتَوَسَّدُوا الْقُرْآنَ وَاتْلُوهُ حَقَّ تِلَاوَتِهِ مِنْ أَنْاءِ اللَّيْلِ وَالنَّهَارِ وَافْشُوهُ وَتَغَشَّوْهُ وَتَدَبَّرُوْهُ إِمَامِيهِ لَعَلَّكُمْ

تُقْلِحُونَ وَلَا تُعْجِلُوا ثَوَابَهُ فَإِنَّ لَهُ ثَوَابًا - (رواه البيهقي في شعب الایمان)

2210. Sayyiduna Abeedah al-Mulayki رحمه الله who was a companion narrated that Allah's Messenger صلى الله عليه وسلم said, "O people of the Quran! Do not recline on the Quran (meaning, do not be lazy). Rather, recite it as it deserves to be recited by night and day. Recite it aloud. Recite it with a sweet voice. Think over its contents that you may achieve your aim (the hereafter). Do not hasten to earn its reward (in this world), for, its reward will be great in the next world."²

COMMENTARY: Do not recline on the Quran is an idiomatic expression in Arabic to mean, 'do not neglect and be lazy in reciting the Quran.' Go on reciting it and giving it its right. Recite it correctly, understand it and abide by it.

Ibn Hajr رحمه الله said that it is forbidden to rest or recline on the Quran, to stretch one's legs towards it, to put something on it, to put one's back to it, to trample it and to throw it. It is makruh (unbecoming) to draw an omen from it and some Maalikis say that it is forbidden to do so.

While reciting the Quran, four things must be observed:

- i. The words must be pronounced correctly.
- ii. Its message and meaning must be grasped.
- iii. The aim of the message must be understood.
- iv. The message should be obeyed.

Recite the Quran aloud that others may hear it. Teach it to them. Abide by it. Write it down and publicise and circulate it. Respect it.

Consider its verses carefully and divert your attention from this world to the hereafter.

¹ Darimi # 3489

² Bayhaqi in Shuab ul-Eeman: # 2649

CHAPTER - III

VARIATIONS IN READINGS &
COLLECTION OF THE QURAN

بَاب

Not all copies of Mishkat have this chapter heading. Some have no heading at all other than mentioning 'Chapter.'

SECTION I

الْفُضْلُ الْأَوَّلُ

VARIATIONS IN READING

(٢٢١١) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ بْنِ جَرَّاحٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأَهَا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْرَأَ بِهَا فَكَذِبْتُ أَنْ أَعْجَلَ عَلَيْهِ ثُمَّ أَمَهَلْتُهُ حَتَّى انْصَرَفَ ثُمَّ كَبَيْتُهُ بِرِدَائِهِ فَجِئْتُ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتُ بِهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلُهُ إِفْرَأَ فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَكَذَا أَنْزَلْتُ ثُمَّ قَالَ لِي إِفْرَأَ فَقَرَأْتُ فَقَالَ هَكَذَا أَنْزَلْتُ إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرُفٍ فَأَقْرَأُوا مَا تَيَسَّرَ مِنْهُ (متفق عليه واللفظ لمسلم)

2211. Sayyiduna Umar ibn al-Khattab رضى الله عنه narrated that he heard Sayyiduna Hisham ibn Hakim ibn Nizam رضى الله عنه recite surah al Furqan in a manner different from what he had been reciting and what Allah's Messenger صلى الله عليه وسلم had taught him to recite. He almost quarrelled with him but gave him respite till he had finished. Then he took hold of his cloak and putting it in his neck, brought him to Allah's Messenger صلى الله عليه وسلم to whom he said, "O Messenger of Allah. I heard this one recite surah al-Furqan in a manner that it different from what you have taught me to recite it." He instructed him to release him and asked him to recite. So he recited in the manner Umar رضى الله عنه had heard him recite. Allah's Messenger صلى الله عليه وسلم said, "This is how it was revealed." Then, he asked Umer رضى الله عنه to recite it and he recited it, and he said, "This is how it was revealed. In deed, the Quran is revealed in seven readings. So recite in the manner that is easiest."¹

COMMENTARY: The ulama (Scholars) have expressed nearly opinions about the meaning of this hadith (tradition), one of these holds that this hadith (tradition) is among the allegorical whose meaning no one knows comprehensively.

Some authorities say that variations in readings are more than seven but all of them return to seven reasons.

- i. In the word itself, because of a deficiency or an addition.
- ii. The tense varying from plural to singular.
- iii. The gender varying from masculine to feminine.
- iv. The letter itself having an accent for emphasis (Shaddah) or without it, a fath, a

¹ Bukhari # 2319, Muslim # 270- 818, Abu Dawud # 1475, Tirmidhi # 2943, Nasai # 936, Muwatta Maalik # (Quran)

kasrah or a dammah (كَسْرًا), like a word may be (مِثْلُ) (بِفَتْحٍ) etc.

- v. Variation of vowels.
- vi. Variation of letters, like (لكن الشياطين) which is recited with the Shaddah on (نون) (لكن) without it (لكن).
- vii. Variation in language (grammar) like tafkhim and imalah (making sound broad and long, and inclining sound).

This chapter has been treated in greater detail than here in the Book of knowledge chapter on knowledge in volume 1 of Mazahir Haq)

EACH READING IS CORRECT

(٢٢١٢) وَعَنِ ابْنِ مَسْعُودٍ قَالَ سَمِعْتُ رَجُلًا قَرَأَ وَسَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ خِلَافَهَا فَجِئْتُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهِيَةَ فَقَالَ كِلَاكُمَا مُحْسِنٌ فَلَا تَخْتَلِفُوا فَإِنَّ مَنْ كَانَ قَبْلَكُمْ اخْتَلَفُوا فَهَلَكُوا (رواه البخاري)

2212. Sayyiduna Ibn Masud narrated that he heard a man recite (a portion of the Quran) and he had also heard the Prophet Muhammad صلى الله عليه وسلم recite it differently. So he took him to the Prophet Muhammad صلى الله عليه وسلم and informed him (of the difference). He said detected a dislike his the Prophet Muhammad's صلى الله عليه وسلم face. Anyway, he said, "Both of you are correct, so do not disagree. Those who preceded you disagreed and were ruined."¹

(They used to belie each other.)

COMMENTARY: The disagreement refers to rejection of any one of the reasons of the Quran. As already stated, all the readings of the Quran are genuine and one must not reject any of them because that would be tantamount to rejecting the Quran. Some of the readings are mutawatir (undoubted continuous), some ahad (reported by few, not matching mutawatir). The seven readings are mutawatir that are being recited.

(٢٢١٣) وَعَنْ أَبِي بِنِ كَعْبٍ قَالَ كُنْتُ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ يُصَلِّيُ فَقَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ ثُمَّ دَخَلَ آخَرُ فَقَرَأَ قِرَاءَةً سِوَايَ قِرَاءَةِ صَاحِبِهِ فَلَمَّا قَضَيْنَا الصَّلَاةَ دَخَلْنَا جَمِيعًا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ إِنَّ هَذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ وَدَخَلَ آخَرُ فَقَرَأَ سِوَايَ قِرَاءَةِ صَاحِبِهِ وَأَمَرَ هُمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ فَحَسَنَ شَاهُمَا فَسَقَطَ فِي نَفْسِي مِنَ التَّكْذِيبِ وَلَا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَدَّ عَشِيْنِي صَرَبَ فِي صَدْرِي فَوَيْضْتُ عَرَفًا وَكَأَنَّمَا أَنْظَرُ إِلَى اللَّهِ فَرَفًا فَقَالَ لِي يَا أَبُي أُرْسِلْ إِلَيَّ إِلَى آتِ أَقْرَأُ الْقُرْآنَ عَلَى حَرْفٍ فَزِدْتُ إِلَيْهِ أَنَّهُ هَوَّيْتُ عَلَى أُمَّتِي فَرَدَّ إِلَيَّ الْقَائِيَةَ أَقْرَأَهُ عَلَى أُمَّتِي فَرَدَّ إِلَيَّ الْقَائِلَةَ أَقْرَأَهُ عَلَى سَبْعَةِ أَحْرَفٍ وَلَكَ بِكُلِّ رَدَّةٍ رَدَّتْهَا مَسْأَلَةٌ تَسْأَلُنِيهَا فَقُلْتُ اللَّهُمَّ اغْفِرْ لِأُمَّتِي اللَّهُمَّ اغْفِرْ لِأُمَّتِي وَأَخْرَبْتُ الْقَائِلَةَ لِيَوْمِ

¹ Bukhari # 2410, Musnad Ahmad 1-412.

يَرْعُبُ إِلَى الْخَلْقِ كُلُّهُمْ حَتَّىٰ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ - (رواه مسلم)

2213. Sayyiduna Ubayy ibn Ka'b رضي الله عنه said that he was in the mosque when a man came in and offered *salah* (prayer). He recited in such a manner that Ubayy رضي الله عنه did not think it to be correct. Then another man came in and recited a recitation different from the first man. When they finished the *salah* (prayer), they went together to Allah's Messenger صلى الله عليه وسلم. Ubayy رضي الله عنه reported to him that one of them had recited in a manner that he had rejected and the other came and recited in a way different from the other. The Prophet Muhammad صلى الله عليه وسلم instructed them both and they recited. He regarded both of them as good. Ubbay رضي الله عنه thought to himself the urge to reject such a doubt as had not grown in him during the days of ignorance. Allah's Messenger صلى الله عليه وسلم detected his condition and patted him on the chest and he perspired heavily and was overwhelmed with tear and it seemed to him that he was looking at Allah. He then said to Ubayy رضي الله عنه. "It was conveyed to me that I should recite the Quran in a reading but I pleaded to make it easy for my ummah (people/followers). Again, it was conveyed to me that I should recite in two readings but I pleaded again for it to be made easy for my ummah (people/followers). It was conveyed to me a third time that I should recite in seven readings. I was also told the while that I might pray for something for each time I had received a command. So, I prayed, 'O Allah forgive my ummah (people/followers), o Allah, for give my ummah (people/followers)!' And, I have held the third prayer in abeyance for the day when all the creatures, including Ibrahim عليه السلام, will ask me to intercede.¹

COMMENTARY: Ubayy ibn Ka'b رضي الله عنه became doubtful because the Prophet Muhammad صلى الله عليه وسلم commended both recitals though they were quite different. He wondered how Allah's words could be recited in two ways.

During the jahiliyah, he was not a faithful, so could not distinguish doubt and temptation from rectitude.

The prayers that the Prophet Muhammad صلى الله عليه وسلم made were for forgiveness. It is the real thing, for, without it deliverance is not possible.

He made two prayers for his ummah (people/followers), and held back the third for all the creatures till the day of resurrection. This is shafaah al-Kubra, the great intercession.

All the Prophets عليه السلام will crave for his intercession, but only Prophet Ibrahim عليه السلام is named because, after the Prophet صلى الله عليه وسلم, he is the most superior.

COMMANDS ARE NOT ALTERED BY READINGS

(٢٢١٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَقْرَأْنِي جِبْرِيْلَ عَلَى حَرْفٍ فَرَجَعْتُهُ فَلَمْ أَرَلْ أَسْتَزِيْدُهُ وَيَزِيْدُنِي حَتَّىٰ إِنْتَهَىٰ إِلَىٰ سَبْعَةِ أَحْرَفٍ قَالَ ابْنُ شَهَابٍ بَلَغَنِي أَنَّ تِلْكَ السَّبْعَةُ الْأَحْرَفُ إِمَامِي فِي الْأَمْرِ تَكُونُ وَاحِدًا لَا تَخْتَلِفُ فِي حَلَالٍ وَلَا حَرَامٍ (متفق عليه)

2214. Sayyiduna Ibn Abbas رضي الله عنه said that Allah's Messenger صلى الله عليه وسلم said,

¹ Muslim # 273. 520, Musnad Ahmad 5-124.

“Jibril (gabriel) عليه السلام made me recite the Quran in one reading. I repeated it and did not cease to ask for more (for the ease of my ummah (people/followers) so that I continued to get more) and more of it was given till it ended at seven readings.” Ibn Shihab (Zuhri رحمه الله) said that he had learnt that the seven readings are one concerning commands. They do not differ about the lawful and the unlawful.¹

COMMENTARY: If a verse means one thing in a reading, it will continue to have the same meaning in other readings too. Variation in modes of reading will not alter the command. The variation in reading is limited merely to style and voice, and it has not effect on rulings.

SECTION II

اللهُ أَفْضَلُ النَّبِيِّ

PROPHET MUHAMMAD'S صلى الله عليه وسلم DESIRE TO MAKE RECITATION EASY

(٢٢١٥) عَنْ أَبِي بِنِ كَعْبٍ قَالَ لَقِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِبْرِيلَ فَقَالَ يَا جِبْرِيلُ إِنِّي بُعِثْتُ إِلَى أُمَّةٍ أَفْتِيَةٍ مِنْهُمْ الْعَجُوزُ وَالشَّيْخُ الْكَبِيرُ وَالْعُلَامُ وَالْجَارِيَةُ وَالرَّجُلُ الَّذِي لَمْ يَقْرَأْ كِتَابًا قَطُّ قَالَ يَا مُحَمَّدُ إِنَّ الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرُفٍ - رَوَاهُ التِّرْمِذِيُّ وَفِي رِوَايَةٍ لِأَحْمَدَ وَآبِي دَاوُدَ قَالَ لَيْسَ مِنْهَا إِلَّا شَافٍ كَافٍ وَفِي رِوَايَةٍ لِلنَّسَائِيِّ قَالَ إِنَّ جِبْرِيلَ وَمِيكَائِيلَ أَتَيَانِي فَمَعَدَ جِبْرِيلُ عَنِّي وَمِيكَائِيلُ عَنِّي يَسَارِي فَقَالَ جِبْرِيلُ إِنْزِلْ الْقُرْآنَ عَلَى حَرْفٍ قَالَ وَمِيكَائِيلُ اسْتَرَدَّهُ حَتَّى بَلَغَ سَبْعَةَ أَحْرُفٍ فَكُلُّ حَرْفٍ شَافٍ كَافٍ -

2215. Sayyiduna Ubayy ibn Ka'b رضي الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم met Jibril (gabriel) عليه السلام, he said, "O Jibril (gabriel), I am sent to an ummah (people/followers) who are unlettered. They include old women and old men, young boys and young girls, and these who have never read a book." He said, "O Muhammad, the Quran is revealed in seven readings.²

According to another version: "There is nothing in it but what heals (from the mischief of disbelief, etc) and is enough (to confirm your truth).³

And yet another version: He said, "Jibril (gabriel) عليه السلام and Mikail عليه السلام came to me. Jibril (gabriel) عليه السلام sat to my right and Mikail عليه السلام my left, and Jibril عليه السلام said, 'Recite the Quran in one reading.' And Mikail said, 'Ask for more,' till it came to seven readings. Each is a healing and sufficient."⁴

COMMENTARY: The people were mostly unlettered and it was difficult for them to recite the Quran on a single form of reading. They could not all meet the demands of pronunciation in one, manner. Different readings (qiraat) would permit them to follow are that came naturally to them.

MAKE NOT QURAN A MEANS TO BEG

(٢٢١٦) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ مَرَّ عَلَى قَاصٍ يَقْرَأُ ثُمَّ يَسْأَلُ فَاَسْتَرْجَعَهُ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ

¹ Bukhari # 4991, Muslim # 272-819, Musnad Ahmad 1-264.

² Tirmidhi # 2953

³ Musnad Ahmad # 23507, Abu Dawud # 1477

⁴ Naaai # 941

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللَّهَ بِهِ فَإِنَّهُ سَيَجِيئُ أَقْوَامٌ يَقْرَأُونَ الْقُرْآنَ
يَسْأَلُونَ بِهِ النَّاسَ - (رواه احمد الترمذى)

2216. Sayyiduna Imran ibn Husayn رضى الله عنه is reported to have passed by a story teller who recited the Quran and then begged. So, Imran رضى الله عنه first said (إِنَّ اللَّهَ وَإِنَّا إِلَيْهِ) (راجعون) 'to Allah we belong and to Him is our return.' Then he narrated that he had heard Allah's Messenger صلى الله عليه وسلم say. "He who recites the Quran must pray to Allah for a reward, for, soon such people will crop up who will recite the Quran and beg from people against it."¹

COMMENTARY: This hadith (tradition)s sounds a note of warning to those who beg against recitation of the Quran. As it is, this thing violates human values that a person must forsake Allah and beg from a fellow human being thinking of him as the remover of his needs. While reciting the Quran, the reciter must pray to Allah alone as he comes across different verses, and again after finishing the recitation.

SECTION III

أَفْضَلُ الْفَائِدِ

WARNING AGAINST USING THE QURAN FOR WORLDLY ENDS

(٢٢١٧) عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْآنَ يَتَأَكَّلُ بِهِ النَّاسُ جَاءَ يَوْمَ
الْقِيَامَةِ وَوَجْهُهُ عَظْمٌ لَيْسَ عَلَيْهِ لَحْمٌ (رواه البيهقي في شعب الایمان)

2217. Sayyiduna Buraydah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone recites the Quran in order to earn thereby a living from the people, then on the day of resurrection, he will come with bones on his face. There will be no flesh on it."²

BISMILLAH IS A VERSE

(٢٢١٨) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَعْرِفُ فَضْلَ السُّورَةِ حَتَّى يَنْزِلَ عَلَيْهِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (رواه ابوداؤد)

2218. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم could not know the point of separation between two surah till (the bismallah) (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) was revealed.³

COMMENTARY: This hadith (tradition) proves beyond doubt that (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) is a verse of the Quran. It distinguishes one surah from another.

AN INCIDENT WITH IBN MASUD رضى الله عنه

(٢٢١٩) وَعَنْ عَلْقَمَةَ قَالَ كُنَّا بِحِمَاصٍ فَقَرَأَ ابْنُ مَسْعُودٍ سُورَةَ يُوسُفَ فَقَالَ رَجُلٌ مَاهِكْدَا أَنْزَلْتَ فَقَالَ
عَبْدُ اللَّهِ وَاللَّهِ لَقَرَأْتُمَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَحْسَنْتَ فَبَيْنَمَا هُوَ يُكَلِّمُهُ إِذْ وَجَدَ مِنْهُ

¹ Tirmidhi # 2926, Musnad Ahmad 4-433

² Baayhaqi in Sh.rah ul Eeman # 2625

³ Abu Dawud # 788

رِيحِ الْخَمْرِ فَقَالَ أَتَشْرَبُ الْخَمْرَ وَتُكَذِّبُ بِالْكِتَابِ فَصَرَّ بِهِ الْحَدَّ (متفق عليه)

2219. Sayyiduna Alqamah رضى الله عنه narrated that while they were in Hims. Sayyiduna Ibn Masud رضى الله عنه recited to them the surah Yusuf. A man interrupted that it was not revealed in that way. Abdullah رضى الله عنه said, "By Allah, I had recited it in the times of Allah's Messenger صلى الله عليه وسلم (in this way) and he had commended me." While he was thus conversing, he detected the smell of wine on him. So, he asked, "Did you drink wine and belied the Book (of Allah)? Then he awarded him the prescribed punishment.¹

COMMENTARY: If Sayyiduna Abdullah ibn Masud رضى الله عنه was reciting a mushhur (established, known) reading, then this man belied the Quran and that amounted to disbelief. If he recited a Shaadh (rare) reading then he merely belied the reading, not the Quran. So, Ibn Masud's رضى الله عنه saying that he had belied the Book was in anger and as a warning. This seems more correct because he did not blame him for apostacy. He only awarded him the punishment for consuming wine.

Teebi رحمه الله said that Ibn Masud رضى الله عنه had spoken the words in anger because if anyone rejects an expression of a reading and the Quran then it is disbelief but not if he belies the pronunciation and delivery.

This man had only rejected the pronunciation and delivery but not the Quran or the reading. That is why Ibn Masud رضى الله عنه only punished him for consuming wine.

The ulama (Scholars) say that the smell from the mouth is enough evidence against anyone of having consumed wine. However, the Hanafi and Shafii point of view is that mere odour from the mouth is not enough evidence of wine consuming against anyone and he cannot be awarded the prescribed punishment for it unless there is other evidence for it. Sometimes sour apple and guava also give out an odour like some kind of wine.

As for this particular incident Sayyiduna Ibn Masud رضى الله عنه may have had this man's confession or there may have been witnesses against him. So he awarded the prescribed punishment to the man (for wine-consuming).

COLLECTION OF THE QURAN

(٢٢٢٠) وَعَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ مَقْتُلَ أَهْلِ الْيَمَامَةِ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ عِنْدَهُ قَالَ أَبُو بَكْرٍ إِنَّ عُمَرَ أَتَانِي فَقَالَ إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرْآنِ الْفُرَاتِ وَإِنِّي أَخْشَى إِنْ اسْتَحَرَّ الْقَتْلُ بِالْقُرْآنِ بِالْمَوَاطِنِ فَيَذُ هَبٌ كَثِيرٌ مِنَ الْقُرْآنِ وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ فُلْتُ لِعُمَرَ كَيْفَ تَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عُمَرُ هَذَا وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي حَتَّى سَرَحَ اللَّهُ صَدْرِي لِذَلِكَ وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَى عُمَرُ قَالَ زَيْدٌ قَالَ أَبُو بَكْرٍ إِنَّكَ رَجُلٌ شَابٌ عَاقِلٌ لَا تَنْتَهَمُكَ وَقَدْ كُنْتَ تَكْتُئِبُ الْوَحْيِي لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَتَّبِعُ الْقُرْآنَ فَاجْمَعُهُ فَوَاللَّهِ لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجَبَلِ مَا كَأْتُ أَنْقَلَ عَلَىَّ وَمَا أَمَرَنِي بِهِ مِنْ جَمْعِ الْقُرْآنِ قَالَ فُلْتُ

¹ Bukhari #5001, Muslim # 249-301, Musnad Ahmad 1-378.

كَيْفَ تَفْعَلُونَ سَيِّئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هُوَ وَاللَّهُ خَيْرٌ فَلَمْ يَزَلْ أَبُو بَكْرٍ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ فَتَتَبَعْتُ الْقُرْآنَ أَجْمَعَهُ مِنَ الْعُسْبِ وَاللِّخَافِ وَصُدُورِ الرِّجَالِ حَتَّى وَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ مَعَ أَبِي حُرَيْرَةَ الْأَنْصَارِيِّ لَمْ أَحِذْهَا مَعَ أَحَدٍ غَيْرِهِ لَقَدْ جَاءَ كُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ حَتَّى خَاتِمَةَ بَرَاءَةٍ فَكَانَتِ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ عِنْدَ عُمَرَ حَيَاتُهُ ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ - (رواه البخارى)

2220. Sayyiduna Zayd ibn Tahabit رضى الله عنه narrated that Sayyiduna Abu Bakr رضى الله عنه summoned him after the (large scale) killing of the warriors at al-yamamah. Indeed, Sayyiduna Umar ibn al-Khattab رضى الله عنه was with him. Sayyiduna Abu Bakr رضى الله عنه said to him that Umar رضى الله عنه had visited him and pointed out to the large-scale killing of the reciters of the Quran during the battle of al-Yamamah. He apprehended that if they continued to be killed at this scale during other battles, they could lose a great portion of the Quran. Therefore, he suggested that he should arrange for the Quran to be collected. But, Abu Bakr رضى الله عنه asked Umar رضى الله عنه how he could do what Allah's Messenger صلى الله عليه وسلم had never done. Nevertheless, Umar رضى الله عنه said, 'By Allah, this is best' and he did not cease to persuade him till Allah made him see the wisdom in it, so he concurred with Umar's idea about it.

Zayd رضى الله عنه said that then Abu Bakr رضى الله عنه said to him, "You are young and intelligent and cannot be suspected. Besides, you were a scribe who recorded the wahy that was revealed to Allah's Messenger صلى الله عليه وسلم. So, search for the Quran and collect it together." Zayd رضى الله عنه commented, 'By Allah, if they had assigned to me the shifting of a mountain among the mountain that would not have been as burdensome and difficult for me than the putting together of the Quran which task he had assigned to me.'

Then he asked him. "How will you do something that Allah's Messenger صلى الله عليه وسلم had never done?" He said, "By Allah, this is best." He continued to persuade him till Allah made him see the wisdom in it as He had made Abu Bakr رضى الله عنه and Umar see it. So, he began to search for the Quran collecting it from palm-branches white stones and hearts of men (who had memorized the Quran). He finally found the concluding portion of surah al-Bara'ah with Sayyiduna Abu Khuzaymah al-Ansari رضى الله عنه. He was unable to find it with anyone else.(it was):

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ

(Surely, a messenger has come to you from among yourselves...) (to the end of the surah. 9:128-129)

The suhuf (Sheets of the Quran that he had collected) were deposited with Abu Bakr رضى الله عنه till Allah took him away. Then they were with Umar رضى الله عنه all his life. Then they were with (Sayyidah) Hafsa bint Umar رضى الله عنه.¹

¹ Bukhari # 4886

COMMENTARY: Sayyiduna Abu Bakr رضى الله عنه had sent an army to Yamamah under the command of Sayyiduna Khalid ibn Walid رضى الله عنه. In the ensuing fierce battle Muslamah Kadhdhab was killed. (He was claimant to prophet hood). The Muslims also suffered heavy reverses and many of those who had committed the Quran to memory were martyred. Between seven hundred and twelve hundred Muslims were martyred.

Till then, the Quran was preserved in complete form only in memories.

So, Sayyiduna Zayd ibn Thabit رضى الله عنه was commissioned to put the Quran together. Zayd رضى الله عنه had written most of the revelation being one of the twenty four scribes who wrote it down. The four caliphs رضى الله عنه were also among them. Moreover, Zayd رضى الله عنه was trusted and dutiful.

THE FORM OF THE QURAN IN THE TIMES OF THE PROPHET MUHAMMAD صلى الله عليه وسلم

The noble Quran was written down in the Prophet Muhammad's صلى الله عليه وسلم times too but it was not in book form or as a single collection. It was inscribed on palm-leaves, on stones, on bones and on other things and was in the custody of different people. The reason was that whenever it was revealed the Prophet Muhammad صلى الله عليه وسلم dictated it to his scribes to inscribe on any of these things at hand at that time.

After the death of the Prophet Muhammad صلى الله عليه وسلم, Sayyiduna Abu Bakr رضى الله عنه approved the suggestion of Sayyiduna Umar رضى الله عنه. He had these different writings on various things collected and put down neatly in several sheets.

Furthermore, the Quran that we have now-a-days in a sequence of surahs, had not this arrangement in the times of the Prophet Muhammad صلى الله عليه وسلم. Rather, after him, this sequence was decided by the ijthad (independent judgment) of the sahabah (Prophet's companions) رضى الله عنهم. Of course, the verses were arranged in sequence in the Prophet Muhammad's صلى الله عليه وسلم times according to his instructions. The method was that whenever Jibril (gabriel) عليه السلام brought a revelation according to the situation and needs, he also said that the verse belonged to such-and-such surah before a certain verse or after it. The Quran is inscribed in the Preserved Tablet (Luh Mahfuz (لوح محفوظ) in the same sequence and arrangement. The noble Quran was brought from there to the lowest heaven. Then Jibril (gabriel) عليه السلام brought down to the Prophet Muhammad صلى الله عليه وسلم surahs or verse of the Quran from there in keeping with the situation and need.

In short, the revelation of the Quran was not in the same sequence as it is recited these days. Every year in Ramadan, Jibril (gabriel) عليه السلام revised the Quran according to the sequence of revelation, and in Ramadan of the year when the Prophet Muhammad صلى الله عليه وسلم died, he revised it with him twice.

Sayyiduna Zayd ibn Thabit رضى الله عنه did not find the concluding portion of surah Bara'ah with anyone other than Abu Khuzaymah رضى الله عنه. Of course those sahabah (Prophet's companions) رضى الله عنهم who had committed the Quran to memory also had these verses of Bara'ah with them in memory. Among the sahabah (Prophet's companions) رضى الله عنهم who had memorized the entire Quran in the times of the Prophet Muhammad صلى الله عليه وسلم were Ubayy ibn Ka'b رضى الله عنه, Mu'adh ibn Jabar رضى الله عنه, Zayd ibn Thabit رضى الله عنه, Abu Darda رضى الله عنه and others.

When Sayyiduna Zayd ibn Thabit رضى الله عنه accomplished his task at the behest of Sayyiduna Abu Bakr رضى الله عنه, all the sahabah (Prophet's companions) رضى الله عنهم concurred with it. Then, it was arranged in several scrolls or sheets. It had not taken the shape of a single book or collection till then. Those sheets were retained by Abu Bakr رضى الله عنه and after him by Umar

رضى الله عنه all his life. After him, they were kept with his daughter, Sayyidah Hafsah رضى الله عنه. Then Sayyiduna Uthman رضى الله عنه put together all the sheets in one mashaf (copy of Quran). The he had many copies of it made out and disbursed throughout most of the cities of the Islamic state. This will be seen in the next hadith (tradition).

THE ARRANGEMENT & COLLECTION OF THE QURAN BY UTHMAN رضى الله عنه

(٢٢٢١) وَعَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ حُدَيْفَةَ بْنَ اليمَانِ قَدِمَ عَلَى عُثْمَانَ وَكَانَ يُعَازِي أَهْلَ الشَّامِ فِي فَتْحِ أَرْمِينِيَّةٍ وَأَذَرَ بِيَجَانٍ مَعَ أَهْلِ الْعِرَاقِ فَأَفْرَزَ حُدَيْفَةَ إِخْتِلَافُهُمْ فِي الْقِرَاءَةِ فَقَالَ حُدَيْفَةُ لِعُثْمَانَ يَا أَمِيرَ الْمُؤْمِنِينَ أَدْرِكَ هَذِهِ الْأُمَّةَ قَبْلَ أَنْ يَخْتَلِفُوا فِي الْكِتَابِ اخْتِلَافَ الْيَهُودِ وَالنَّصَارَى فَأَرْسَلَ عُثْمَانَ إِلَى حَفْصَةَ أَنَّ أَرْسَلِي إِلَيْتَا بِالصُّحُفِ نَنْسُخُهَا فِي الْمَصَاحِفِ ثُمَّ نَرُدُّهَا إِلَيْكَ فَأَرْسَلَتْ بِهَا حَفْصَةُ إِلَى عُثْمَانَ فَأَمَرَ زَيْدُ بْنُ ثَابِتٍ وَعَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَسَعِيدُ بْنُ الْعَاصِ وَعَبْدُ اللَّهِ بْنُ الْحَارِثِ بْنِ هِشَامٍ فَتَسَخَّرُوا فِي الْمَصَاحِفِ وَقَالَ عُثْمَانُ لِلرَّهْطِ الْقُرَشِيِّينَ الثَّلَاثِ إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِي شَيْءٍ مِنَ الْقُرْآنِ فَأَكْتُبُوهُ بِلِسَانِ قُرَيْشٍ فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ فَفَعَلُوا حَتَّى إِذَا تَسَخَّرُوا الصُّحُفَ فِي مَصَاحِفِ رَدَّ عُثْمَانُ الصُّحُفَ إِلَى حَفْصَةَ وَأَرْسَلَ إِلَى كُلِّ أَقْفٍ بِمُصْحَفٍ وَمِمَّا تَسَخَّرُوا وَأَمَرَ بِمَا سِوَاهُ مِنَ الْقُرْآنِ فِي كُلِّ صَحِيفَةٍ أَوْ مُصْحَفٍ أَنْ يُحْرَقَ قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ سَمِعَ زَيْدُ بْنُ ثَابِتٍ قَالَ فَقَدْتُ آيَةً مِنَ الْأَحْرَابِ حِينَ تَسَخَّرْنَا الْمُصْحَفَ قَدْ كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهَا فَالْتَمَسْنَا مَا فَوَجَدْنَا هَا مَعَ حُرَيْمَةَ بْنِ ثَابِتِ بْنِ الْأَنْصَارِيِّ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَالْحَقْنَا فِي سُورَتِهَا فِي الْمُصْحَفِ - (رواه البخارى)

2221 Sayyiduna Anas ibn Maalik narrated that Sayyiduna Hudhayfah ibn Yaman رضى الله عنه visited Sayyiduna Uthman رضى الله عنه when he was preparing war equipment for Shaam(syria) and Iraq for their battle against Armenia and Azerbaijan. He was alarmed at their difference in reading the Quran. So, he said to Sayyiduna Uthman رضى الله عنه, "O amir (commander) ul-muminin, put this ummah (people/followers) on the correct course before they differ about the Book, like the disagreement of the Jews and Christians (among themselves)." So Sayyiduna Uthman رضى الله عنه sent for the sheets which Sayyidah Hafsah رضى الله عنها had (in safe-keeping) so that he would make their copies and then return them to her. She sent the sheets to Sayyiduna Uthman رضى الله عنه who instructed Sayyiduna Zayd ibn Thabit رضى الله عنه, Sayyiduna Abdullah ibn Zubayr رضى الله عنه, Sayyiduna Saeed ibn Al-Aas رضى الله عنه and Sayyiduna Abdullah ibn al-Harith ibn Hisham رضى الله عنه and they made the copies of the sheets. Uthman رضى الله عنه also instructed the three men of Quraysh (entrusted with this task) that if they disagreed with Sayyiduna Zayd رضى الله عنه about (the dialect of) the Quran then they should write it in the dialect of the Quraysh, for it had been revealed in their dialect. So, they did that. They produced several copies of the sheets and

Sayyiduna Uthman رضى الله عنه returned them to Sayyidah Hafsa رضى الله عنها. He dispatched a copy each of what they had produced to every region with orders that any sheet or book that had a part of the Quran in an other form should be burned. (One of the narrators) Sayyiduna Ibn Shihab رضى الله عنه said that Sayyiduna Kharijah رضى الله عنه, son of Sayyiduna Zayd ibn Thabit رضى الله عنه, said to him that he heard Zayd ibn Thabit رضى الله عنه say that when they were copying the Quran, he could not find a verse of surah al-Ahzab which he had heard Allah's Messenger صلى الله عليه وسلم recite. On searching for it, he found it with Sayyiduna Khuzaymah ibn Thabit al-Ansari رضى الله عنه. (It was:)

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا لََّ عَلَيْهِ

{Among the believers are men who are true to the covenant they made with Allah.}

(33:23)

So, they added it to the surah (where it belonged) in the copy of the mashaf (Quran).¹

COMMENTARY: Kirmani رحمه الله has explained in his Sharh (explanatory book) of Bukhari رضى الله عنه that the word (يعازى) is used in the sense of (يعزى) so that the meaning given in the translation depicts it correctly Mulla Ali Qari رحمه الله and Shaykh (Great religious Scholar) Abdul Haq Muhaddith Dahlawi رحمه الله have said that the noun of the verb (كان) and the subject of (يعازى) is Hudhayfah رضى الله عنه (so that not Uthman رضى الله عنه but Hudhayfah رضى الله عنه had led the Syrians and Iraqis at the conquest).

The Jews and Christians had manipulated their Books and Hudhayfah رضى الله عنه was afraid that the Muslims might do that with Allah's Book. So, Uthman رضى الله عنه called a meeting and presented this fear before them. The members of the meeting numbered about fifty thousand men. He told them that the people disputed on the readings of the Quran and condemned each other practice of the reading though this nearly amounted to disbelief. Then it was decided to bring the people to one mashaf (copy of Quran).

The Quran was revealed in the dialect of the Quraysh but on the Prophet's صلى الله عليه وسلم request for making it easy for the people, the concession was made. Everyone was allowed to read in his own dialect. However, Uthman رضى الله عنه was compelled to abrogate all dialects, save the Quraysh dialect, because of serious differences.

Sakhawi رحمه الله has reported some places where these people charged with producing an official text differed. For instance, Zayd رضى الله عنه had in mind (الناووه) but the others held it to be (الناوت) and Uthman رضى الله عنه upheld their contention. They also disagreed about (لميسن) and Uthman رضى الله عنه had a (ه) added to it (لميسنه).

The copies that were ordered to be burnt included the sheets with Sayyidah Hafsa رضى الله عنها and those with other people.

However, Sakhawi رحمه الله said that Uthman رضى الله عنه spared the sheets of Sayyidah Hafsa رضى الله عنها and burnt those with other people. Later, when Marwan became governor of Madinah he called for the sheets from her that he might burn them but she refused to give them to him. When she died, Marwan got them from her brother, Abdullah ibn Umar رضى الله عنه and burnt them lest they get into wrong hands and the differences might crop up again.

The copies made out at Uthman's رضى الله عنه behest were five. But, Abu Dawud says that they

¹ Bukhari # 4987, Musand Ahmad 5.188

were seven. One of them was sent to Makkah. The others went to Shaam (syria), Yemen, Bahrain, Busrah, Kufah and Madinah.

THE WORN OUT PAGES OF THE MASHAF (QURAN)

The ulama (Scholars) differ on what should be done with the worn out pages of the Quran that cannot be used for reading. Should they be burnt or washed. Some of them say that they should be burnt because that leaves no possibility of their being misused or disrespected in any way, but if they are washed then the water will flow on the ground and possibly be trampled. However, some ulama (Scholars) prefer that the worn out pages should be washed and the water (and residue) should be placed on a pure place, or, better, its water should be drunk because it is a panacea and a cure for ills of the chest.

SAYYIDUNA UTHMAN'S رضى الله عنه ACTION

If Sayyiduna Uthman رضى الله عنه had not burnt the other copies of the Quran and had spared them, then later on they could have become a means of dispute and troubles among the people,. His action had wisdom behind it and it cannot be proved that Shariah (Islamic law) disallows burning of the pages of the Quran or that it is disrespectful.

FIRST COMPILING

The ulama (Scholars) write that the Quran was put together three times; First it was collected in the times of the Prophet Muhammad صلى الله عليه وسلم, but it was not compiled in a single mashaf (book/collection) all together. Secondly, it was collected in the era of Sayyiduna Abu Bakr رضى الله عنه and, in fact, he was the first man to collect the entire Quran together and may Allah shower mercy on him. Then the third time Sayyiduna Uthman رضى الله عنه consulted all the Sahabah (Prophet's companions) رضى الله عنهم and put the Quran together in a book form and made copies of that and it was authenticated in the dialect of the Quraysh, and he sent the copies to other neighbouring places, this was done in 25 AH.

Different motives: Sayyiduna Abu Bakr's رضى الله عنه motive in putting together the entire Quran was his fear that some portion of the Quran might be lost if it was not compiled in a single form. As for Sayyiduna Uthman رضى الله عنه he was driven to do that to counter possibilities of disagreement in the ummah (people/followers). This means that he did not really put the Quran together but warded off possibility of disputes within the ummah (people/followers) and brought them to one dialect (that of the Quraysh)

WHY NO BISMILLAH TO BEGIN SURAH BARAAH

(٢٢٢٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قُلْتُ لِعُمَرَ مَا حَمَلَكُمْ عَلَىٰ أَنْ تَعْمَدُوا إِلَى الْأَنْفَالِ وَهِيَ مِنَ الْأَنْفَالِ وَ إِلَى بَرَاءَةَ وَ هِيَ مِنَ الْمِيثِينَ فَمَرَرْتُمَا بَيْنَهُمَا وَأَمَرَ تَكْتَبُوا سَطْرَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ وَصَعْتُمُوهَا فِي السَّبْعِ الطُّوَلِ مَا حَمَلَكُمْ عَلَىٰ ذَلِكَ قَالَ عُمَرُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا يَأْتِي عَلَيْهِ الرَّمَامُ وَهُوَ يُنْزَلُ عَلَيْهِ السُّورُ نَوَاتٍ الْعَدِيدِ وَكَانَ إِذَا نَزَلَ عَلَيْهِ شَيْءٌ دَعَا بَعْضَ مَنْ كَانَ يَكْتُبُ فَيَقُولُ صَعُوا هُوَ لَاءِ الْأَيَاتِ فِي السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذَا وَكَذَا فَإِذَا نَزَلَتْ عَلَيْهِ الْأَيَةُ فَيَقُولُ صَعُوا هُوَ لَاءِ الْأَيَةِ فِي السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذَا وَكَذَا وَكَانَتْ الْأَنْفَالُ مِنْ أَوَائِلِ مَا نَزَلَتْ بِالْمَدِينَةِ وَكَانَتْ بَرَاءَةُ مِنْ آخِرِ الْقُرْآنِ نَزُولًا وَكَانَتْ قِصَّتُهَا شَبِيهَةً بِقِصَّتِيهَا فَمَبِضٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَ يُبَيِّنُ لَنَا أَنَّهَا

مِنْهَا فَمِنْ أَجْلِ ذَلِكَ فَزَوَّدْتُ بَيْنَهُمَا وَأَمَّا أَكْتُبُ سَطَرَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَوَضَعْتُهَا فِي السَّبْعِ الطُّوَلِ - (رواه احمد والترمذى وابوداؤد)

2222. Sayyiduna Ibn Abbas رضى الله عنه narrated that he asked Sayyiduna Uthman رضى الله عنه "What brought you to place al-Anfal which is among al-mathani with Baraah which is among al-miin, joining them without distinguishing between them by writing (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), and why did you put it (al-Anfal) with the seven long ones (as sab'at-tool)? Why did you do it?" Sayyiduna Uthman رضى الله عنه answered, "With the passage of time, many surahs (chapters) were revealed to Allah's Messenger صلى الله عليه وسلم. So, with every fresh revelation, he sent for some of his scribes and instructed them to insert the verses in the surah that mentions this or that; and when a verse was revealed, he instructed them to insert it in such-and-such surah with a certain subject matter. As for al-Anfal, it was among the first to be revealed in Madinah and Baraah was among the last of the Quran to be revealed, its subject-matter being similar to that of the other Allah's Messenger صلى الله عليه وسلم was taken away and he did not specify to us whether it belonged to it. It is for this reason, I paired them without writing (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) between them and put them among as-saba tool (seven long ones)."¹

COMMENTARY: The surahs (chapters) of the Quran are divided in the manner mentioned in the hadith (tradition). From surah al Baqarah to surah Yunus are (at-tawal) which means lengthy. The first seven surahs (chapters) are saba tawal or seven long ones because they are lengthy. Then, from surah Yunus to surah ash-Suara are called al-mumin (of) the hundreds, mumin being the plural of miah (مائة), meaning one hundred. These surahs (chapters) are made up of over one hundred verses, or near one hundred verses. Then, from surah ash-Shuara to al-Hujurat are called al-mathani. They are less than one hundred verses and their subject-matter is identical or repeated. Then from al-Hujurat to the end of the Quran are al-mufassal because the bismillah between them is very near. These are three kinds. The last of them al-mufassal is further divided into three kinds: tawal, awsat, and qisar (long average and short).

From al-Hujurat to al-Burooj are the tawal mufassal, from there to (الم يكن) (al-Bayyinah) are awsat mufassal and from there to the end of the Quran are qisar mufassal.

Now, let us look at the hadith (tradition), Sayyiduna Ibn Abbas رضى الله عنه asked that surah al-Anfal which is an al-Mathani being made up of less than one hundred verses and Baraah which is an al-miin made up of more than one hundred verses - why are they placed together within at-tawal. Al-Anfal should have been with al-Mathani and Baraah with almiin? And why is (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) not written between them?

Sayyiduna Uthman رضى الله عنه explained that there was a possibility that they were not two but one surah, so are placed with at-tawal without bismillah separating them. If they are two surahs (chapters) then they have to be separated, so are distinguished as two.

¹ Tirmidhi # 3097, Abu Dawud # 786, Musand Ahmad 1-57 (3 399)

BOOK - IX

SUPPLICATIONS كتاب الدعوات

ABOUT DUA

Dua (Supplication) means 'to seek from the Elevated Being some of the base things with humility.' Imam (leader) Nawawi رضى الله عنه said that the ulama (Scholars) of all times and every place have been unanimous that it is mustahab (desirable) to make supplication. They cite the exhortation in the Quran and hadith (tradition) as well as the practice of the Prophets عليه السلام all of whom used to make supplication.

However, some ascetics and possessors of Divine awareness hold that it is better to not make supplication because it is an expression of being pleased with Divine pleasure and decree in a perfect way. Mawlana Shah Muhammad Ishaq رحمه الله said about this opinion of the ascetics and possessors of Divine awareness that it depends on the peculiar condition that overtakes some saintly men at some times when an acceptance with willingness of decree is dominant. There is the example of Prophet Ibrahim عليه السلام. When he was cast into the fire, Sayyiduna Jibril (gabriel) عليه السلام advised him to pray to Allah for deliverance and peace. He said, "Allah, the Exalted, knows my plight. I have no need to make a supplication for this."

SECTION I

الْفَضْلُ الْأَوَّلُ

THE PROPHET MUHAMMAD'S صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ SPLENDID MERCIFUL CHARACTER

(٢٢٢٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ فَمَتَّجِلٌ كُلُّ نَبِيٍّ دَعْوَتُهُ وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ فَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مِنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا - (رواه مسلم ولبخارى اقصر منه)

2223. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "For every Prophet there is a supplication that is granted. So every Prophet has made his supplication promptly (in this world) but I have preserved it till the day of resurrection to intercede for my ummah (people/followers). Insha Allah, it will benefit those of my ummah (people/followers) who die without having ascribed anything with Allah."¹

COMMENTARY: A supplication for every Prophet was in the sense that Allah commanded them to pray against their enemies. Allah granted them the prayers that they made. For instance, Prophet Nuh عليه السلام prayed for the destruction of his disobeying people. They were eliminated in the deluge. Prophet Salih عليه السلام also prayed against his people and they disappeared on just one voice of Jibril (gabriel) عليه السلام. However, Prophet Muhammad صلى الله عليه وسلم was mercy to the worlds. He persevered persecution and kept his prayer in abeyance for his ummah (people/followers) to intercede for them on the day of resurrection even the sinners among them.

¹ Bukhari # 6304 (briefer), Muslim # 338, Trimidhi # 3672, Ibn Majah # 2307 (with many changes), Darimi # 2805, Musnad Ahmad 2-426

However, we must know that intercession will be of different kinds. As a result of the Prophet's صلى الله عليه وسلم intercession:

- Some people will not be sent to hell at all,
- Some will be released from hell soon, and,
- Some will have their ranks raised in paradise.

اللَّهُمَّ ارْزُقْنَا شَفَاعَةَ نَبِيِّنَا عَلَيْهِ أَلْفُ أَلْفِ صَلَوةٍ

(O Allah, let us have the intercession of our Prophet Muhammad صلى الله عليه وسلم)

(٢٢٢٤) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ إِنِّي أَخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ فَإِنَّمَا أَنَا

بَشَرٌ فَأَيُّ الْمُؤْمِنِينَ أَدَيْتُهُ سَمَّمْتُهُ لَعْنَتُهُ جَلَدْتُهُ فَاجْعَلْهَا لَهُ صَلَوةً وَرِكَاةً وَفُرْبَةً تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ

(متفق عليه)

2224. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم prayed (to Allah), "O Allah, I have presented before you my plea. So grant it and do not deny it to me. I am only a mortal. Whichever of the believers I have hurt, abused, cursed or beaten, let that be for him a mercy, a purification (from sin) and a means of nearness to you such that because of these you will bring him near to you on the day of resurrection."¹

COMMENTARY: The words (لأنما أنا بشر) - I am only a mortal - are a prefix for the reason for the likelihood of getting angry on someone sometimes.

The gist of the prayer is: If I have hurt any believer then let that be for him a mercy, etc. Sayyidah Ayshah رضى الله عنها went to lengths to get this to the extent that she stood holding the edge of the garment of the Prophet Muhammad صلى الله عليه وسلم. He said,, when she did not let go, (قطع الله يديك) (May Allah cut off your hands!) She was hurt and let go of his garment and moved away. She sat down in her room, grieved and angry. The Prophet Muhammad صلى الله عليه وسلم followed her and, to please her, said: (اللهم انى اخذت عندك عهدا الخ).

The ulama (Scholars) say that if anyone prays against another then it is masnun that he make this prayer for him.

MAKE SUPPLICATION WITH DETERMINATION

(٢٢٢٥) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَعَا أَحَدُكُمْ فَلَا يَقُلْ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ

إِن كَفَى لِي إِنْ شِئْتَ أَرُفُقَنِي إِنْ شِئْتَ وَلِيُعْزِمَ مَسْأَلَتَهُ إِنَّهُ يَفْعَلُ مَا يَشَاءُ وَلَا مُكْرِهَ لَهُ (رواه البخارى)

2225. Sayyiduna Abu Huraryrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When one of you prays, he must not say, 'O Allah forgive me, if You wish. Have mercy on me, if You wish, Provide me (Sustenance), if you wish. Rather, he must make a determined, resolute supplication, for, He does what He wishes. There is no one to compel Him."²

COMMENTARY: Pray to Allah for your needs, "O Allah give us..." but do not qualify with, 'if You wish.' That smacks of doubt. One must be sure that his prayer will be

¹ Bukhari # 6361, Muslim # 91-2601, Musnad Ahmad 2-493

² Bukhari # 6338, Musim # 7 578

answered because He has given an assurance that prayers will be answered and He does not go back on His promise.

DO NOT BE FED UP & STOP PRAYING

(٢٢٢٦) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَعَا أَحَدُكُمْ فَلَا يَقُلْ اللَّهُمَّ اغْفِرْ لِي إِن شَاءتْ

وَلَكِنْ لِيُعْزِمَ وَيُعْظِمَ الرَّغْبَةَ فَإِنَّ اللَّهَ لَا يَتَعَاظَمُهُ شَيْءٌ إِعْظَاهُ (رواه مسلم)

2226. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When one of you prays, he must not say, 'O Allah forgive me, if You wish.' But, he must be resolute and cherish a strong wish, for, that which Allah gives is not difficult for Him."¹

(٢٢٢٧) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ

مَا لَمْ يَسْتَعْجِلْ قَبْلَ يَا رَسُولَ اللَّهِ مَا الْإِسْتِعْجَالُ؟ قَالَ يَقُولُ قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ فَلَمْ أَرِ يُسْتَجَابْ لِي

فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدْعُ الدُّعَاءَ - (رواه مسلم)

2227. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A person's prayer is granted provided he does not pray for anything sinful or for serving ties of kinship and provided he does not insist on a prompt answer." He was asked, "What is a prompt answer, O Messenger of Allah?" He said, "He says. 'I have prayed and I have prayed but do not see it being answered. 'He gets tired about it and ceases to supplicate."²

COMMENTARY: Apart from a true conviction, prayer should be made only for what is generally asked for and is permissible.

Asking for what is sinful includes asking for ability to kill an innocent (Muslim) person, for wine, etc., or for forgiveness of a disbeliever. It is being a daring person to hope for such prayers to be granted. Similarly, it is foolish to ask for impossible things, like vision of Allah in this world. To pray for snapping of ties of kinship is also an impossible prayer.

Prayer, too, is worship. So one should not give up praying if he thinks that he gets no answer. Moreover, delay in granting prayer is because that may not be due as yet. Everything is decreed and its time is specified. Or, the supplicant is not destined to get that thing in this world. He will get reward for the next world, instead. Or, the delay is to let the supplicant show determination, humility, submissiveness and a true spirit of servitude. Anyone who adopts these things in prayer is very dear to Allah.

PRAYER FOR THE ABSENT IS GRANTED

(٢٢٢٨) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعْوَةُ الْمُسْلِمِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ

مُسْتَجَابَةٌ عِنْدَ رَأْسِهِ مَلَكَ مُوَكَّلٌ كُلَّمَا دَعَا لِأَخِيهِ جَحْرًا قَالَ الْمَلَكَ الْمُوَكَّلُ بِهِ أَمِينًا. وَكَذَلِكَ يَمِثُّ (رواه مسلم)

2228. Sayyiduna Abu Darda رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A Muslim's prayer for his Muslim brother in his absence is granted. An angel is deputed to stand at the supplicant's head. Every time he prays for the good of his

¹ Muslim # 9.2735

² Muslim # 9.2735

brother, the deputed angel prays, "Aameen! And, for you the like of it."

COMMENTARY: While the supplication for an absent Muslim brother is mentioned here, it a prayer is made for a Muslim brother in his presence quietly in the heart, even that prayer falls under purview of this hadith (tradition). There is the element of sincerity in both. In return, the supplicant gets the angel's prayer too.

DISALLOWANCE TO PRAY AGAINST ANYONE

(٢٢٢٩) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَدْعُوا عَلَيَّ وَلَا تَدْعُوا عَلَيَّ أَوْلَادِ

كُمُ وَلَا تَدْعُوا عَلَيَّ أَمْوَالِكُمْ لَا تَوَافِقُوا مِنَ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عِظَاءٌ فَيَسْتَجِيبُ لَكُمْ (رواه مسلم)

2229. Sayyiduna Jabir رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not pray against yourselves, against your children or against your properties lest you do it at an opportune time when Allah grants you what He is asked."¹

COMMENTARY: There are certain hours when prayers are answered by Allah. If your curse coincides with that time then your prayer will receive an answer and you will suffer a loss and will have to regret.

The hadith (tradition) of Sayyiduna Ibn Abbas رضي الله عنه about there being no veil between the prayer of the wronged one and Allah is at # 1722, Book of Zakah.

SECTION II

الْفَضْلُ الثَّانِي

SUPPLICATION IS WORSHIP

(٢٢٣٠) وَعَنِ التَّعْمَارِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّعَاءُ هُوَ الْعِبَادَةُ ثُمَّ قَرَأَ وَقَالَ

رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ - (رواه احمد والترمذى وابوداؤد والنسائى وابن ماجه)

2230. Sayyiduna An-Numan ibn Bashir رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Supplication itself is worship." Then, he recited (the verse 60 of surah al-Mumin or Ghafir):

قَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

{Pray to Me, I shall answer you.}²

COMMENTARY: It is an over-emphasis to say that supplication itself is worship. It is that kind of worship in which a person turns to Allah and shows indifference to every other being besides Allah. He fears none but Allah and places hope only in Him. There is sincerity in supplication, praise of Allah, gratitude to Him and He is beseeched. His unity is declared and only He is asked for one's needs. Prayer is made to Him and one humbles and lowers himself, demonstrating perfect servitude. Complaint is made to Allah and His help is sought.

The Prophet Muhammad صلى الله عليه وسلم confirmed his words and recited the relative verse of the Quran as evidence that we are commanded to make supplication. Moreover, when this command is obeyed and one makes supplication, he also earns a reward. Clearly, these elements are ingredients of worship, and whatever conforms to this description is worship.

¹ Abu Dawud # 1532 (Muslim similar # 7.920)

² Tirmidhi # 3383, Ibn Majah # 3828, Musnad Ahmad # 4-267

The concluding portion of the verse (cited in the hadith (tradition)) also establishes that supplication is worship. It is:

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

{Surely those who are too arrogant too worship Me, they shall enter hell, disgraced.}
(40:60)

SUPPLICATION IS ESSENCE OF WORSHIP

(٢٢٣١) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّعَاءُ مَهَّجُ الْعِبَادَةِ - (رواه الترمذی)

2231. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Supplication is the essence of worship."¹

COMMENTARY: Being the essence of worship, supplication, too, is to humble oneself.

MERIT OF SUPPLICATION

(٢٢٣٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ -

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ -

2232. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is nothing nobler in Allah's sight than supplication."²

COMMENTARY: Of the forms of worship and devotional exercises nothing is equal in rank to supplication. This hadith (tradition) may be seen in the light of the verse:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ -

{Surely, the noblest among you in the sight of Allah is the most pious of you }
(49:13)

SUPPLICATION ALTERS DESTINY

(٢٢٣٣) وَعَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَزِيدُ الْقَضَاءُ إِلَّا الدُّعَاءَ وَلَا

يَزِيدُنِي الْعُمْرَ إِلَّا الْبِرُّ - (رواه الترمذی)

2233. Sayyiduna Salman al Farsi رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Nothing but supplication alters decree and nothing increases one's life span but piety."

COMMENTARY: Here (القضاء) decree refers to that which is disliked and which man fears. So, the hadith (tradition) implies that when a man is inspired to make supplication, Allah removes from him such things.

Kinds of decree: There are two kinds of decrees: inevitable and suspended. The first is Allah's final decree and no kind of change is possible in whatever is destined. In the other kind (suspended), however, changes occur because of some causes. This hadith (tradition) says that supplication may avert the decree that is the suspended kind, but it does not overtake the inevitable.

¹ Tirmidhi # 33/282

² Tirmidhi # 3381, Ibn Majah # 3829, Musnad Ahmad 2-362

WHAT IS 'PIETY INCREASES LIFE'

This too is according to the suspended decree. It is destined about a man beforehand that if he does a certain pious work then he would live 'so many years' otherwise 'so many years.' Some authorities interpret the hadith (tradition) to mean that the life of the person who is pious is not wasted. In this sense, he lives longer by putting his life to optimum use.

SUPPLICATION WARDS OFF TRIAL

(٢٢٣٤-٢٢٣٥) وَعَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الدُّعَاءَ يُنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ

يُنزَلُ فَعَلَيْكُمْ عِبَادَ اللَّهِ بِاللُّدْعَاءِ- رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ أَحْمَدُ عَنْ مُعَاذِ بْنِ جَبَلٍ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ-

2234. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, supplication is beneficial for those things that have happened and those things that have not happened. So, it is binding on you, O slaves of Allah that you make supplication."¹

2235. Sayyiduna Muadh Ibn Jabal رضى الله عنه also narrated this hadith (tradition).²

COMMENTARY: Prayer is beneficial for what has transpired if it is the suspended kind then supplication turns it away and the supplicant becomes peaceful and calm. But, if it is the inevitable type, the benefit of supplication is apparent nevertheless in the sense that Allah gives him patience so that he finds it easy to endure the trial and becomes pleased at it, rather, he does not aspire that he should not face the trial and affliction. The reason is that patience strengthens his will to obey to the extent that his affliction seems to be as sweet to him as worldly pleasures are to the men of the world.

As for that which has not transpired, supplication prevents such trials and afflictions as are of suspended decree.

(٢٢٣٦) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَحَدٍ يَدْعُو بِدُعَاءٍ إِلَّا آتَاهُ اللَّهُ مَا سَأَلَ

أَوْ كَفَّ عَنْهُ مِنَ الشُّؤْمِ وَمِثْلَهُ مَا لَمْ يَدْعُ بِأَثَرٍ أَوْ قَطِيعَةً رَجِحَ (رواه الترمذی)

2236. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "No one makes a supplication to Allah but Allah lets him have what he asks, or removes from him evil of like amount of what he asks provided he does not pray for what is sinful, or for severing ties of kinship"³

ASK ALLAH FOR THE BEST

(٢٢٣٧) وَعَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّ اللَّهَ يُحِبُّ

أَنْ يُسْأَلَ وَأَفْضَلُ الْعِبَادَةِ الْإِنْتِظَارُ الْفَرَجِ- رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ-

2237. Sayyiduna Ibn Masud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Ask Allah for His favours, for, Allah surely loves that He is asked (for something). The best form of worship is to wait for supplication to be granted."⁴

¹ Tirmidhi # 3559

² Musnad Ahmad 5.734

³ Tirmidhi # 3441, Musnad Ahmad 3-360

⁴ Tirmidhi # 3582

COMMENTARY: Waiting for supplication to be granted means that the supplicant does not complain to other people nor express hopelessness but is confident that his prayer will be answered, insha Allah. He is not despaired by the delay. Patience is a strong weapon and it also fetches a great reward.

ALLAH IS DISPLEASED WHEN SUPPLICATION IS NOT MADE TO HIM

(٢٢٣٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يَسْأَلِ اللَّهَ يَعْصَبْ عَلَيْهِ (رواه الترمذی)

2238. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah becomes angry with one who does not ask Him (for anything). (Not making supplication is a sign of arrogance and independence from Allah.)¹

PRAY TO ALLAH FOR SECURITY

(٢٢٣٩) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ فُتِحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ فَتَحَتْ لَهُ

أَبْوَابُ الرَّحْمَةِ وَمَا سُئِلَ اللَّهُ شَيْئًا يَعْنِي أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ (رواه الترمذی)

2239. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He for whom the doors to supplication are opened, the doors of mercy are also opened for him. And, Allah is not asked for anything that is dearer to Him than being asked for security (and health)."²

COMMENTARY: The closing words are that Allah likes most that He should be asked for (العافية)(security, health). It means: safety and preservation from every seen and unseen disliked thing of this world and the next, all trials and tribulations, distress, illnesses and afflictions. Therefore, he who asks for (العافية) (al-aafiyah) really asks for all good of both worlds. We ask Allah for al-aafiyah. Aameen!

MUCH SUPPLICATION DURING PLEASANT TIMES

(٢٢٤٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ

السَّادِئِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ -

2240. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He to whom it pleases that Allah should answer him during difficulty and distress must make many supplications during ease (and plenty)³

BE CONFIDENT OF RECEIVING AN ANSWER

(٢٢٤١) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ وَاعْلَمُوا

أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٌ غَافِلٌ لِآيِهِ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ -

2241. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "Pray to Allah with confidence that you will receive an answer. And, know that Allah does not grant a prayer from an indifferent, playful heart."⁴

¹ Tirmidhi # 3384, Ibn Majah 3827, Musnad Ahmad # 97

² Tirmidhi # 3559

³ Tirmidhi # 3393

⁴ Tirmidhi # 3490

COMMENTARY: When making a supplication, one must observe all conditions necessary for it, like doing pious work, keeping away from evil work, being sincere. He must be sure of receiving an answer. He must assure himself that Allah will not let him down.

PALMS UPWARDS

(٢٢٤٣-٢٢٤٢) وَعَنْ مَالِكِ بْنِ يَسَارٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ بِطُورِ أَكْفُكُمْ وَلَا تَسْأَلُوهُ بِطُورِهَا وَفِي رِوَايَةِ ابْنِ عَبَّاسٍ قَالَ سَلُوا اللَّهَ بِطُورِ أَكْفُكُمْ وَلَا تَسْأَلُوهُ بِطُورِهَا فَإِذَا فَرَعْتُمْ فَاْمَسَحُوا بِهَا وَجُوهَكُمْ (رواه ابوداؤد)

2242. Sayyiduna Maalik ibn Yasar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you pray to Allah, pray to Him with the palms of your hands and do not pray to Him with the backs of your hands (towards your faces)."¹

2243. The version of Sayyiduna Ibn Abbas رضى الله عنه, is that he said, "Pray to Allah with the palms of your hands but not the backs upward. When you finish, wipe your faces with them."²

COMMENTARY: When you make supplication, your palms should be towards your face. Do not reverse them. The prayer for rain is exempted from this direction as mentioned in the chapter al-istisqa (or, praying for rain).

PRESERVES HONOUR OF HANDS

(٢٢٤٤) وَعَنْ سَلْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَبَّكُمْ حَيٌّ كَرِيمٌ يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا رَفَعَ يَدَيْهِ أَرَأَيْتُمْ مَا صَفَّرَا - رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالْبَيْهَقِيُّ فِي الدَّعَوَاتِ الْكَبِيرِ -

2244. Sayyiduna Salman رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, your Lord is modest, generous. He is ashamed to turn away empty the hands of his slave when he raises them."³

WIPE HANDS ON FACE

(٢٢٤٥) وَعَنْ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ يَدَيْهِ فِي الدُّعَاءِ لَمْ يَحْطِئَهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ - (رواه الترمذى)

2245. Sayyiduna Umar رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم raised his hands while making supplication, he did not lower them till he had wiped his face with them.⁴

COMMENTARY: These ahadith (traditions) say that it is *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) to raise hands when making prayer and to wipe the face with them after having made it.

¹ Abu Dawud # 1486

² Abu Dawud # 1485

³ Abu Dawud # 1488, Tirmidhi # 3627

⁴ Tirmidhi # 3446

THE PROPHET PREFERRED COMPREHENSIVE PRAYERS

(٢٢٤٦) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَجِبُ الْجَوَامِعَ مِنَ الدُّعَاءِ وَيَدَعُ مَا سِوَى ذَلِكَ - (رواه ابوداؤد)

2246. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم liked supplications that were comprehensive and he left out those besides them.¹

COMMENTARY: A comprehensive prayer is brief but all-embracing. It covers most of the needs of both the worlds, like:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

(Our Lord, grant us what is good in this world and what is good in the hereafter, and preserve us from the punishment in the Fire.)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ

(O Allah, I ask You for forgiveness and security in religion, in the world and in the hereafter.)

There are other such comprehensive supplications mentioned in the ahadith (traditions). The Prophet Muhammad صلى الله عليه وسلم left out other kinds of supplications. This does not mean that he never made them. Rather, once in a while, he made supplication for special occasions too.

PRAYER FOR THE ABSENT

(٢٢٤٧) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَقَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَسْرَعَ الدُّعَاءِ إِجَابَةً دَعْوَةُ غَائِبٍ لِغَائِبٍ - (رواه الترمذى و ابوداؤد)

2247. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The supplication that receives the quickest response is one made by an out of sight person for another."²

COMMENTARY: Prayers for another person who is not there are sincere and, therefore, get a rapid response.

REQUEST THE GOOD PEOPLE FOR THEIR PRAYERS

(٢٢٤٨) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ إِسْتَأْذَنْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعُمْرَةِ فَأَذِنَ لِي وَقَالَ أَشْرِكُنَا يَا أُخْتِي فِي دُعَائِكَ وَلَا تَنْسَنَا فَقَالَ كَلِمَةً مَا يَسُرُّنِي أَرَبَ لِي بِهَا الدُّنْيَا - رَوَاهُ أَبُو دَاوُدَ وَ التِّرْمِذِيُّ وَانْتَهَتْ رِوَايَتُهُ عِنْدَ قَوْلِهِ وَلَا تَنْسَنَا

2248. Sayyiduna Umar ibn al-Khattab رضى الله عنه narrated that he sought the Prophet Muhammad's صلى الله عليه وسلم permission to perform umrah. He gave him permission and said, "O brother, include us in your prayers. Do not forget us!" Then he said to him something about which Umar رضى الله عنه said. "I would not agree to take in

¹ Abu Dawud # 1482

² Adu Dawud # 1535, Tirmidhi # 1980

exchange of it the world."¹

COMMENTARY: The Prophet Muhammad's صلى الله عليه وسلم words for which Umar رضى الله عنه was unwilling to accept the world in exchange could be his request to pray for him, or something else not mentioned in the hadith (tradition). The Prophet Muhammad's صلى الله عليه وسلم request to him to pray for him not only demonstrates his need for it and his servitude to Allah, but also encourages the members of his ummah (his followers) to get Allah's pious slaves pray for them even if they are of a rank lower than themselves. This also teaches people to include others in their prayer particularly when made at sacred places where prayers are likely to be granted.

In this way, the Prophet Muhammad صلى الله عليه وسلم also pointed out the greatness of Umar رضى الله عنه, and his merit.

THE FORTUNATE ONES WHOSE PRAYERS ARE NOT REJECTED

(٢٢٤٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمُ الصَّائِمُ حِينَ يُفْطِرُ وَالْإِمَامُ الْعَادِلُ وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا اللَّهُ فَوْقَ الْعَمَامِ وَيَفْتَحُ لَهَا أَبْوَابَ السَّمَاءِ وَيَقُولُ الرَّبُّ وَعِزِّي لَا نُصْرَتِكَ وَلَوْ بَعَدَ حِينٌ - (رواه الترمذى)

2249. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The supplication of three people is not turned down:

- (i) One who is fasting when he has iftar (on completing his fast).
- (ii) The just ruler (who dispenses justice).
- (iii) The prayer of the oppressed. Allah raises his supplication above the clouds and gates of heaven are opened for it. (Allah) the Lord says, 'By My Might, I shall help you certainly, though it might be after some time.'"²

COMMENTARY: It is a figurative speech, that the prayer of the oppressed is raised above the clouds and doors of heaven are opened for it, to imply that his prayer is granted soon.

(٢٢٥٠) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ دَعْوَةُ الْوَالِدِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْمَظْلُومِ - (رواه الترمذى و ابوداؤد و ابن ماجه)

2250. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is no doubt that three supplications are granted: the prayer of the father, the prayer of the traveller and the prayer of the oppressed."³

COMMENTARY: A father's prayer whether for or against his children gets a quick response. This means that a mother's prayer would get a quicker answer, though the hadith (tradition) does not name her. She is more kind to her children than their father. There can be two possibilities of a traveller's prayer. (i) His prayer for one who has been kind and benevolent to him and against one who has been unkind and difficult to him is also granted, or, (ii) his prayer is always answered no matter for whom he prays. The prayer of the oppressed against the oppressor and his henchmen is accepted.

¹ Abu Dawud # 1498, Tirmidhi # 3633, Ibn Majah # 6894

² Tirmidhi # 3598,

³ Abu Dawud # 1536, Tirmidhi # 3509, Ibn Majah # 3862

SECTION III

الْفَضْلُ الثَّالِثُ

PRESENT TO ALLAH YOUR LEAST SIGNIFICANT NEED TOO

(٢٢٥٢-٢٢٥١) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَسْأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتَّى يَسْأَلَهُ شِصْعَةً

نَعْلِهِ إِذَا انْقَطَعَتْ زَادَ فِي رِوَايَةٍ عَنْ ثَابِتِ الْبُنَانِيِّ مُرْسَلًا حَتَّى يَسْأَلَهُ الْمِلْحَ وَحَتَّى يَسْأَلَهُ شِصْعَةً إِذَا انْقَطَعَتْ (رواه الترمذی)

2251. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Everyone of you must pray to his Lord for all his needs so much so that he should ask for the thong of his sandal when it snaps."¹

2252 Sayyiduna Thabit al-Bunani رضى الله عنه narrated in a Mursal form another version with the addition: "Asking Him even for salt, and asking Him even for his thong when it snaps."²

COMMENTARY: A supplicant must ask for everything he needs, even the very little things. He is not prevented in any way from asking Allah who is very Kind to His creatures. They must rely on Him alone for all their needs.

Abu Ali Daqaq said that it is a sign of Divine awareness that a person submits all his needs to Allah, very large or very infinitesimal. He cites a very good example of Sayyiduna Musa عليه السلام. On the one hand, he prayed to Allah for His vision:

رَبِّ أَرِنِي أَنْظُرَ إِلَيْكَ

{O My Lord! Show me Yourself that I may see You}

On the other hand, when he was in need of provision, he prayed.

رَبِّ لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

{My Lord, whatever You have sent down to me of good (provision), I am in need of it}

HOW HIGH MAY HANDS BE RAISED

(٢٢٥٣) وَعَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ

2253. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to raise his hands when making supplication so that the whiteness under his armpits was visible.

(٢٢٥٤) وَعَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ يَجْعَلُ إِصْبَعَيْهِ جِذَاءً مَتَّكِبِيَهُ وَيَدْعُو

2254. Sayyiduna Sahl ibn Sa'd رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to level the tips of the fingers of both hands with his shoulders and make supplication.³

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم used to raise his hands in supplication as mentioned in the foregoing hadith (tradition) (# 2254). As for the raising till the whiteness was seen under his armpits that happened when he was immersed deeply in supplication like when praying for rain or at times of severe distress.

¹ Tirmidhi # 3682

² Tirmidhi # 363

³ These three ahadith (traditions) are from Bayhaqi, Kitab Da'awat Kabir.

(٢٢٥٥) وَعَنِ السَّائِبِ بْنِ يَزِيدَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا دَعَا فَرَفَعَ يَدَيْهِ مَسَحَ وَجْهَهُ بِيَدَيْهِ- رَوَى الْبَيْهَقِيُّ الْأَحَادِيثَ الثَّلَاثَةَ فِي الدَّعَوَاتِ الْكَبِيرِ-

2255. Sayyiduna As-Sa'ib ibn Yazid رحمه الله narrated from his father that when the Prophet Muhammad صلى الله عليه وسلم made supplication and raised his hands, he wiped his face with them.¹

COMMENTARY: Allamah Teebi رحمه الله said that this hadith (tradition) explains that the Prophet wiped his face with his hands then he did not wipe his face with them and this was his practice while offering *salah* (prayer), making tawaf, going to sleep, having his meals and such other times.

MANNERS OF SUPPLICATION

(٢٢٥٦) وَعَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ أَلْصَّالَةُ أَرْبُ تَرْفَعَهُ يَدَيْكَ حَذْوَمَنْكَبَيْكَ أَوْ نُحْوَهُمَا وَالْإِسْتِعْقَاؤُ أَرْبُ تُشِيرُ بِإِصْبَعٍ وَاحِدَةٍ وَالْإِبْتِهَالُ أَرْبُ تَمُدُّ يَدَيْكَ جَمِيعًا وَفِي رِوَايَةٍ قَالُ وَالْإِبْتِهَالُ هَكَذَا وَرَفَعَ يَدَيْهِ وَجَعَلَ ظُهُورَهُمَا مِمَّا يَلِي وَجْهَهُ (رواه ابوداؤد)

2256. Sayyiduna Ikrimah رضي الله عنه reported that Sayyiduna Ibn Abbas رضي الله عنه said, "The (manners of) making supplication is to raise your hands in line with your shoulders or near them. The seeking of forgiveness is to point with one finger. And, the making of an imploring supplication is that you stretch out both hands." According to a version: he said, "A very humble, imploring supplication is made like this," and he raised both his hands putting their back near his face.²

COMMENTARY: He pointed with one finger means the forefinger. It is to blame the nafs amarah (the baser self) and the devil, and to seek refuge from them.

As for pointing with one finger, it is makruh (unbecoming) to point with two fingers. When the Prophet Muhammad صلى الله عليه وسلم saw a man point with two fingers, he corrected him, saying, "Point with one finger, Point with one one finger."

When making an imploring supplication, Ibn Abbas رضي الله عنه demonstrated with hands raised high enough for the whiteness under the armpits of the hands to be seen.

IT IS BID'AH TO RAISE HANDS FOR EVERY SUPPLICATION

(٢٢٥٧) وَعَنِ ابْنِ عُمَرَ أَنَّهُ يَقُولُ إِنَّ رَفْعَكُمْ أَيْدِيَكُمْ بِدْعَةٌ مَا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى هَذَا يَعْني إِلَى الصَّدُورِ (رواه احمد)

2257. Sayyiduna Ibn Umar رضي الله عنه said, "Surely, your raising hands (very high) is an innovation. Allah's Messenger صلى الله عليه وسلم did not raise them higher than this," meaning, only up to his chest.³

COMMENTARY: He called it a bid'ah because those people had begun to raise hands very high without making distinction between different situations. On some occasions, it is

¹ These three ahadith (traditions) are from Bayhaqi, Kitab Da'awat Kabir.

² Abu Dawud # 1489

³ Musnad Ahmad 2-61

proper to raise them up to the shoulders and on some, higher than that, but generally upto the chest only. The Prophet Muhammad صلى الله عليه وسلم made these distinctions, but the people had abandoned that and always raised hands higher than shoulders. This is why Sayyiduna Ibn Umar رضى الله عنه corrected them.

PRAY FOR YOURSELF BEFORE YOU PRAY FOR OTHERS

(٢٢٥٨) وَعَنْ أَبِي بِنِ كَعْبٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَكَرَ أَحَدًا فَدَعَا لَهُ بَدَأَ بِنَفْسِهِ -
رَوَاهُ الرَّؤْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ -

2258. Sayyiduna Ubayy ibn Ka'b رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم mentioned someone and prayed for him, he began with himself.¹

COMMENTARY: Thus if anyone decided to pray for another person, he must first pray for himself and then for the other.

اللَّهُمَّ اغْفِرْ لِي وَلِإِخْوَانِي

(O Allah, forgive me and so-and-so)

SUPPLICATION GETS ONE OF THREE THINGS

(٢٢٥٩) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ وَلَا قَطِيعَةٌ رَجِمَ إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثٍ إِمَّا أَنْ يُعَجَّلَ لَهُ دَعْوَتُهُ وَإِمَّا أَنْ يَدْخُرَهَا لَهُ فِي الْآخِرَةِ وَإِمَّا أَنْ يُصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا قَالُوا إِذَا نُكِّرُ قَالَ اللَّهُ أَكْثَرُ (رواه احمد)

2259. Sayyiduna Abu Saeed Khudri رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "If a Muslim makes a supplication which does not ask for anything sinful, or breaking of ties of relationship, then Allah gives him one of three things. He may give him a prompt answer to his prayer. Or, He may defer it for him for the next world. He may remove from him evil of like amount (of his prayer)."

The Sahabah (Prophet's companions) رضى الله عنهم said, "Then, we shall make many supplications." He said, "Allah grants more" (Or, "His bounties are more.")²

COMMENTARY: Allah gives to you on your asking. But what He gives you without your asking is much more than that which He gives on your asking.

FIVE SUPPLICATIONS ARE NEVER REJECTED

(٢٢٦٠) وَعَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خُمُسُ دَعَوَاتٍ يُسْتَجَابُ لَهَا نَدْعُوهُ الْمَظْلُومَ حَتَّى يَنْتَصِرَ وَدَعْوَةَ الْحَاجِّ حَتَّى يَضُدَّ وَدَعْوَةَ الْمُجَاهِدِ حَتَّى يَفْعَدَ وَدَعْوَةَ الْمَرِيضِ حَتَّى يَبْرَأَ وَدَعْوَةَ الْآخِ لِأَخِيهِ يَطْلُرُ الْعَيْبِ ثُمَّ قَالَ وَأَسْرَأُ هَذِهِ الدَّعَوَاتِ إِجَابَةُ دَعْوَةِ الْآخِ يَطْلُرُ الْعَيْبِ رَوَاهُ السَّيْتِيُّ فِي الدَّعَوَاتِ الْكَبِيرِ -

2260. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم

¹ Tirmidhi # 3396, Abu Dawud # 3984, , Ibn Majah # 3852

² Musnad Ahmad 3-18

said, "Five supplications do get an answer (meaning, are granted).

- (i) Prayer of the oppressed till he gets help.
- (ii) Prayer of the pilgrim who performs hajj till he returns (home).
- (iii) Prayer of the warrior (in jihad) till he finishes (Or, it is a prayer of a student and a doer of deeds till he finishes.)
- (iv) Prayer of the sick person till he recovers (or dies).
- (v) Prayer of one for a distant brother."

Then, he said, "The quickest response to these prayers is to the prayer of one for a distant brother (who is not before him)."¹

CHAPTER - II

REMEMBRANCE OF ALLAH, MIGHTY AND GLORIOUS, AND DRAWING NEAR TO ALLAH

بَابُ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَتَقَرُّبِ إِلَى اللَّهِ

This could also mean drawing near to Allah through dhikr (hallowing of Allah) or remembrance of Allah. And, it could also mean drawing near to Him through supererogatory effort.

Kinds of dhikr (hallowing of Allah): Allah's remembrance can be made with the heart and it can be made with the tongue also. The best way is to make it with both heart and tongue, but if it is to be done with one of these, then it is better to do it with the heart. There are also two kinds of dhikr (hallowing of Allah) with the heart.

One of these is to ponder and be lost in reflecting over Allah's Greatness, the jabarut (Allah's majesty) and malakut (the Divine Kingdom, angelic world, spiritual world and the mystic world) and in the signs of Allah's omnipotence visible in the earth and the heavens. This kind of *dhikr* (hallowing of Allah), or remembrance of Allah, is called *dhikr Khafi* (soft remembrance).

According to a hadith (tradition), the dhikr (hallowing of Allah) khafi (or soft remembrance) is seventy times better if it is not heard even by those angels who record deeds of men. On the day of resurrection, Allah will assemble the creatures for reckoning and these angels will submit the records of deeds as put down by them. Allah will ask them about certain of His creatures, "Is something of their deeds missing from these records?" They will submit that they have recorded everything seen or heard by them. On that, Allah will say to His salve, "I have with Me, a piety of yours of which no one else knows. It is dhikr (hallowing of Allah) khafi and I shall reward you for it."

The second kind of dhikr (hallowing of Allah) with the heart is to remember Allah at the time of discharging the commands of Allah whether they are of a positive nature (to do) or of a prohibitive kind (not to do).

Of the two kinds of dhikr (hallowing of Allah) with the heart, the first kind is better and superior. Some jurists, however, hold that 'dhikr (hallowing of Allah)' is applied only to making dhikr (hallowing of Allah) of Allah with the tongue. The preferred opinion is that its lowest degree is: 'he (who makes dhikr (hallowing of Allah)) hears it himself; his tongue making dhikr (hallowing of Allah) at least that any dhikr (hallowing of Allah) less loud than this is not reliable. They also contend that dhikr (hallowing of Allah) with the heart is merely of the type of knowledge and imagination at heart, but it cannot be called dhikr

¹ Bayhaqi in ad-Duawat al-Kabir.

(hallowing of Allah). Only that is dhikr (hallowing of Allah) which is made with the tongue. We do not know what the aim of these jurists is. If they mean that literally dhikr (hallowing of Allah) cannot be applied to the doings of the heart then it contradicts the (literary books and) dictionaries. The *sihah* (six authentic books) and the *Qamus* say that dhikr (hallowing of Allah) is the opposite of forgetfulness. Clearly, this is an action of the heart. Just as forgetfulness is concerned with the heart, so too its opposite dhikr (hallowing of Allah) (remembering) is also from the heart. Of course, what is spoken by the tongue is also dhikr (hallowing of Allah).

The gist of it is that the word dhikr (hallowing of Allah) is common to both: the act of the heart and the act of the tongue. Just as the former is called dhikr (hallowing of Allah) so too the latter is called dhikr (hallowing of Allah). Hence, just as dhikr (hallowing of Allah) with the tongue is reliable, so too dhikr (hallowing of Allah) with the heart is reliable, and, in fact, dhikr (hallowing of Allah) with the heart is better.

The *mashaikh* of the Sufis (leaders of mystries رحمهم الله) also say that dhikr (hallowing of Allah) is of two kinds: with the heart and with the tongue. The effect or influence of the former is much more, stronger and better than the latter.

As for the jurists who have undermined dhikr (hallowing of Allah) with the heart, perhaps they refer to those moments for which *Shari'ah* (Islamic law) prescribes dhikr (hallowing of Allah) with the tongue, like the *tasbihs* (specific hallowing/ glorifying), recitation of *Quran*, *salah* (prayer), the devotional exercises after *salah* (prayer), etc. when dhikr (hallowing of Allah) with the heart is not enough, but dhikr (hallowing of Allah) with the tongue is necessary. These jurists certainly do not mean that dhikr (hallowing of Allah) with the heart does not fetch reward in the hereafter.

SECTION I

الفضل الأول

MERIT OF THOSE WHO MAKE DHIKR (HALLOWING OF ALLAH)

(٢٢٦١) وَعَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ

إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَعَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ (رواه مسلم)

2261. Sayyiduna Abu Hurayrah رضى الله عنه and Sayyiduna Abu S'eed رضى الله عنه narrated that Allah's Messenger said, "Whenever some people sit together and remember Allah, the angels surround them, mercy envelopes them, sakinah (peace) descends on them and Allah mentions them among those (angels and souls of the Prophets) who are with Him."¹

COMMENTARY: Sakinah (peace) is peace of heart, solace, and calmness of mind. It drives out of the heart the pleasures of the world and of everything other than Allah. It brings one into the fold of the Being of Allah and presence before Him. The descent of sakinah (peace) is established by this verse too:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

{Behold, in the remembrance of Allah hearts do find satisfaction}(13:28)

(٢٢٦٢) وَعَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسِيرُ فِي طَرِيقٍ مَكَّةَ فَمَرَّ عَلَى جَبَلٍ يُقَالُ لَهُ

¹ Muslim # 39-2700

جُمْدَانُ فَقَالَ سِيرُوا هَذَا جُمْدَانُ سَبَقَ الْمُفَرِّدُونَ قَالُوا وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ قَالَ
الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتُ (رواه مسلم)

2262. Sayyiduna Abu Hurayrah رضى الله عنه narrated that once Allah's Messenger صلى الله عليه وسلم was along his way to Makkah. He came by a mountain called Jumdan. He said, "Walk ahead! This is Jumdan. The mufarridun have overtaken." The sahabah asked, "And what is the mufarridun, O Messenger of Allah? He said, "The men and women who remember Allah much."¹

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم described the mufarridun (real solitude) is to be alone to remember Allah. While they were very near Makkah, some of the Sahabah صلى الله عليه وسلم overtook the others to be home earlier. The Prophet Muhammad صلى الله عليه وسلم said, "The (real) mufarridun are who remember Allah when they are alone."

Ibn Abbas رضى الله عنه said that remembering Allah after *salah* (prayer), morning and evening, with every movement, etc qualities one among 'those who remember Allah much.'

PARABLE OF THOSE WHO MAKE DHIKR (HALLOWING OF ALLAH) AND WHO DO NOT

(٢٢٦٣) وَعَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعْلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ مَعْلُ الْحَيِّ وَالْمَيِّتِ (متفق عليه)

2263. sayyiduna Abu Musa رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "the example of him who remembers Allah and of him who does not remember Allah is that of the living and the dead."

COMMENTARY: Remembering Allah is the life of the heart of one who remembers Allah. But not remembering Him is its death. The living person makes use of his life, so does he who remembers Allah make use of his dhikr (hallowing of Allah). Once a person is dead, he cannot derive anything of his state, so too one who neglects remembrance of Allah, cannot benefit from his illness.

MEANS OF NEARNESS TO ALLAH

(٢٢٦٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فَإِنِ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنِ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ (متفق عليه)

2264. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Allah, the Exalted, says, "I am as My slave perceives Me. I am with him when he remembers Me, so if he remembers Me to himself, I remember him to Myself and if he remembers Me in an assembly, I remember him in an assembly that is better than they."²

COMMENTARY: Allah is as His slave perceives Him. It means that He is for him just as he

¹ Muslim # 4-1676

² Bukhari # 7405, Muslim # 2-2675

thinks of Him and treats him exactly as he expects of Him. If he expects Him to forgive him, Allah forgives him but if he thinks that he will punish him then Allah punishes him. In other words, this hadith (tradition) urges one to have higher hope of Allah's mercy and kindness than fear of His punishment. One must have a favourable idea of Him that He would favour one with His unlimited forgiveness and mercy.

According to a hadith (tradition), Allah will have a man sent to hell. At the brink of it, he will submit, "My Lord, I had expected a good treatment from You." Allah will command, "Bring him back. I am near the perception and expectation should be backed by deeds and then one must expect forgiveness. Great expectations without deeds are of no use.

"When he remembers Me, I am near him." This means that when he is occupies in remembering Me, I give him ability to be more pious and to do more good. I have mercy on him and I help and protect him.

A LITTLE THOUGHT OF ALLAH BRINGS MORE FAVOUR OF ALLAH

(٢٢٦٥) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ تَعَالَى مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَفْعَالِهَا وَأَزِيدُ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاءُ سَيِّئَةٍ وَمِثْلُهَا أَوْ أَعْفُو وَمَنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا وَمَنْ أَتَانِي بِمِثْقَلِ أُتَيْتُهُ هَرَوَلَةً وَمَنْ لَقِيَني بِقُرَابِ الْأَرْضِ خَطِيئَةً لَا يُشْرِكُ فِي شَيْئًا لَقِيْتُهُ بِمِثْلِهَا مَغْفِرَةً (رواه مسلم)

2265 Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Allah says, "He who does a good deed will have reward of ten such deeds and I shall add to that. But, he who does an evil deed, the return for it is the like of it, or I forgive him. I get nearer to him by a cubit. He who draws near to Me by a cubit, I get nearer to him by two cubits. He who comes to Me walking, I go to him running. He who meets Me with sins amounting to the size of the earth not having associated anything with Me, I meet him with forgiveness matching that amount."¹

COMMENTARY: This hadith (tradition) shows how very Merciful Allah is. The hadith (tradition) emphasizes that even a slight attention to Allah by a slave of His draws towards him abounding mercy.

ADVANTAGE OF DRAWING NEAR 'O ALLAH

(٢٢٦٦) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ اللَّهَ تَعَالَى قَالَ مَنْ عَادَىني وَرِيًّا فَقَدْ أَدْنَيْتُهُ بِالْحَرْبِ وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ وَمَا أَفْتَرَضْتُ عَلَيْهِ وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافِي حَتَّى أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا وَإِن سَأَلَنِي لِأَعْطَيْتُهُ وَإِنِ اسْتَعَاذَنِي لِأَعِيذَنَّهُ وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ يَكْفُرُهُ الْمَوْتُ وَأَنَا أَكْرَهُ مَسَائِتَهُ وَلَا يُدَلُّهُ مِنْهُ (رواه البخارى)

2266. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم

¹ Bukhari # 7405, Muslim # 22-2687, Trimidhi # 2395, 3614, Ibn Majah # 3821/2, Musnad Ahmad 5-169.

said that Allah the Exalted says, "If anyone antagonizes a wali (friend) of Mine, I declare war against him. No one draws near to Me with anything dearer to Me than that which I have prescribed for him. And, My slave does not cease to draw near to Me with the supererogatory till I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he grasps and his foot with which he walks. If he prays to Me, I shall certainly grant it to him and if he seeks refuge in Me, I shall certainly give him refuge. And, I do not hesitate about anything I do as I hesitate to take the soul of a believer who hates death, for, I do not like to make him soul but there is no way out of it."¹

COMMENTARY: Another meaning instead of 'I declare war against him' is 'he is at war against Me and this I declare.' He wages war against Me. The scholars say that there is no sin of which Allah has declared war against the perpetrator as this one which is to hurt a dear slave friend of Allah and against one who devours interest. Allah has said about the latter:

فَأَذِّنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ

{If you do not desist then listen to the declaration of war from Allah and His Messenger.}(2:279)

Both these are grave sins worth condemnation. Both spell utter ruin in this world and the next. The fate of one who fights Allah is very clear.

Whoever abides by what Allah has prescribed becomes Allah's dear slave. The ulama (Scholars) explain the relative portion of the hadith (tradition) that Allah makes his limbs a means of earning His pleasure. Or, Allah causes His love to dominate this slave so that he abides by Allah's commands and does what pleases Him and abstains from that which displeases Allah.

As for death, it is inescapable. However, Allah makes it easy for him and causes him to be pleased with death. Certain blessings can accrue only after death.

As for hesitancy on the part of Allah, the word in Arabic is (زددت - I hesitate) which implies 'a decision between two things of which one doubts which is better.' Clearly, this meaning of the word cannot apply to Allah. So, He means that while He enforces His decisions promptly, in this case He delays a little to incline the believer's heart towards death.

ANGELS SEARCH FOR THOSE WHO MAKE DHIKR (HALLOWING OF ALLAH)

(٢٢٦٧) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطَّرِيقِ

يَلْتَمِسُونَ أَهْلَ الذِّكْرِ فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهُ تَنَادَوْا هَلُمُّوا إِلَى حَاجَتِكُمْ قَالَ فَيَحْفَمُوهُمْ

بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا قَالَ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِهِمْ مَا يَقُولُ عِبَادِي قَالَ يَقُولُونَ

يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُحَمِّدُونَكَ وَيُسَاجِدُونَكَ قَالَ فَيَقُولُ هَلْ رَأَوْنِي قَالَ فَيَقُولُونَ لَا وَاللَّهِ

مَا رَأَوْنَا قَالَ فَيَقُولُ كَيْفَ لَوْ رَأَوْنِي قَالَ فَيَقُولُونَ لَوْ رَأَوْنَا أَشَدَّ لَكَ عِبَادَةً وَأَشَدَّ لَكَ تَمَجُّدًا

وَأَكْتَفَرًا لَكَ تَسْبِيحًا قَالَ فَيَقُولُ فَمَا يَسْأَلُونَ قَالُوا يَسْأَلُونَ الْجَنَّةَ قَالَ يَقُولُ وَهَلْ رَأَوْنَا قَالَ فَيَقُولُونَ

¹ Bukhari # 6502

لَا وَاللَّهِ يَارَبِّ مَا رَأَوْهَا قَالَ يَقُولُونَ لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا وَأَشَدَّ لَهَا طَلَبًا وَأَعْظَمَ فِيهَا رَغْبَةً قَالَ فَمِمَّ يَتَعَوَّدُونَ قَالَ يَقُولُونَ مِنَ النَّارِ قَالَ يَقُولُ فَهَلْ رَأَوْهَا قَالَ يَقُولُونَ لَا وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا قَالَ يَقُولُ فَكَيْفَ لَوْ رَأَوْهَا قَالَ يَقُولُونَ لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا وَأَشَدَّ لَهَا مُحَافَةً قَالَ فَيَقُولُ فَأَشْهَدُكُمْ أَنِّي قَدْ عَفَرْتُ لَهُمْ قَالَ يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ فِيهِمْ فَلَا رَيْبَ لَيْسَ مِنْهُمْ إِلَّا مَا جَاءَ لِحَاجَتِهِ قَالَ هُمُ الْجُنَّاسُ لَا يَشْفِي جَلْبِيئُهُمْ رَوَاهُ الْبُخَارِيُّ وَفِي رِوَايَةٍ مُسَلِّمٍ قَالَ إِنَّ رَبَّ اللَّهِ مَلَائِكَةً سَيَّارَةٌ فُضَّلًا يَتَتَعَوَّدُونَ مَجَالِسَ الذِّكْرِ فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنَاحِهِمْ حَتَّى يَمْلَأُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ قَالَ فَيَسْأَلُهُمُ اللَّهُ وَهُوَ أَعْلَمُ مِنْ أَيْنَ جِئْتُمْ فَيَقُولُونَ جِئْنَا مِنْ عِنْدِ عِبَادِكَ فِي الْأَرْضِ يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُهَلِّلُونَكَ وَيُمَجِّدُونَكَ وَيَسْأَلُونَكَ قَالَ وَمَاذَا يَسْأَلُونِي قَالُوا يَسْأَلُونَكَ جَنَّتِكَ قَالَ وَهَلْ رَأَوْجَنَّتِي قَالُوا لَا أَيْ رَبِّ قَالَ وَكَيْفَ لَوْ رَأَوْا جَنَّتِي قَالُوا وَيَسْتَجِيرُونَكَ قَالَ وَمِمَّا يَسْتَجِيرُونَ قَالُوا مِنْ نَارِكَ قَالَ وَهَلْ رَأَوْنَارِي قَالُوا لَا قَالَ فَكَيْفَ لَوْ رَأَوْنَارِي قَالُوا يَسْتَعْفِرُونَكَ قَالَ فَيَقُولُ قَدْ عَفَرْتُ لَهُمْ فَأَعْظَمْتُهُمْ مَا سَأَلُوا وَأَجْرُهُمْ مِمَّا اسْتَجَارُوا قَالَ يَقُولُونَ رَبِّ فِيهِمْ فَلَا رَيْبَ عِنْدَ خَطَاءٍ إِلَّا مَا مَرَّ فَجَلَسَ مَعَهُمْ قَالَ فَيَقُولُ وَلَهُ عَفَرْتُ هُمُ الْقَوْمُ لَا يَشْفِي بِهِمْ جَلْبِيئُهُمْ-

2267. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that surely Allah has angels who go around the paths looking out for those who engage in the remembrance of Allah. When they find some people remembering Allah, they call each other, "Come! Here is what you look for." They surround them with their wings up to the lowest heaven. Their Lord asks them, although He knows better about them, "what do My salves say?" They say, "They glorify You, extol you, praise You and magnify You." He asks, "Have they seen Me?" They say, "No, by Allah,(1) meaning, 'certainly' for they are speaking to Allah Himself. They have not seen You." He asks, "How would they behave if they had seen Me?" They say, "If they had seen You, they would have been more keen in worshipping You, in magnifying You and in glorifying You." He asks, "What do they pray for?" They say. "They ask You for paradise." He asks "Have they seen it?" They say by Him that they have not seen it. He asks how it would have been if they had seen it. They submit that in that case they would have craved for it more and prayed for it more devotedly and would have had a greater longing for it. He asks, "From what do they seek refuge?" They say, "From hell!" He asks whether they have seen it. They say. "Certainly, our Lord, they have not seen it." He asks how it would be if they saw it and they submit that in that case they would have run away from it and feared it more severely. So, Allah says, "I make you witnesses that I have forgiven them." One of those angels submits, "There is among them so-and-so who does not belong to them having come there only for a

need." Allah says, "They are such people sitting together that anyone who sits with them will not be downcast."

The version in Muslim is:

Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Allah has angels who travel round extensively to seek assemblies where dhikr (hallowing of Allah) of Allah is made. When they locate one where dhikr (hallowing of Allah) is being made, they sit among them and surround each other with their wings such that the space between them and the lowest heaven is occupied. When the people disperse, the angels ascend to the heaven and Allah, though He knows best, asks them where they had been. They say, "We come from Your slaves on earth who were glorifying You, extolling You, declaring Your unity, praising You and praying to You." He asks, "What do they pray to me for?" They say, "They ask You for Your paradise." He asks, "Have they seen it?" They submit, "No, our Lord!" He asks, "How they would behave if they had seen it?" They submit, "they also seek refuge in You." He asks, "From what do they seek refuge?" They say, From hell, He asks "Have they seen it?" they say, No Our Lord, He asks "How would they behave if they had seen it?" The angels submit, "They also ask for Your forgiveness" He says, "I have forgiven them, granted them their prayer and given them refuge from what they seek refuge." They submit, "O our Lord, among them is a sinner who happened to pass by them and sat down with them." He says, "I have forgiven him too. They are such people that anyone associating with them will not be downcast."¹

COMMENTARY: Allah is the All-Knowing. He asks the angels about the different things only to remind them that they had asked Him why He had created Aadam عليه السلام, for, his children would make mischief on earth. These very children of Sayyiduna Aadam عليه السلام were engaged in dhikr (hallowing of Allah) of Allah.

The version in Muslim does not have the answer to Allah's question, "What if they had seen paradise?" (and, hell?) This is because the question is itself enough as an answer.

The hadith (tradition) concludes with an encouragement to the ummah (people/followers) to keep company of those who make dhikr (hallowing of Allah). This ensures prosperity and success. A pious man had said, "Keep company of Allah but if you cannot do that then keep company of those who keep Allah's company by making dhikr (hallowing of Allah)."

A time for everything

(٢٦٦٨) وَعَنْ حَنْظَلَةَ بْنِ الرَّبِيعِ الْأَسَدِيِّ قَالَ لَقِيَنِي أَبُو بَكْرٍ فَقَالَ كَيْفَ أَنْتَ يَا حَنْظَلَةُ فُلْتُ نَأْفَقُ حَنْظَلَةَ قَالَ سُبْحَانَ اللَّهِ مَا تَقُولُ فُلْتُ نَكُورٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُدَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَى عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَاقَمْنَا الْأَرْوَاحَ وَالْأَوْلَادَ وَالصَّبِيغَاتِ نَسِينَا كَيْفِيًّا قَالَ أَبُو بَكْرٍ فَوَاللَّهِ إِنَّا لَنَلْقَى مِثْلَ هَذَا فَمَا نَطْلُقُكَ أَنَا وَأَبُو بَكْرٍ حَتَّى دَخَلْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَلْتُكَ نَأْفَقُ حَنْظَلَةَ يَا رَسُولَ اللَّهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا ذَاكَ فُلْتُ يَا رَسُولَ اللَّهِ نَكُورٌ عِنْدَكَ تُدَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَى عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَاقَمْنَا الْأَرْوَاحَ

¹ Bukhari # 6408, Muslim # 25-2689, Musnad Ahmad 2-382.

وَالْأَوْلَادَ وَالصَّيْحَاتِ نَسِينًا كَثِيرًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَوُتِدُوا مُمُونَ عَلَى مَا تَكُونُونَ عِنْدِي وَفِي الذِّكْرِ لَصَافِحَتِكُمْ الْمَلَائِكَةُ عَلَى قُرْبِكُمْ وَفِي طُرُقِكُمْ وَالْإِنِّ يَأْخُظَلُّهُ سَاعَةً وَسَاعَةً ثَلَاثَ مَرَّاتٍ (رواه مسلم)

2268. Sayyiduna Hanzalah ibn Ar Rabi al Usaydi رضى الله عنه narrated that Sayyiduna Abu Bakr رضى الله عنه met him and asked him, "How do you do, O Hanzalah?" He said, "Hanzalah has become a hypocrite!" He said, "Subhan Allah, what do you say?" He said, "While we are with Allah's Messenger صلى الله عليه وسلم, he tells us about hell and paradise as though we see them. But, as we go out from him and get occupied with our wives, children and properties, we forget much." Abu Bakr رضى الله عنه agreed that he too went through the same thing. Then, they went to meet Allah's Messenger صلى الله عليه وسلم and Hanzalah رضى الله عنه said, "Hanzalah has turned into a hypocrite, O Messenger of Allah." He asked, "What does that mean?" He said, "we be with you and you speak to us of hell and paradise and make us almost see them, but when we go out and depart from you, we get busy with our wives, children and properties and we forget much." Allah's Messenger said, "By Him Who has my soul in His hand, if you persisted in the same condition as you are with me and in remembering Allah, then the angels would shake hand with you whether you lie down or walk about. But, O Hanzalah, there is an hour and an hour!" saying this (last) three times.

COMMENTARY: The angels do shake hands of those who make dhikr (hallowing of Allah) without being seen, but here it is shaking hands in public view if that situation arises.

'Lying down and walking about' implies when you are unoccupied and when you are occupied. It is all the time whatever you do.

'There is an hour and an hour.' This means that there is a time for every little thing and it is not constant always. So do not think of yourself as a hypocrite, for, rights have to be given to everyone.

SECTION-II

الفصل الثاني

MERIT OF DHIKR (HALLOWING OF ALLAH)

(٢٢٦٩) عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُتْبِئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِكِكُمْ وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ وَخَيْرٍ لَكُمْ مِنْ إِنْقَاقِ الذَّهَبِ وَالْوَرِقِ وَخَيْرٍ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ قَالُوا بلى قَالَ ذَكَرُ اللَّهِ - رَوَاهُ مَالِكٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ إِلَّا أَنَّ مَالِكًا وَقَفَهُ عَلَى أَبِي الدَّرْدَاءِ -

2269. Sayyiduna Abu ad-Darda رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked the sahabah (Prophet's companions) رضى الله عنهم, "Shall I not tell you of a deed that is the best and purest of your deeds in the sight of your king, which raises your ranks highest, which is better for you than spending gold and silver, and which is better for you than that you encounter your enemy and that you should cut off each other's necks?" They said, "Of course, tell us!" He said, "It is dhikr (hallowing of

Allah) (remembrance) of Allah.”¹

COMMENTARY: Perhaps this hadith (tradition) refers to dhikr (hallowing of Allah) both by the tongue and by the heart. It tells us too that dhikr (hallowing of Allah) is better than sadaqah (charity), jihad (crusade) and other deeds.

THE BEST DEED

(٢٢٧٠) وَعَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَيُّ النَّاسِ خَيْرٌ فَقَالَ طُوبَى لِمَنْ طَالَ عُمُرُهُ وَحَسَنَ عَمَلُهُ قَالَ يَا رَسُولَ اللَّهِ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ أَرَأَيْتَ تُفَارِقُ الدُّنْيَا وَإِسَائِكَ رَطْبٌ مِنْ ذِكْرِ اللَّهِ - (رواه احمد والترمذى)

2270. Sayyiduna Abdullah ibn Busr رضى الله عنه narrated that a villager came to the Prophet Muhammad صلى الله عليه وسلم and asked, “Which of the people is best?” He said, “Blessedness is for him whose life is long and deeds are good.” The man asked, “O Messenger of Allah, which deed is best?” He said, “That you should part from the world while your tongue is moist with remembrance of Allah.”²

COMMENTARY: The tongue is said to be moist when it is engaged in dhikr (hallowing of Allah) till death overtakes one. The hadith (tradition) covers both dhikr (hallowing of Allah) jail (audible, with the tongue) and dhikr (hallowing of Allah) Khafi (quiet). Both can be made with the tongue. It can also refer to dhikr (hallowing of Allah) with the heart. If it is with both, the heart and tongue, then it is best.

GARDENS OF PARADISE

(٢٢٧١) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَرَرْتُ بِمَنْ يَأْكُلُ الْفَيْضَ فَارْتَعُوا قَالُوا وَمَا رِيَاضُ الْجَنَّةِ قَالَ جِلْقُ الذِّكْرِ (رواه الترمذى)

2271. Sayyiduna Anas رضى الله عنه narrated that Allah’s Messenger صلى الله عليه وسلم said, “when you pass by the gardens of paradise, eat(its) fruits.” The sahabah (Prophet’s companions) رضى الله عنهم asked, “What are the gardens of paradise?” He said, “The circles where Allah is mentioned.”³
(His dhikr (hallowing of Allah) is made).

COMMENTARY: It means that if you come upon a group of people making dhikr (hallowing of Allah) then join them.

Nawawi رضى الله عنه said that just as it is mustahab (desirable) to make dhikr (hallowing of Allah), so, too, it is mustahab (desirable) to sit with those who make dhikr (hallowing of Allah).

Dhikr (hallowing of Allah) is made with both tongue and heart, or with one of them, A man said to his shaykh (Great religious Scholar), “I remember Allah with my tongue but my heart is negligent.” He said, “Be grateful to Allah and remember Him. He has kept one of your limbs occupied in His remembrance.”

¹ Tirmidhi # 3388, Ibn Majah # 3790, Muwatla Maalik # , Musnad Ahmad # 6-447

² Tirmidhi #, Musnad Ahmad # 5-43, Darimi # 2748.

³ Tirmidhi # 3521, Musnad Ahmad # 3-65

REFRAINING FROM DHIKR (HALLOWING OF ALLAH) WILL CAUSE REGRET

(٢٢٧٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِزْرَةً وَمَنْ أَصْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِزْرَةً (رواه ابوداؤد)

2272. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who sits some where (or in an assembly) and does not remember Allah there, that will be for him a matter of regret from Allah. And, he who lies down on his bed and does not make dhikr (hallowing of Allah) of Allah there, that will be for him a matter of regret from Allah."¹

COMMENTARY: Whatever time is spent without making dhikr (hallowing of Allah) will be a course of regret on the day of resurrection.

MEETINGS WHERE ALLAH IS NOT REMEMBERED

(٢٢٧٣) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا قَامُوا عَنْ مِثْلِ حَيْفَةِ جِمَارٍ وَكَانَ عَلَيْهِمْ حَسْرَةٌ (رواه احمد و ابوداؤد)

2273. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If any people disperse from an assembly where they did not remember Allah then it is as though they arose from the corpse of an ass. That will be a cause of regret for them."²

(٢٢٧٤) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِزْرَةٌ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ عَفَّرَهُمْ (رواه الترمذى)

2274. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلى الله عليه وسلم said, "If people sit in an assembly without remembering Allah and invoking blessings on their Prophet, then that assembly will be for them a means of regret. If Allah will, He may punish them, or if He wills, He may forgive them."³

COMMENTARY: This means that if they make remembrance of Allah, then He will forgive them definitely.

BENEFICIAL SPEECH

(٢٢٧٥) وَعَنْ أُمِّ حَبِيبَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ كَلَامِ ابْنِ آدَمَ عَلَيْهِ لَا لَهُ إِلَّا أَمْرٌ بِمَعْرُوفٍ أَوْ نَهْيٍ عَنْ مُنْكَرٍ أَوْ ذِكْرٍ لِلَّهِ - رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ -

2275. Sayyidah Umm Habibah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Every speech of the son of Aadam is against him, not for him, except enjoining the reputable and forbidding evil, and remembrance of Allah."⁴

COMMENTARY: The ulama (Scholars) interpret this hadith (tradition) to refer to every kind of saying disliked by Shari'ah (Islamic law). Clearly, only that speech will be

¹ Abu Dawud # 4856

² Abu Dawud # 4855, Musnad Ahmad # 2-389

³ Tirmidhi # 3440, Munad Ahmad # 2-453

⁴ Tirmidhi # 2420, Ibn Majah # 3974

beneficial in the hereafter that is only for religion. Permissible speech is not disputed. Enjoining the reputable, forbidding the disreputed and dhikr (hallowing of Allah) and other words similar to these are the only words beneficial to the son of Adam عليه السلام.

TOO MUCH CONVERSATION WITHOUT DHIKR (HALLOWING OF ALLAH) IS CAUSE OF HARDHEARTEDNESS

(٢٢٧٦) وَعَنْ ابْنِ عُمرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُكْثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ قَسْوَةٌ لِلْقَلْبِ إِنَّ أَبْعَدَ النَّاسِ مِنَ اللَّهِ أَلْقَابُ الْقَائِي (رواه الترمذی)

2276. Sayyiduna Ibn Umar رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "Do not talk much without making dhikr (hallowing of Allah) of Allah. Indeed, excessive talk without dhikr (hallowing of Allah) causes hearts to harden and, surely, the farthest of the people from Allah is one with a hard heart."¹

COMMENTARY: One who talks much, babbles lonely his words. He listens to none and thinks only of himself as correct. He does not fear Allah and is neglectful of the hereafter.

THE BEST ASSET

(٢٢٧٧) وَعَنْ ثَوْبَانَ قَالَ لَمَّا نَزَلَتْ وَ الَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ كُتْمًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ فَقَالَ بَعْضُ أَصْحَابِهِ نَزَلَتْ فِي الذَّهَبِ وَالْفِضَّةِ لَوْ عَلِمْنَا أَيُّ الْمَالِ خَيْرٌ فَتَتَّخِذَهُ فَقَالَ أَفْضَلُهُ لِسَانٌ ذَاكِرٌ وَقَلْبٌ شَاكِرٌ وَرَوْجَةٌ مُؤِمِّنَةٌ تُعِينُهُ عَلَى إِيمَانِهِ (رواه احمد و الترمذی و ابن ماجه)

2277. Sayyiduna Thawban رضي الله عنه narrated that when (the verse 9:34):

وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ الْآيَةَ

{Those who hoard gold and silver}

was revealed, they were with the Prophet Muhammad صلى الله عليه وسلم on one of his journeys. Some of the sahabah رضي الله عنه said, "It is revealed concerning gold and silver. If we knew the property that is best, then we might acquire it." He said, "The best property is a tongue that remembers Allah, a grateful heart and a believing wife who helps a man with his faith."²

COMMENTARY: Though it seems that the sahabah (Prophet's companions) رضي الله عنهم asked about the normal worldly wealth of which some kind might be specified for them, yet, in reality, they had enquired about something apart from the worldly wealth, such that could be helpful in their needs that might arise. So, the Prophet Muhammad صلى الله عليه وسلم respected their real request and disclosed the beneficial assets of which is no doubt that they are the best.

The wife's helping her husband with his religion is to assist him in discharging his religious obligations. She also makes the atmosphere conducive to make it easy for him to engage in worship. She prevents him from indulging in sin and the unlawful.

¹ Tirmidhi # 2411

² Ibn Majah # 1856, Musnad Ahmad 5-278, Tirmidhi

SECTION III

الْفَضْلُ الثَّالِثُ

ALLAH TAKES PRIDE BEFORE ANGELS IN THOSE WHO MAKE DHIKR
(HALLOWING OF ALLAH)

(٢٢٧٨) وَعَنْ أَبِي سَعِيدٍ قَالَ خَرَجَ مُعَاوِيَةُ عَلَى حَلْقَةٍ فِي الْمَسْجِدِ فَقَالَ مَا أَجَلَسَكُمْ قَالُوا جَلَسْنَا نَذْكُرُ اللَّهَ قَالَ اللَّهُ مَا أَجَلَسَكُمْ إِلَّا ذَلِكَ قَالُوا اللَّهُ مَا أَجَلَسْنَا غَيْرَهُ قَالَ أَمَا إِنِّي لَمْ أَسْخَلِفْكُمْ هُمْمَةً لَكُمْ وَمَا كَانَتْ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَلَّ عَنْهُ حَدِيثًا مِنِّي وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ مَا أَجَلَسَكُمْ هَهُنَا قَالُوا جَلَسْنَا نَذْكُرُ اللَّهَ وَنُحَمِّدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ وَمَنْ بِهِ عَلَيْنَا قَالَ اللَّهُ مَا أَجَلَسَكُمْ إِلَّا ذَلِكَ قَالُوا اللَّهُ مَا أَجَلَسْنَا إِلَّا ذَلِكَ قَالَ أَمَا إِنِّي لَمْ أَسْخَلِفْكُمْ هُمْمَةً لَكُمْ وَإِنَّهُ أَنَا فِي جِبْرِيلَ فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمْ الْمَلَائِكَةَ - (رواه مسلم)

2278. Sayyiduna Abu Sa'eed رضي الله عنه narrated that Sayyiduna Muawiyah رضي الله عنه went to a circle in the mosque and asked, "What makes you sit together?" They said, "We sit together to remember Allah." He asked them by Allah if nothing but that had made them sit together and they confirmed, "By Allah, we do not sit together for anything else." He told them that he had not adjured them out of misgivings about them and added, "No one of my standing before Allah's Messenger صلى الله عليه وسلم has a fewer ahadith (traditions) from him than I have. Once, Allah's Messenger صلى الله عليه وسلم had went to a circle of his sahabah (Prophet's companions) رضي الله عنهم and had asked them what had brought them to sit there together and they had said that they were together to remember Allah and to praise Him for leading them to Islam and for bestowing favour on them. He had asked them (again), "I adjure you by Allah, has nothing else prompted you to sit together? "They had said, 'By Allah, we have not sat together except for that.' He had said, 'I did not adjure by Allah out of suspicion about you, but Jibril (gabriel) came to me and informed me that Allah, Mighty and Glorious, takes pride in you before the angels."¹

COMMENTARY: Allah points out to the angels that, in spite of the devil and their desires, those people had sat together to mention Him. They were more praiseworthy because the angels had not to curb evil tendencies or exert themselves as much.

DHIKR (HALLOWING OF ALLAH) EASY BUT MORE REWARDING

(٢٢٧٩) وَعَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ سِرَائِمَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَتَمَسَّبْتُ بِهِ قَالَ لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ - رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ -

2279. Sayyiduna Abdullah ibn Busr رضي الله عنه narrated that a man submitted, "O Messenger of Allah, the injunctions of Islam are many for me. Do teach me something by which I might abide." He said, "Let your tongue not cease to be fresh

¹ Muslim # 40.2701, Musnad Ahmad 4-92

(or moist) with the remembrance of Allah."¹

(٢٢٨٠) وَعَنْ أَبِي سَعِيدٍ أَرَبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ الْعِبَادِ أَفْضَلُ وَأَزْفَعُ دَرَجَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ قَالَ الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتُ قَلِيلٌ يَا رَسُولَ اللَّهِ وَمِنَ الْعَاذِي فِي سَبِيلِ اللَّهِ قَالَ لَوْ ضَرَبَ بِسَيْفِهِ فِي الْكُفَّارِ وَالْمُشْرِكِينَ حَتَّى يَنْكَسِرَ وَيَخْتَضِبَ دَمًا فَإِنَّ الذَّاكِرَ لِلَّهِ أَفْضَلُ مِنْهُ دَرَجَةً - رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ -

2280. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that someone asked Allah's Messenger صلى الله عليه وسلم, "Which worshipper will be most excellent and of highest rank in the sight of Allah on the day of resurrection?" He said, "Those men and women who remember Allah very often." He was asked, "O Messenger of Allah, even above the warriors in Allah's path?" He said, "Even if he swings his sword on the disbelievers and polytheists till it breaks and it smears with blood, the one who makes dhikr (hallowing of Allah) of Allah will have a higher rank than he."²

COMMENTARY: Not to say anything of one who is wounded in battle, even the warrior who is soaked in blood, the person who makes dhikr (hallowing of Allah) of Allah is superior than he.

DHIKR (HALLOWING OF ALLAH) PRESERVES FROM THE DEVIL

(٢٢٨١) وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشَّيْطَانُ جَائِعٌ عَلَى قَلْبِ ابْنِ آدَمَ فَإِذَا ذَكَرَ اللَّهَ خَنَسَ وَإِذَا غَفَلَ وَسَّوَسَ (رواه البخارى تعليقا)

2281. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The devil remains fixed at the heart of the son of Aadam عليه السلام. When he remembers Allah, the devil goes away, but when he neglects to remember Allah, the devil prompts evil suggestions."

EXAMPLE OF DHIKR (HALLOWING OF ALLAH)

(٢٢٨٢-٢٢٨٣) وَعَنْ مَالِكٍ قَالَ بَلَغَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ ذَاكِرَ اللَّهِ فِي الْعَافِلِينَ كَالْمُقَاتِلِ خَلْفَ الْفَارِسِ وَذَاكِرَ اللَّهِ فِي الْعَافِلِينَ كَعُضْنِ أَخْضَرٍ فِي شَجَرٍ يَابِسٍ وَفِي رِوَايَةٍ مَعْلُومَةٍ الشَّجَرَةُ الْخَضْرَاءُ فِي وَسْطِ الشَّجَرِ وَذَاكِرَ اللَّهِ فِي الْعَافِلِينَ مِثْلُ مِضْبَاجٍ فِي بَيْتٍ مُظْلِمٍ وَذَاكِرَ اللَّهِ فِي الْعَافِلِينَ يُرِيهِ اللَّهُ مَقْعَدَهُ مِنَ الْجَنَّةِ وَهُوَ حَيٌّ وَذَاكِرَ اللَّهِ فِي الْعَافِلِينَ يُعْفَرُ لَهُ بِعَدَدِ كُلِّ فَصِيحٍ وَأَعْجَبَرٍ وَالْفَصِيحُ بَنُو آدَمَ وَالْأَعْجَبَرُ الْبَهَائِمُ (رواه رزين)

2282. Sayyiduna Maalik رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to say, "He who remembers Allah among those who are negligent (about it) is like the one who continues to fight after the others have fled. He who remembers Allah among those who are negligent is like a green branch on a dry tree."

¹ Tirmidhi # 3386, Ibn Majah # 3792, Musnad Ahmad # 10968

² Tirmidhi # 3387, Musnad Ahmad #11820

2283. According to another version: "like a green tree among the trees. And, he who remembers Allah among those who are negligent is like a lamp in a dark house. He who remembers Allah among those who are negligent, Allah will show him his place in paradise. He who remembers Allah among those who are negligent will be forgiven his sins as many as there are the fasih and the a'jam (dumb)."¹

Fasih refers to the human beings and a'jam (dumb) to the animals (who possess power of speech and who do not).

DHIKR (HALLOWING OF ALLAH) DELIVERS FROM PUNISHMENT MOST

(٢٢٨٤) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ مَا عَمِلَ الْعَبْدُ عَمَلًا أَحْسَنَ لَهُ مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ (رواه مالك و

الترمذى وابن ماجه)

2284. Sayyiduna Mu'adh ibn Jabal رضى الله عنه said, "A person does not perform any deed that delivers him from Allah's punishment as much as remembrance of Allah does."²

ONE WHO MAKES DHIKR (HALLOWING OF ALLAH) IS GREATLY FORTUNATE

(٢٢٨٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى يَقُولُ أَنَا مَعَ عَبْدِي إِذَا

ذَكَرَنِي وَتَحَرَّكَتْ لِي شَفَاتَاهُ (رواه البخارى)

2285. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, Allah, the Exalted, says 'I am with My salve when he remembers Me and his both lips move for Me.'"³

DHIKR (HALLOWING OF ALLAH) CLEANSSES HEART

(٢٢٨٦) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ لِكُلِّ شَيْءٍ صَقَالَةٌ وَصَقَالَةُ

الْقُلُوبِ ذِكْرُ اللَّهِ وَمَا مِنْ شَيْءٍ أَحْسَنَ مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ قَالُوا وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ قَالَ وَلَا أَنْ

يُضْرَبَ بِسَيْفِهِ حَتَّى يَنْقَطِعَ - رَوَاهُ الْأَيْبِيُّ فِي الدَّعَوَاتِ الْكَبِيرِ -

2286. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to say, "There is for everything a polish. For the heart, the polish is remembrance of Allah. Nothing delivers from Allah's punishment as does remembrance of Allah." Someone asked him, "Is not waging jihad (crusade) in Allah's path the same thing?" He said, "No, even if he swings his sword and till it breaks."

¹ Tirmidhi, Ibn Majah # 3790.

² Tirmidhi, Ibn Majah # 3790.

³ Bukhari chapter heading (chapter1, surah al Qiyamah 75) move not your tongue in to make haste therewith.

BOOK - X

ASMAALLAH TA'ALA كِتَابُ أَسْمَاءِ اللَّهِ تَعَالَى

THE NAMES OF ALLAH THE EXALTED

We must know that Allah's names are confined to what has been heard of them from and permitted by the shari'ah (Islamic law). Only those names should be called as are known from the *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم). We must not attribute any name from ourselves by our reasoning even if they are synonymous with the names taught to us by Shri'ah, for instance, we may call Him (عالم) (aalim) but not (عافل) (aaqil), (jawwad) (جواد) but not (سخي) (sakhi), (شافى) (shafi) but not (طبيب) (tabib).

A person should try his best to grow the attributes of Allah in himself. This is emphasized in the next pages while explaining Allah's names, or in other writings about adopting His attributes. We must act on that wholeheartedly, so that our beings become a reflection of the Divine. Light and our lives an example of Islamic manners and teachings.

اللَّهُمَّ وَفَّقْنَا وَيَسِّرْ لَنَا حُضُورَهُمَا

(O Allah enable us and make it easy for us to get them.)

A religious mentor is known to have commanded whoever came to him to enlist as his disciple to first make ablution and come to him. Then, he recited to him the names of Allah, the Exalted, with complete respect and glory in a loud voice. Then, he taught the name whose effects he perceived in the fresh disciple hoping that he would adopt it quickly.

SECTION I

الفصل الأول

MEMORIZING ALLAH'S NAMES

(٢٢٨٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تِسْعَةٌ وَتِسْعِينَ إِسْمًا مِائَةً إِلَّا

وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ وَفِي رِوَايَةٍ وَهُوَ وَتُرِيحُ الْوُتْرَ (متفق عليه)

2287. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, Allah has ninety-nine names - one less than one hundred. He who preserves them in memory will enter paradise (directly without undergoing punishment)."

According to another version: "And He is (witr) one and loves what is witr (single)."¹

COMMENTARY: By saying that Allah has ninety-nine names, this hadith (tradition) does not mean to fix a number or apply a limit to the names of Allah. He has very many names. In the next few pages, we shall read the ninety-nine names and some more, insha Allah (if Allah wills).

The ninety-nine names mentioned here are the ones whose characteristic the hadith (tradition) mentions that anyone who memorises them will enter paradise. It is these ninety-nine names which have this singular peculiarity.

¹ Bukhari # 6410, Muslim # 5-2677, Musnad(book) Ahmad #2-267.

أخصاها: The ulama (Scholars) have varying opinions about the word (احصاها) 'preserves them in memory'. Bukhari and others have given it this very meaning and, in facts, this opinion is ore correct. Some versions have, instead of (احصاها), the word (حفظها): 'memorises them.' Some scholars give them the meaning recited them or believed in them, or understood their meaning and conducted himself accordingly.

HE IS WITR (ODD NUMBERS) & LOVES WITR (ODD NUMBERS): Allah loves deeds and petitions that are odd in number. The implication is that of all deeds, Allah loves the deed that is based on sincerity and is done merely for Allah, the Exalted, alone.

SECTION II

الفضل الثاني

NINETY-NINE NAMES OF ALLAH & THEIR EXPLANATION

(٢٢٨٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلَّهِ تَعَالَى تِسْعَةً وَتِسْعِينَ اسْمًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْعَفَّارُ الْقَهَّارُ الْوَهَّابُ الرَّزَّاقُ الْقَتَّاعُ الْعَلِيمُ الْقَابِضُ الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمُنِزِّلُ الْمُنِذِرُ السَّمِيعُ الْبَصِيرُ الْحَكَمُ الْعَدْلُ اللَّطِيفُ الْخَبِيرُ الْعَلِيمُ الْعَظِيمُ الْعَفُورُ الشَّكُورُ الْعَلِيُّ الْكَبِيرُ الْمُحِيطُ الْمُقِيتُ الْحَسِيبُ الْجَبِيلُ الْكَرِيمُ الرَّقِيبُ الْمُجِيبُ الْوَاسِعُ الْحَكِيمُ الْوَدُودُ الْمَجِيدُ الْبَاعِثُ الشَّهِيدُ الْحَقُّ الْوَكِيلُ الْقَوِيُّ الْقَوِيَّتَيْنِ الْوَالِيُ الْحَمِيدُ الْمُحْصِي الْمُبْدِيُ الْمُجِيبُ الْحَيُّ الْقَيُّومُ الْوَاحِدُ الْمَاجِدُ الْوَاحِدُ الْأَخَذُ الْقَمَدُ الْقَادِرُ الْمُقْتَدِرُ الْمُقَدِّمُ الْمُؤَخَّرُ الْأَوَّلُ الْآخِرُ الظَّاهِرُ الْبَاطِنُ الْوَالِيُ الْمُتَعَالَى الْكَبِيرُ التَّوَّابُ الْمُنتَقِمُ الْعَقُورُ الرَّؤُوفُ مَالِكُ الْمُلْكِ ذُو الْجَلَالِ وَالْإِكْرَامِ الْمُقْسِطُ الْجَامِعُ الْعَنِيُّ الْمُعْنَى الْمَانِعُ الصَّارُ الْتَّافِعُ الثَّوْرُ الْهَادِي الْبَدِيْعُ الْبَاقِي الْوَارِثُ الرَّشِيدُ الْقَبُورُ- رَوَاهُ التِّرْمِذِيُّ وَابْنُ أَبِي عَرِيبٍ فِي الدَّعَوَاتِ الْكَبِيرِ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ-

2288. Sayyiduna Abu hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah, the Exalted has ninety-nine names. He who commits them to memory will enter paradise."

He is Allah beside whom there is no God. Ar-Rehman, Ar-Rahim, Al-Malik, Al-Quddus, As-Salaam (greeting), Al-Mumin, Al-Muhaymin, Al-Aziz, Al-Jabbar, Al-Mutakabbir, Al-Khaliq, Al-Bari, Al-Musawwir, Al-Ghaffar, Al-Qahhar, Al-Wahhab, Ar-Razzaq, Al-Fattah, Al-Alim, Al-Qabid, Al-Basit, Al-Khafid, Al-Rafi, Al-Muiz, Al-Muzil, As-Sami, Al-Basir, Al-Hakam, Al-Adl, Al-Latif, Al-Khabir. Al-Alim, Al-Azim, Al-Ghafur, Ash-Shakur, Al-Aliy, Al-Kabir, Al-Hafiz, Al-Muqit, Al-Hasib, Al-Jalil, Al-Karim, Ar-Raqib, Al-Mujib, Al-Wasi, Al-Hakim, Al-Wadud, Al-Majid, Al-Baith, Ash-Shahid, Al-Haq, Al-Wakil, Al-Qawiy, Al-Matin, Al-Waliy, Al-Hamid, Al-Muhsiy, Al-Mubdiy, Al-Mu'id, Al-Muhyi, Al-Mumit, Al-Hayy, Al-Qayyum, Al-Wajid, Al-Maajid, Al-Wahid, Al-Ahad, As-Samad, Al-Qadir, Al-Muqtadir, Al-Muqaddim, Al-Muakhhir, Al-Awwal, Al-Aakhir, Az-Zahir, Al-Batin, Al-Waliy, Al-Muta'aliy, Al-Barr, At-Tawwab, Al-Muntaqir, Al-Afu, Ar-Ra'uf, Maalik-ul-

Mulk, Dhul Jalal wa al-Ikram, Al-Muqsit, Al-Jami, Al-Ghaniy, Al-Mughniy, Al-Mani, Ad-Daar, An-Nafi, An-Noor, Al-Hadi, Al-Badi, Al-Baqi, Al-Warith, Ar-Rashid, As-Sabur.¹

COMMENTARY: The sentence 'He is Allah besides whom there is no God' is a separate sentence by itself, It introduces the ninety-nine names that follow.

This expression has many applications' First: If a hypocrite reads it, but does not confirm it at heart, only to show himself as a Muslim, then it may benefit him in this world by protecting his life, property and family and the hands of the Muslims, but it will not profit him in the hereafter.

Secondly, it may be uttered by the tongue coupled with belief at heart but only as an imitation. Opinions differ on its being correct, the strongest of which is that it is correct.

Thirdly, the oral repetition is matched by a belief at heart that follows observation of Divine signs. Most of the ulama (Scholars) say that it is reliable, too.

Fourthly, the oral declaration is accompanied by a firm conviction which is deduced from evidences this, to, is an approved form.

Fifthly, he who utters this expression is aware of its meaning through the eye of his heart. It implies that he has a perfect awareness. This is the highest degree.

This is the position when this expression is uttered by the tongue. The other possibility is when it is expressed only at heart and there is no oral declaration. In this case, if there is an excuse for it, say the person is dumb, or any other, and he is unable to declare it with the tongue, then this expression will be beneficial to him in both worlds and he will gain deliverance in both this world and the next. If he has no reason whatsoever to not declare it with the tongue, then he will earn nothing in the next world. Nawawi رحمه الله has said that the *Ahlu-sunnah* (greatest group of Muslims who abide by the Practice of Holy Prophet Muhammad صلى الله عليه وسلم) are unanimous about these deductions.

ALLAH: This is the name of Allah specifically. It means, 'the Being Who is worthy of worship.' Most of the ulama (Scholars) hold that of the names of Allah, the Exalted, this name is the greatest. The masses should have this name constantly on their tongues. They must make dhikr (hallowing of Allah) with this name fearfully and respectfully. The learned must reflect on this name for its meaning and know that this name can be applied to only that Being Who possesses all the attributes of Divinity. And, the highly selected, exclusive group should have their hearts lost in Allah, and not turn towards any one other than this Being. They must fear Him alone, for He Alone is True and Manifest. Everything besides Him will perish and is false. It is as stated in Bukhari that the Prophet Muhammad صلى الله عليه وسلم said, "The most correct of the words of poets is the saying of Labid:

أَلَا كُلُّ شَيْءٍ مَّا خَلَا اللَّهَ بَاطِلٌ

(Know! Everything other than Allah is vain.)

CHARACTERISTIC OF THIS WORD (ALLAH): If anyone repeats this specific name (Allah) one thousand times, then he will become determined and will possess firm faith. He who repeats it one hundred times after *salah* (prayer) will have his unseen broadened and he will become a man of inspiration. Secrets will be unveiled to him.²

¹ Tirmidhi # 3518, Bayhaqi in ad-Diwat al-Kabir.

² Bukhari # 6147, Muslim # 2-2256, Tirmidhi # 2858, Ibn Majah # 3757, Musnad(book) Ahmad #2-267.

1,2 - AR-RAHMAN, AR-RAHIM: The Compassionate, The Merciful, Who forgives. A person who emulates these attributes, is required by these names to concentrate deeply towards Allah. He should be trusted and relied upon. One should keep oneself engaged inwardly in remembering Him, but others besides Him must be ignored. Mercy should be shown to His creatures, and the wronged-one or oppressed must be supported and helped. The oppressor must be prevented from being oppressive to others and this must be done in a pious manner. Those who refrain from worship of Allah and His dhikr (hallowing of Allah) must be warned, and a merciful sight should be directed towards the sinner rather than look down upon him. One's ability must be directed to further the affairs of shari'ah (Islamic law). To the best of one's ability, one must help the needy and destitute.

CHARACTERISTIC OF THESE NAMES: If anyone repeats (الرحمن الرحيم) (Ar-Rehman, Ar-Rahim) one hundred times after every *salah* (prayer), then Allah removes from his heart negligence, forgetfulness and lethargy. All creatures will have mercy on him.

3 - AL-MALIK: The true Sovereign. He is the real King of the earth, the heavens and the universe. Both the worlds are governed by Him and belong to Him. He is Independent of all while all depend on Him.

Having known this attribute, it becomes imperative on us to behave as His slaves and to pray to Him alone. We must obey Him and seek honour only from Him. We must attach ourselves to His kingdom and declare complete unconcern with all others fearing none and looking at none for one's needs. We must have a thorough check on our limbs and potential and emply them in worship and abiding by Shari'ah (Islamic law). Thus, we will be la true ruler of our own life.

CHARACTERISTIC OF AL-MALIK: If any ruler or king recites this name with the name Al-Qudus meaning, Malik ul-Quddus, regularly, then Allah will give him permanence over his dominion. If he is not a king or ruler, then through its blessings his own soul will submit to him in obedience. If anyone repeats this name to gain honour then he will achieve his objective.

Shah Abdur Rahman رحمه الله, has said that if anyone repeats this name Al-Malik ninety times everyday then not only will he be radiant and awe-inspiring, but also rulers will be soft with him. This name is tried for honour and high regard and esteem.

4 - AL-QUDDUS: 'The Sacred, the Holy.' Qushayri رحمه الله said that he who knows that Allah is Al-Qudus, the sacred, must cherish the desire that Allah keep him free of defects and calamities and sins, always.

ITS CHARACTERISTICS: He who recites this name at the time of *zawal* will have a clean heart. If anyone writes this name and the name As-Subbuh after the *salah* (prayer) of Friday on a piece of bread (al-Quddus as-Subbuh) and eats it, then he will have angelic traits. When in panic at the time of protection from the enemies, this name should be recited as much as possible. The traveller must continue to recite it; he will never be helpless and needy. If it is recited three hundred and nineteen times on anything sweet which is fed to the enemy, he will turn kind.

5 - AS-SALAAM (GREETING): 'The Giver of peace, The Author of Safety.' With this name, a person makes himself free of bad deeds and bad manners. Qushayri رحمه الله said that he turns to his Lord with a sound heart with this name. Some authorities say that it

requires him to be safe for other Muslims, both with his tongue and hand. Rather, he treats Muslims very kindly. When he sees an elder Muslim, he thinks, "He is better than I am because he has worshipped and obeyed Allah more than I have and he preceded me in faith." If he sees a Muslim younger than him, then he too is better because he has committed fewer sins. Also, when a Muslim commits a mistake and he apologises to him, he pardons him.

CHARACTERISTICS OF THIS NAME: If anyone recites this name one hundred and eleven times over a sick person, then insha Allah (if Allah wills), he will be cured. If anyone repeats it constantly then he will be rid of fear.

6 - AL-MUMIN: 'The Bestower of security.' This name calls upon a person to protect Allah's creatures from his own mischief and the mischief of other people.

ITS CHARACTERISTICS: If anyone recites it frequently, or writes it down and keeps it with himself, then Allah will preserve him from the devil's mischief. No one will overpower him. He will be under Allah's protection both outwardly and inwardly. If he recites it much too often then Allah's creatures will obey him.

7 - AL-MUHAYMIN: 'The Protector.' He protects very well. This name requires the reciter to refrain from bad habits, evil beliefs and other such things like jealousy, etc. He should keep away from all such things that cause him to be negligent of Allah.

ITS CHARACTERISTICS: If anyone has a bath and recites this name one hundred and fifteen times then he will know the secrets and the unknown. He who recites it regularly will be safe from all calamities. He will be among the inhabitants of paradise.

8 - AL-AZIZ: 'The Mighty, none can overpower Him' This name allows a person to subdue his self, his desired and the devil. He becomes unique in knowledge and learning. He does not beg from Allah's creatures, so maintains his dignity and preserves himself from degrading himself.

Abu al-Abbas Muraysi رحمه الله said, "By Allah, I have found honour in not stretching hand before the creatures (to beg)."

Some ulama (Scholars) say that only he thinks of Allah as Mighty and Overpowering and Unique and unmatched who regards His commands and His Shari'ah (Islamic law) as dear and dominant over him and obeys Him in a singular unmatched manner. But, he who takes these things lightly and shows unconcern does not regard Allah as dear and mighty. Allah, says:

وَاللَّهُ الْعَزِيزُ وَالرَّسُولُ وَالْمُؤْمِنِينَ وَالَّذِينَ آمَنُوا لَا يَعْلَمُونَ

{And might belongs to Allah and to His Messenger and the believers, but the hypocrites know not.} (63:8)

CHARACTERISTICS: If anyone repeats this name forty-one times after the *salah* (prayer) of fajr then he will not be dependent on anyone in both the worlds. He will become mighty and accepted after being ignoble and friendless.

Apart from this, there are many other amazing properties of this name

9 - AL-JABBAR: 'The Overpowering Lord, The Compeller.' He repairs the disturbed and out of order tasks. He guides the creatures to what He intends. This name causes a person to earn merits and excellence and correct his defects and become constant on abstinence

and obedience to subdue his self and attain perfection.

Qushayri رحمه الله, cited some books to quote Allah, "O My slave you decide to do something and I decide about something, but only what I wish happens. So, if you become pleased with My wish then I suffice you for what you desire, otherwise I shall not suffice you.

CHARACTERISTICS OF THIS NAME: If anyone recites this name twenty-one times after the ten musabbihat then he will be safe of the mischief of the oppressors and the cruel. (The musabbihat are surahs beginning with (سبح) If anyone recites it constantly then he will be protected from being backbited and censure of the creatures. He will be affluent and authoritative. If anyone inscribes it on his ring and wears it then other people will respect him and dread him.

10 - AL-MUTAKABBIR: 'The Majestic.' 'Very Great.' The name Al-Mutakabbir requires of a person who recognizes this quality of Allah that he should abstain from base desires otherwise he will be associated with animals. In fact, he must keep away from everything that obstructs his inward from the Truth. He must despise all things apart from approaching the True Allah. He must adopt humility and rid himself of every semblance of arrogance so that his soul remains pure and he grows in himself love of Allah. In this way, no one will dictate him and he will not have peace with anyone other than Allah.

CHARACTERISTIC OF THIS NAME: If a man recites it ten times just before going to his wife, then, insha Allah (if Allah wills), Allah will grant him a righteous son. If anyone recites it before beginning his task, then, insha Allah (if Allah wills), he will achieve his desire.

11 - AL-KHALIQ: 'The Creator.' He creates according to His will and wisdom.

CHARACTERISTIC OF THIS NAME: If anyone goes on reciting this name, then Allah creates for him an angel to worship on his behalf till the day of resurrection. Also, because of this name, Allah makes this person's heart and face radiant. Shah Abdur Rahman رحمه الله has written that if anyone recites this name very often in the night then his face and heart will be bright and he will be able to do all his work easily.

12 - AL-BARI: 'The Creator out of nothing.'

CHARACTERISTICS: If anyone repeats this name one hundred times every week. Allah will take him directly to Riyadh Quds instead of keeping him in the grave. A physician (hakim or doctor) who recites it regularly will be successful in every treatment that he prescribes.

13 - AL-MUSAWWIR: 'The Fashioner.' These three successive names call upon a person, whenever he observes something and imagines something, he must ponder Allah's power and mysteries in that thing.

CHARACTERISTICS: If a woman is barren, she must fast for seven days and at the time of *iftar* (consummating fast) on each of these days, she must recite Al-Musawwir twenty-one times, blow on water and drink it. Insha Allah (if Allah wills), she will beget a pious son. If anyone recites this name very often when facing a difficult and insurmountable task, then his task will become easy.

14 - AL-GHAFFAR: 'The Most Forgiving.' 'Who conceals shortcomings of the creatures.' One must have a firm conviction that no one other than Allah forgives sins, and one must

conceal defects of other people. If anybody is at fault, he should pardon him. He must bind himself to make *Istighfar* all the time and particularly before dawn.

If anyone repeats one hundred times after the *salah* (prayer) of Friday these words:

يَا عَفَّارُ اغْفِرْ لِي ذُنُوبِي

(O The Forgiving, forgive me my sins),

Then Allah places him with those people who have been forgiven.

15 - AL-QAHHAR: 'The Dominant, The Almighty.' All are helpless before His power. This name demands of a person to subdue his great enemies and make them helpless. These enemies are his base soul and the devil.

CHARACTERISTICS: If anyone recites this name very often, then Allah removes the love of this world from his heart and when he dies, it is on piety. If anyone recites it for any of his objectives one hundred times then his objective will become easy. If anyone recites it one hundred times between the *sunnah salah* and *fard salah* (two parts of prayer) with intention to dominate, then his great enemies will be dominated by him.

16 - AL-WAHHAB: 'The Bestower.' 'He gives much without requiring a return.' This name requires a person to give his life and wealth in Allah's path without personal motives and without seeking a return.

CHARACTERISTICS: If anyone is afflicted with poverty and hunger, then he must begin to repeat this name constantly. Allah will remove from him this difficulty in such a way that he will be amazed. One who writes it down and keeps it with himself then he will find it as effective. If anyone offers the *salah* (prayer) of chaast and recites afterwards a verse calling for prostration, and keeping his head in prostration, repeats this name seven times then he will be independent of the creatures. If anyone has a need then at midnight he must prostrate three times in his house or the courtyard of a mosque, then raising his hands, must repeat this name one hundred times. Insha Allah (if Allah wills), his need will be fulfilled.

Mawlana Shah Abdul Aziz رحمه الله said that to have one's provision enlarged, one must offer four raka'at *salah* (prayer) at the time of chaast. After that one must prostrate oneself and recite (يا واهب) (Ya Wahhab) one hundred and four times. If there is not sufficient time, then he must recite only fifty times. Insha Allah (if Allah wills), there will be an increase in provision.

17 - AL-RAZZAQ: 'The Sustainer.' He creates sustenance and bestows it on the creatures. It is that from which benefit is desired and it can be obvious and hidden. The latter kind is what benefits the soul and the heart, like the sciences, awareness, etc. The former benefits the body, like through food and clothing.

This name requires a person to believe that none but Allah is able to provide sustenance. So he must expect provision only from Him, and must entrust all his affairs to Him. He should continue to provide people physical and spiritual sustenance with his hands and tongue, spending his wealth on the needy and teaching the less learned and the misled. He must guide them and keep praying for the good of every Muslim.

A saintly man was asked how he give his food and drink. He said, "from the time I have achieved divine awareness, I have never worried about my provision." Another said about provision that it is the dhikr (hallowing of Allah) of Allah: (حي الذي لا يموت) (He is the Living

Who never dies).

CHARACTERISTICS: If anyone recites this name ten times each after dawn but before the *salah* (prayer) of fajr in each of the four corners of his house beginning with the right side and not turning his face away from the qiblah then this house will not experience grief and poverty.

18 - AL-FATTAH: 'The Opener.' 'The Judge.' He opens the gates to provision and mercy. One must try to reconcile people and judge between them. He must help the oppressed and resolve to solve the problems of the people, whether problems of this world or of the hereafter.

Qushayri رحمه الله said that once anyone knows that Allah opens the gates to mercy and provision and provides the means and rectifies everything then he should not attach himself to anyone besides Allah.

CHARACTERISTICS: If anyone offers the *salah* (prayer) of fajr and, keeping both hands on his chest repeats this name seventy times then his heart will be cleansed. He will purified at heart and inwardly.

19 - AL-ALEEM: 'The All Knowing.' He knows the seen and unseen. Someone has spoken very well, "If anyone is aware that Allah knows his condition very well then he must show patience when afflicted and express gratitude when He gives something. He must ask forgiveness for his sins.

Some books write that Allah says, 'If you do not know that you are under My eyes all the time then your faith is weak. But, if you know that I see you always then why do you think very little of Me among all those who see?' (You are afraid lest anyone see you when you do wrong but you do not care that I see you though I see everything of you. Thus, you give others more importance than you give Me.)

CHARACTERISTICS: If anyone recites this name very much then Allah gives him abundant awareness of Himself.

If anyone repeats (يا عالم الغيب) (Ya Aalim ul ghayb) one hundred times after *salah* (prayer), then Allah will make him perceive the mysteries and be inspired.

If anyone desires to have knowledge of the unseen then, after the *salah* (prayer) of isha, he must recite it one hundred times in the mosque and go to sleep. Insha Allah (if Allah wills), he will learn of the reality of that thing.

20 - AL QABID: 'The withholder' who withholds and constricts provision and heart of the creatures. He takes away their souls.

CHARACTERISTICS: If anyone writes this name for forty days on four morsels (of bread etc) and eats them then insha Allah (if Allah wills) he will be protected from hunger and punishment of the grave.

21 - AL- BASIT: 'The Enlarger.' He enlarges the provision of the creatures and expands their hearts. These two successive names (Al-Qabid and Al-Basit) call on a person not to lose hope at the time of affliction and tragedy nor to be come careless when He bestows blessings. He must regard hardship as the result of His judgment and exercise patience. And, he must regard enlargement of provision as the fruit of His favours and express gratitude for it. Qushayri رحمه الله said that it is with saintly men that these two conditions

influence their heart. When they are overcome by fear of Allah, their hearts constrict. When they are very hopeful of mercy, their hearts expand. Junayd Baghdadi رحمه الله said the same thing and added, "Truth brings me together." He meant remembrance of Allah makes him calm and composed. And, he said, "The creation disintegrates me," meaning the company of the creatures unsettles him and terrifies him. It is the beauty of a person that he refrains from restlessness when he is hard pressed and worried. He does not exult too much when he lives in abundance, and does not demonstrate bad manners, for, great people fear these things.

CHARACTERISTICS: If anyone repeats this name ten times at the hour of dawn with his hands raised and after doing that wipes his face with them, then he will never have to present his need to anyone else to get it fulfilled.

22 - AL-KHAFID: "the Abaser," He who humbles. He disgraces the disbelievers.

CHARACTERISTICS: If a person fasts for three days and recites this name on the fourth day in one sitting seventy thousand times then he will conquer the enemy.

23 - AR-RAFI: 'The Exaltor.' He exalts the believers after helping them or bringing them near to Him. Both these successive names (Al-Khafid and Ar-Rafi) call on a person not to trust his state of being whatever it be nor be confident of any of his learnings and deeds, and to suppress and put down whatever Allah has commanded should be checked. Examples are one's self, desire. He elevates what Allah has asked should be raised, like heart and soul.

People saw a man fly in air. So, they asked him how he accomplished the feat. He said, "I suppressed my hawa (desires), so Allah empowered me over hawa (air) of the atmosphere.

CHARACTERISTICS: If anyone recites this name one hundred times at midnight or at noon, then Allah will make him a chosen, elite, independent person.

24 - AL-MUIZ: 'The Bestower of honour.' If anyone recites this name, on the night preceding Monday or Friday, one hundred and forty times, then he will be regarded highly by the creatures. He will not be fearful of anyone but Allah.

25 - AL-MUDHIL: 'The Abaser.' 'He who disgraces.' Both these consecutive names (Al-Muiz and Al-Mudhil) require a person to honour those people whom Allah has honoured because of knowledge and awareness. He is also required to regard disgraced and ignoble those whom Allah has made miserable because of their disbelief and straying.

CHARACTERISTICS OF AL-MUDHIL: If anyone is afraid of an oppressor or a jealous person, he must recite this name seventy-five times and then prostrate himself and pray to Allah, "Save me from the mischief of such-and-such oppressor and jealous one" Allah will give him peace.

26, 27 - AS-SAMI AND AL-BASIR: 'The All-Hearing.' 'The All-seeing.' These names call upon a person to refrain from hearing and seeing whatever is contrary to shari'ah (Islamic law). He must believe that Allah is present and hears and sees his words and deeds.

Imam Ghazali رحمه الله says that if anyone conceals from the creatures what he does not conceal from Allah then he is as though he has a poor opinion of Allah. Hence, he who commits sin knowing that Allah watches him is a daring person, indeed. He who commits sin with a conviction that Allah does not see him commits an act of great disbelief. Hence,

it is said by way of example that if you must commit a wrong, then do it in such a place where Allah cannot see you. Since there is no such place where Allah cannot see you, do not commit sin.

CHARACTERISTICS: if anyone recites As-Sami' five hundred times on Thursday after the *salah* (prayer) of chaast - or, recites it every day, one hundred times after chaast and does not speak in-between, then whatever supplication he makes thereafter will be approved.

If anyone recites Al-Basir one hundred and one times between the *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) and *Fard* (compulsory) of Fajr with a firm and strong conviction then insha Allah (if Allah wills) he will be chosen with Allah's benevolent sight.

28 - AL-HAKAM: 'The Judge.' 'He who gives the command.' None can fail His command. This name call upon a person that, having known this attribute, he should obey all His commands and submit to His will and judgment. If anyone does not agree with his will and judgment intentionally, then Allah enforces His will and judgment on him forcefully. If anyone willingly submits to it and is pleased with it then Allah will bestow mercy on him and he will lead a life of pleasure and satisfaction, and he will not need to complain to others.

CHARACTERISTICS: If anyone recites it on the night preceding Friday, according to an opinion, at midnight to such an extent that he faints, then Allah will fill his inward with knowledge of mysteries.

29 - AL-ADL: 'The Just.' One must not become hard-hearted and restless with Allah's commands and judgements after knowing that He is Just. One must be convinced that Allah's judgement about him is perfectly just. So, he must rely on him and be comfortable and spend whatever Allah has given him in its proper place as sanctioned by Shari'ah (Islamic law). He must respect His justice and hope for His favour and compassion. Also, he should refrain from going to extremes but adopt a moderate course.

CHARACTERISTICS: If anyone writes this name on twenty morsels of bread and eats them on the night preceding Friday, then Allah subjugates all the creatures to him.

30 - AL-LATIF: 'The Subtle.' He is mild with His creatures. He sees all, and distance and nearness is alike for Him. This name requires of a person to reflect on the affairs, of religion and the world. He must invite the people to the true path mildly.

CHARACTERISTICS: If anyone lacks the means of sustenance, has no one to sympathies with him in his poverty, is ill without anyone to tend to him, or has a daughter for whom he can find no suitable match-

Then he must make ablution very well and offer two raka'at *salah* (prayer), and recite this name one hundred times with his objective in mind. Insha Allah (if Allah wills), his difficulty will be solved.

Similarly, this name must be recited one hundred times constantly to secure a good match for daughters, recovery from illnesses and accomplishment of tasks. Some saintly fraternity observes the practice that for every kind of religious or worldly task this name should be repeated sixteen thousand three hundred and forty one (16341) time at some isolated place observing the requisites of supplication. Insha Allah (if Allah wills), the objective will be achieved.

31 - AL-KHABIR: 'The All-Knowing.' He knows that which is in a person's heart and

everything else. This name requires of a person, who has learnt that Allah is Aware of his secrets and even what is in his heart, that he too must remember Him and forget all others besides Him. He must shun stray paths. He must bind himself to abandon ostentation and to adopt righteousness, and to set right his secrets and to know of the obvious things of religion and the worldly life.

CHARACTERISTICS: If anyone is subjugated to his base self, then he must recite this name very often. Insha Allah (if Allah wills), he will be delivered.

32 - AL-HALIM: 'The Clement.' He is not hasty in punishing the believers. Rather, He gives respite to the believers that they might repent and prosper. This name calls on a person to persevere hardship hurled by malicious people, be mild in punishing the subordinates and refrain from anger and rage. He must endeavor to attain that degree of clemency so that he shows kindness to anyone who is wicked to him.

CHARACTERISTICS: If anyone writes this name on a piece of paper and washes it and sprinkles the water in the fields and trees, then he will be safe from loss and there will be blessing in them and he will get full produce from them.

33 - AL-AZIM: 'The Mighty.' 'The Magnificent.' He is so very mighty in His Being and Attributes that man's intelligence cannot perceive His greatness. This name requires of a person that he concede the insignificance of the two worlds before Allah's might. He should not bow before anyone for the sake of the world. He must regard himself as lowly. And, he should do what Allah has commanded should be done and abandon what Allah has forbidden. He must occupy himself in those things which are dear to Allah and belittle his self so that he earns Allah's pleasure.

CHARACTERISTICS: He who recites this name constantly will be great in the eyes of the creatures.

34 - AL-GHAFUR: 'The forgiving.' He is the most forgiving. It calls on a person to make *Istighfar* most of the time during day and night particularly at the time of dawn. He must forgive him who has hurt him or troubled him.

CHARACTERISTICS: If anyone is ill or has fever or headache, or grief, then he must write this name on a piece of paper and transfer the inscription on bread and eat it. Allah will cure him and give him relief. If anyone recites this name very often then darkness of his heart will vanish.

According to a hadith (tradition): "If anyone prostrates himself and says three times in prostration (يا رب اغفر لي) (O my Lord, forgive me), then Allah will forgive him his past and present sins."

If anyone suffers headache or an illness or grief, he must write down the letters of (يا غفور) three times and eat that. Insha Allah (if Allah wills), he will be healed.

35 - ASH-SHAKUR: 'The Grateful.' 'The Appreciative.' He gives too much reward for a little deed.

Some one who had died was seen in a dream by a man. He asked him how he had fared. He said, "When Allah called me for reckoning, the sins on my scale outweighed pieties. Suddenly, a bag dropped on the pan of pieties causing it to lower down more than the pan of sins. I asked about it and was told that it was a handful of dust that I had cast in the

grave of a Muslim." How much highly does Allah reward for a little effort!

This name binds a person to express gratitude to Allah because all blessings are granted by Him. He must use his limbs for that very purpose for which. Allah has given them to him. He must be kind to people and he must thank them always because a hadith (tradition) says:

لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ

(He who is ungrateful to the people does not show gratitude to Allah).

CHARACTERISTICS: If anyone's eyesight has become weak or the radiance of his heart has turned dim then he must recite this name forty-oe times and blow on water. And, he should drink the water and wipe over his eyes. Insha Allah (if Allah wills), he will recover his eyesight and the radiance.

36 - AL-ALIYY: 'The High.' This name calls upon a person to subdue his soul through obedience to Allah and His worship, both openly and in private. He must exert himself fully to acquire knowledge and perform deeds, aiming for perfection and higher degrees. According to a hadith (tradition), "Allah loves higher motives and dislikes lower motives." This is why Sayyiduna Ali رضي الله عنه said, "Great courage grows only from faith."

CHARACTERISTICS: If anyone who is of a poor and low standing, or is faced with poverty, or is on a journey facing its arduous then he should recite this name constantly so that he will attain a high standing, or affluence or return home safely. Or, he may write it down and keep it with him.

37 - AL-KABIR: 'The Great.' He is the Greatest. None equals Him in greatness. This name call on a person to remember only Allah's greatness and (forget and) reject any kind of greatness of all else. He must try to perfect himself through knowledge and deeds and to diffuse his learning to others. He must be humble and submissive to the extreme and obey his Master to the utmost.

CHARACTERISTICS: One who repeats this name very often attains high stations and great esteem. If the rulers recite it constantly, then their subjects will fear and respect them. Their affairs will be concluded very well.

38 - AL-HAFIZ: 'The Preserver.' He preserves the world from calamities. This name requires of a person to preserve his limbs from sin and his private from strangers. He must suffice himself on Allah's decree and will, being pleased with His decisions.

A saintly man said that if Allah preserves anyone's limbs then He preserves his heart. When He preserves anyone's heart, He preserves his secrets.

It is said about a righteous man that his eyes felon something that is disallowed to see. He lamented and prayed to Allah that since he had misused his sight, He may take it away. So, he lost his eyesight. However, it became extremely difficult for him to make ablution and worship in the night, so he prayed to Allah again and regretted his earlier prayer, saying, "I do need my eyesight," and Allah restored it to him.

CHARACTERISTICS: If anyone writes down this name and ties it on his right arm then he will be preserved from drowning, burning, evil spirits and evil eyes, etc.

39 - AL-MUQIT: 'The Sustainer.' He produces sustenance for body and soul and nourishes them. Thus, a person must remember Allah and not worry about his sustenance. Real nourishment is Allah's dhikr (hallowing of Allah).

Sayyiduna Sahl رضى الله عنه was asked about it. He said that it is the dhikr (hallowing of Allah) (حى الذى لا يموت) (The Living Who shall never die).

A person should ask Allah alone for his nourishment.

وَأَنْتَ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِمَقْدَرٍ مَعْلُومٍ

[There is not a thing but its treasures are with Us and We send it not down but in a known measure.](15:21)

Moreover, a person must give provision to all who are attached to him. To help others, guide the straying and feed the hungry should become his ambition.

Qushayri رحمه الله said that provision can be of different kinds. It can be the normal food on which man survives, but some people are such that ability to worship Allah is itself their nourishment. The release of disclosures is nourishment of their heart and the constant observations are nourishment of their soul. When Allah causes anyone to engage in His obedience and worship, this person cuts off his soul's desires and wishes completely and concentrates towards his Master. Then Allah causes someone to look after him and to get him his needs. However, if anyone occupies oneself in pursuit of his base desires then Allah leaves him to get his desires by himself and removes His blessings from him.

CHARACTERISTICS: If a person comes across a poor person or is himself poor, or a child cries continuously then he must recite this name seven times and blow in an empty bowl and fill water into it and drink it himself or let the concerned man or child drink it. If anyone who is fasting fears for his life then he must blow this name on a flower and smell. Insha Allah (if Allah wills), he will get strength and will be able to complete his fast.

40 - AL-HASIB: 'The Recknoer.' 'He suffices at all times.' Or, 'He will subject the creatures to reckoning on the day of resurrection.' This name calls on a person to support the needy and get them their wants. He must also take account of himself.

Qushayri رحمه الله said that Allah suffices His salves by helping them whatever their condition and whatever their condition and whatever their work. They have their work accomplished. Hence, they must not rely on worldly support and if anyone does not profit from worldly sources when he has relied on them, he must not lose heart, but he must be convinced that Allah has decreed for him what has transpired. His support may be very strong but if Allah has not decreed for him what he aspires then he will not get it. On the other hand, if he is destined to get it then howsoever hopeless his worldly support, he will get it.

If anyone makes do with what Allah gives him even though that was not his demand, then Allah will make him please and satisfied with what He gives him. He will be more pleased than he would have been on getting his demand.

CHARACTERISTICS: If anyone is person, an evil neighbour or an enemy, or is suffering from an eye wound, then for a week, every morning and evening, he must recite (حسبى الله) (الحسب) (Sufficing Allah suffices me!) He will be safe from these things.

41 - AL-JALIL: 'The Majestic.' This name calls upon a person to adopt perfect traits and become a high degreed person.

CHARACTERISTICS: If anyone writes down this name with musk and saffron and keeps it with himself or eats it, then people will honour and respect him.

42- AL-KARIM: 'The Benevolent,' 'The Gracious.' He bestows much. He never ceases to give, nor do His treasures exhaust. This name requires of a person to continue to give property and wealth to fellow. Creatures without commitment. He must help them in all possible ways. He must avoid bad manners and evil deeds.

CHARACTERISTICS: If anyone repeats this name while lying down on his bed till he falls asleep, then the angels pray for him (اكرمك الله) (May Allah give you honour). It is said that Sayyiduna Ali رضي الله عنه used to recite this name very often. This is why the people pray for him (كرم الله وجهه) may Allah raise you in honour.

43 - AR-RAQIB: 'The Watcher.' He looks after everything. Some say: 'The knower of the affairs and deeds of the creatures.' This name demands of a person that, and the time, he must have Allah in mind and not ask, or pray to, anyone besides Him. Also, he should not slacken, in the least, in looking after those over whom Allah has made him in-charge.

According to a hadith (tradition): "All of you are shepherds, meaning watchers, and all of you will be questioned concerning your flock, meaning those under your charge." You will be asked how you discharged your duty.

Qurharyri رحمه الله said that the awliy hold that Allah's remembrance should be supreme at the heart with the conviction that Allah observes one's affairs. So, a person should turn to Allah in all circumstances and fear His punishment. Hence one who is so engaged - in muraqibah (meditation) - abandons all that is contrary to Shari'ah (Islamic law), more than one who forsakes them from fear of Allah. As for one who listens to his heart (acting on the correct dictates of the conscience), not a moment of his goes without remembering Allah and obeying Him because he knows well that Allah will question him for each moment and each deed whether the minutest or the greatest.

Someone dreamt about a righteous man after his death. He disclosed that Allah had forgiven him by His mercy but did call for a full account of his life so much so that he had picked up a grain of wheat from a friend's shop before iftar (consuming fast) and split it, but realized suddenly that it did not belong to him, so replaced it. He was questioned about it and the equivalent of the splitting of wheat was taken away from his piety.

Clearly, one who is aware that he will have to account for very little things too in Allah's court will never waste his life in wrong and false doings, and in wasteful pursuits and negligence.

CHARACTERISTICS: If anyone recites this name seven times and blows on his wife, his children and his property on their four sides, then he will be secure from enemies and trials (on their account).

44 - AL-MUJIB: 'The Responsive.' 'He grants the prayer of the needy.' This name calls on the person to obey Allah's commands 'to do' or 'not to do' and to help the needy get their wants.

CHARACTERISTICS: If anyone repeats this name very often and makes supplication thereafter, then his prayer gets a quick response. If he writes it and keeps it with himself then Allah will keep him safe.

45 - AL-WASI: 'The Vast.' 'The Ample Giving.' 'He possesses a vast knowledge and disburses his blessings to all.' This name requires a person to create expansion in his knowledge, generosity, awareness and manners. He must meet others with a cheerful face, and not fret over worldly affairs.

CHARACTERISTICS: If anyone recites this name very often and constantly, Allah will make him content.

46 - AL-HAKIM: 'The Wise.' 'The Secure.' A person must adopt the praiseworthy attributes mentioned in Allah's Book and endeavour to follow them in the best way. He must make all his affairs strong and secure and must refrain from foolishness. He must not do anything unless sanctioned and commanded by Allah, so that he will reflect His attribute Al-Hakim.

Dhun Novn Misri رحمه الله heard of a man of the Maghrib (west) famed for his knowledge and wisdom. So, he went to meet him. There, he sat at his door for forty days. The man would go for the *salah* (prayer) to the mosque but seemed worried. He never looked towards Dhun Noon رحمه الله. Fed up with this condition, he confronted the man, one day, "I am here for the last forty days but you neither look at me nor speak to me. Do proffer me some advice and tell me some wise words that I may remember." He said, "will you follow that?" He said, "Yes, if Allah enables me, certainly." Then, the man said to him this very wise saying, "Do not befriend the world. Be pleased with poverty. Regard trial as a blessing, denial as a grant and do not be affable with others besides Allah. Regard disgrace as honour, death as real life, obedience and worship as the means of your honour, and trust (in Allah) as your livelihood."

CHARACTERISTICS: If anyone's task defies him, he must recite this name constantly. Insha Allah (if Allah wills), he will accomplish his task.

47 - AL-WADUD: 'The Most Loving.' 'He befriends the obedient creatures.' 'Is the Beloved in the hearts of the awliya (friends/saints).' This name calls upon a person to like for others what he likes for himself and the he will be kind to them to the best of his ability. This is similar to the saying of the Prophet Muhammad صلى الله عليه وسلم, "None of you is a true believer unless he loves for his brother what he loves for himself."

Allah's friends are they on whom He has mercy, praises them and bestows on them good. The creatures regard Allah as their friend by respecting Him and their hearts are filled with awe and might of Him. According to a hadith (tradition), "Allah says, 'Of My friends, the great friends is he who worships without being given.' 'He does not worship with hope of a grant but only for My pleasure.'

CHARACTERISTICS: If a husband and wife are at loggerheads, this name should be recited on some eatable one thousand and one times and fed to the partner who is responsible for the dispute. Insha Allah (if Allah wills), they will begin to love one another.

48 - AL-MAJID: 'The Glorious,' 'The Majestic.' The same things are required of a person as are required for the name Al-Azim(33).

CHARACTERISTICS: If anyone suffers from blisters on his feet, syphilis, leprosy, or the like, he must fast during the days of bid (thirteenth fourteenth and fifteenth of every lunar month) and recite this name frequently at the time of iftar (consummating fast) (consummating fast), blow on water and drink it. Insha Allah (if Allah wills), he will be cured. If anyone is not respected by his contemporaries or members of the same sex then he or she must recite this name every morning ninety-nine times and blow over oneself.

49 - A-BATTH: 'The Resurrector.' He will raise the dead to life. He awakens the hearts of the neglectful. This name calls on a person to teach the ignorant and advice them to give

up interest in the world and crave for the blessings of the hereafter. They should then begin with themselves and pass on the teachings to others.

CHARACTERISTICS: If anyone recites this name one hundred and one times with his hand on his chest while he lies down to sleep then Allah will give life to his heart.

50 - **ASH-SHAHID:** 'The Omnipresent.' 'The Witness.' 'Knower of the obvious and the unseen.' Qnshayri رحمه الله said that the Sufis (mystics) are happy and content only He sees and watches their affairs. Only He knows all their doings. He says:

أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

{Does it not suffice in regard to your Lord that He is Witness over everything?}

This name requires that a person should not be seen at a place where it is disallowed by his Lord for him to be seen and he should not be missing from the place where his Lord has commanded him to be. He should be convinced that Allah knows about him and sees him better than he himself does. He should not present his needs to others besides Allah. He should always side with the truth and the true

CHARACTERISTICS: If anyone's son is disobedient, or daughter is not righteous, then he should put his hand on their forehead, get them to raise their face towards heaven and he should recite Ya Shahid (يا شهيد) twenty-one times. Allah will make them obedient and righteous.

51 - **AL-HAQQ:** 'The True.' He is truly in power with sovereignty and is worthy of worship. This name calls upon a person who realizes Allah's supremacy to abandon the remembrance and demand of the creatures. He must bind himself to speak the truth and abide by the truth and nothing else.

CHARACTERISTICS: If anyone has lost something, he must write this name on the four corners of a piece of paper and the name of that thing in the centre of that thing in the centre of that paper. At mid-night, with the piece of paper in his palm, let him look at the sky and pray to Allah by virtue of this name and its blessing for the recovery of that thing. Insha Allah (if Allah wills), he will receive it intact or some part of it. If a prisoner recites this name at midnight bare-headed one hundred and sixty times, Allah will get him released.

52 - **AL-WAKIL:** 'The Trustee.' He helps. Allah says

وَكَفَى بِاللَّهِ وَكِيلًا

{And Allah suffices for a guardian.} (4:171)

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ

{And put your trust in Allah, if you are believers.}(5 : 23)

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

{And whosoever puts his trust in Allah, so He will suffice him.}(65:3)

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

{And put your trust in the Ever-Living Who dies not.}(25:58)

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

{And put your trust in the Mighty, the merciful.}(26:217)

This name calls on a person to help the weak and the disabled. He must fulfil their needs as though he is their guardian.

CHARACTERISTICS: If lightning is likely to strike or there is fear of damage through water and fire, then this name may be repeated very often. If anyone recites this name too many times at a fearful and dangerous place then he will be fearless and out of danger.

53, 54 - AL-QAWIY: 'The Powerful,' 'The Strong.'

AL-MATIN: 'The Firm.'

These names require a person to overcome and suppress his base desires. He should be firm in enforcing Shari'ah (Islamic law) commands.

CHARACTERISTICS: If a strong enemy confronts anyone, then he must knead some flour and make out of it one thousand and one capsules. Then, he must pick them up one at a time and recite (يا قوي) (ya Qawiy) and cast them against the supposed enemy with intention of defence, Allah will cause his enemy to be defeated. If this name is recited very often on the night preceding Friday, then forgetfulness will be cured. If a child has been weaned but it is restless then this name should be written down and given to the child to drink. If a breast-feeding mother has insufficient milk then she must be made to drink this name after writing it down. She will have abundant milk.

If anyone craves for authority in government, then he should recite the name Al-Matin three hundred times in an early hour of a Sunday with intention to get his desire. Insha Allah (if Allah wills), he will get it.

55 - AL-WALIY: 'The Protecting Friend.' 'The Patron.' He befriends the believers.

This name calls upon a person to keep company of Muslims and try to help further the religion. He must endeavour to fulfill the needs of Allah's creatures.

Qushayri رحمه الله said that the portents of Allah are that when Allah befriends anyone, He causes him always to follow good and pious, blessed ways, so much so that if he succumbs to human weaknesses and intends to commit a wrong, Allah preserves him from perpetrating wrong. If he does commit the wrong, then Allah does not allow him to persist but enables him to repent and came out of it. This is why it is said:

إِذَا أَحَبَّ اللَّهُ عَبْدًا لَمْ يَضُرَّهُ ذَنْبٌ

(When Allah loves anyone, sin does not harm him.)

If he tends to slacken in worship, then Allah causes him to occupy himself in worship. This is a sign of a person's good fortune. However, the opposite condition spells his wretchedness.

Another sign of Allah's friendship is that He creates in the hearts of His awliya (friends/saints) love for a person so that they have an amazing relationship with him and are kind to him to an amazing degree.

CHARACTERISTICS: If anyone recites this name very often then he will become aware of the secret thoughts of Allah's creatures. If anyone's wife or female slave possesses an undesirable character and habit that hurts him then, before going to them, he must recite

this name very often. Allah will correct their ways.

56 - AL-HAMID: 'The Praiseworthy.' He praises Himself of is praised. This name calls on a person to praise Allah always. He grows in him perfect qualities or develops himself such that he is lauded and praised.

CHARACTERISTICS: If anyone recites this name very often then his deeds will be approved. If anyone indulges in indecent speech and cannot control himself then he must write this name on a bowl, or recite on it ninety times, and use it always for drinking water. Insha Allah (if Allah wills), he will be cured of his habit.

57 - AL-MUHSIY: 'One Who records.' 'His knowledge embraces everything and He knows the number of His creatures.' This name calls on a person not to be neglectful whether he is moving about or stationary but each of his moments should be occupied in remembering Allah. "The dwellers of paradise will regret the moments that passed without remembering Allah." He must be conscious of how he conducts himself. This name also demands of him to count Allah's blessings on him and express gratitude to Allah and think of himself as helpless and dependent, and count his sins and be ashamed of himself and repent.

CHARACTERISTICS: If anyone recites this name one thousand and one times on Thursday night (meaning Friday night according to lunar calendar), then Allah will preserve him from punishment of the grave and of the hereafter.

58, 59 AL-MUBDIY, AL-MU'ID: 'The originator', 'The Reproducer,' 'The Restorer.' These names call upon a person to turn to Allah in all his affairs the first time and again too. He must try to grow pieties and if he falls short in any piety, he must repeat it.

CHARACTERISTICS: If a woman fears that she might have a miscarriage or that her pregnancy might prolong, then her husband must recite the name Al-Mubdiy ninety times and move his forefinger round her belly. Insha Allah (if Allah wills), she will not have a miscarriage and will deliver without difficulty.

If anyone recites this name constantly, then he will utter only what is correct and what earns reward.

If a relative or any other person is missing, then when the members of the household have slept, recite this name in the four corners of the house seventy times and say, "O Mu'id (معيد) cause so-and-so to return to me or let me have news of him." You will learn of him within seven days, or he will return. If anyone has lost something then he must recite this name Al-Mu'id very often. Insha Allah (if Allah wills), he will find it.

60, 61 - AL-MUHYI, AL-MUMIT: 'The Giver of life, the Giver of death.' Allah revives hearts through light of faith and gives life to body. He also causes it to die and lets hearts fall into negligence and so into death.

These two names call on a person to enliven the creatures by benefiting them with knowledge, and by getting them to seek Allah's forgiveness. And he should cast base desires and devil's promptings to death. He should not long for life or death but submit to Divine decree and make this supplication as taught by the Prophet Muhammad صلى الله عليه وسلم:

اللَّهُمَّ أَحْيِنِي مَكَانَ الْحَيَاةِ خَيْرًا لِي وَتَوَفِّي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ

وَأَجْعَلِ الْمَوْتَ رَاحَةً مِنْ كُلِّ شَيْءٍ

(O Allah cause me to live as long as life is good for me and cause me to die when death is good for me. And let life be a means of increase of every good, and let death be a relief from every evil.)

CHARACTERISTICS: If anyone is afflicted by grief, hardship or possibility of losing a limb, then he must recite this name Al-Muhyi seven times, Allah will give him relief. If anyone has pain in a vein (or in some parts of his body), he must recite this name for seven days. If anyone recites it regularly then his heart will be lively and body strong.

If anyone falls victim to his base desires and is drawn away from abiding by Shari'ah (Islamic law) then before he goes to sleep, he must put his hand on his chest and recite Al-Mumit till sleep overtakes him. Allah will cause his self to obey him.

62 - AL-HAYYI: 'The Ever-Living.' This name requires a person to live by remembering Allah and to give up his life in His path. Thus, he may attain martyrdom in Allah's path and live for ever.

CHARACTERISTICS: If anyone is ill then he must recite this name very often, or another person must recite it on him. Some people say that he must stare at him - or keep his eyes straight - and recite it often. Allah will give him cure. If anyone recites it seventy times every day then he will have a long life and his spiritual life will become strong.

63 - AL-QAYYUM: 'The self-Subsisting.' He also keep the creation alive and watches it. A person is required by this name to be absolutely independent of all besides Allah. Qushayri رحمه الله said that if anyone is convinced that Allah is Al-Qayyum then he absolves himself of his burden of planning and occupation and lives his life in comfort. So, he will neither be stingy nor esteem any worldly valuable.

CHARACTERISTICS: If anyone recites this name very often at the time of dawn then people will hold him to be dear. If anyone recite it very many times then his affairs will be settled well.

64 - AL-WAJID: 'The perceiver.' 'The Inventor.' He is the Independent, not in need of anyone. This name calls on a person to try to acquire a high degree of perfection in what is necessary to be able to do without all besides Allah.

CHARACTERISTICS: If this name is recited with every morsel of food then that will be light in his stomach. If he recites it in solitude then he will gain self-sufficiency.

65 - AL-MAJID: 'The Most Excellent.' 'The Noble.' This name demands of a person the same thing as the previous name (Al-Wajid).

CHARACTERISTICS: If anyone recites this name to such an extent in solitude that he faints then Divine radiance will be apparent on his heart. If anyone continues to recite it very often then he will seem glorious to the creatures.

66, 67 AL-WAHID, AL-AHAD: 'The One.' 'The Peerless.' These names call upon a person to become unique and singular in worship just as his God is Alone. He must adopt qualities that are matchless.

CHARACTERISTICS: If anyone feels uneasy in privacy and when alone, then he must recite this name one thousand and one time, Insha Allah (if Allah wills), his heart will be at

peace. He will come near to Allah.

If anyone craves for a son, then he must write it down and keep it with him. Allah will bestow him, a son.

68 - AS-SAMAD: 'The Independent.' 'The Eternal Support (of creation).' He depends on none but all depend on Him. This name calls on a person to turn to Allah alone for all his needs. He should not worry about his provision, but rely on Allah. He must abstain from the unlawful and not long for the world's adornments and even for its lawful things. He should try to help Allah's creatures.

CHARACTERISTICS: If anyone prostrates himself at the time of dawn or midnight and recites this name one hundred and fifteen times, Allah will make him truthful. He will not become a pray of an oppressor. One who recites this name very often will not go hungry. If anyone recites it while he has made ablution then he will become independent of the creatures.

69, 70 AL-QADIR, AL-MUQTADIR: 'The Capable or The Able.' 'The Prevailing. The Dominant.' He is Powerful and He demonstrates His Power. This name demands of a person that he should be able to prevent himself from lustful desires.

CHARACTERISTICS: If anyone makes ablution and at every limb which ablution covers he calls the name Al-Qadir then he will never be nabbed by an oppressor and no enemy will ever subdue him.

When faced with a difficult task, this name must be repeated forty-one times, the task will be accomplished easily, insha Allah (if Allah wills).

If anyone recites the name Al-Muqtadir regularly then negligence gives way to compliance. If anyone who arises from sleep recites it twenty times then all his work will be accomplished by Allah's leave.

71, 72 AL-MUQADDIM, AL-MUAKHKIR: 'The Expeditor.' 'The Promoter.' 'He who advances.' 'The Retarder.' 'He Who puts back.' He lets friends advance nearer to His court and puts back enemies from His mercy.

These two names call upon a person to keep ahead in doing piety and make himself better than others and keep those people dear who are near to Allah. And, he must put back the base self, the devils and those who have been rejected by Allah. He must abide by the rules and laws in all his affairs, like doing first what is most necessary and Allah has expedited it, and doing last of all that which is least necessary.

CHARACTERISTICS: If a warrior recites Al-Muqaddam or writes it down with him, then no one will be able to hurt him in battle. One who recites it very often will become obedient to Allah.

If anyone recites Al-Muakhkhar one hundred times then he will not find peace with other than Allah. He who recites it one hundred times every day will have all his tasks accomplished. He who recites it forty-one times will have an obedient soul.

73, 74 AL-AWWAL, AL-AAKHIR: 'The First.' 'The Last.' These names call upon a person to hasten to obey Allah's commands and to worship Him and to sacrifice his life for Allah's sake.

CHARACTERISTICS: If anyone does not have a male child then he must recite this name Al-Awwal forty times every day for forty days. He will have his desire. Some authorities say that for a son, affluence or any other desire, he must recite this name one thousand times each night for forty Thursday nights (preceding Friday). Insha Allah (if Allah wills)

he will get his desire.

If anyone lives his last days and has spent a sinful life then he must make the name Al-Aakhir his constant petition. Insha Allah (if Allah wills), he will have a pious ending.

75, 76 - AZ-ZAHIR, AL-BATIN: 'The Manifest.' 'The Hidden.' His creation is evidence of His perfect attributes. And He is concealed in His Being and ancientness.

CHARACTERISTICS: If anyone recites the name Az-Zahir five hundred times after the *salah* (prayer) of ishraq, Allah will make his eyes bright and radiant. If anyone fears a windstorm, rain or cyclone, he must recite this name very often. There will be peace and security. If it is inscribed on the walls of the house, they will be safe.

If anyone recites Ya Batin (يا باطن) thirty-three times every day, Allah will make him know the secrets. If he repeats it constantly, then whosoever sees him will become his friend.

77 - AL-WAALI: 'The Omnipotent.' 'He Who exercises authority over everything.' The demands of this name on a person are as of Al-Wakil.

CHARACTERISTICS: If anyone writes this name on an old earthen pitcher, fills it with water and strikes it at the wall of his house, then his house and walls will be safe from rain and other kinds of trouble and will be well inhabited.

This aim can also be achieved by reciting this name three hundred times.

If this name is recited eleven times to subjugate someone, that person will become his follower, obedient to him.

78 - AL-MUTA'ALI: 'The Most Exalted.' This name calls on a person to do what has been stated against Al-Aliyey.

CHARACTERISTICS: If anyone recites this name very often then he will overcome whatever difficulty he faces. A pregnant woman will not face the travails of childbirth if she recites this name during her pregnancy.

79 - AL-BARR: 'He treats kindly.' This name calls upon a person to give kind treatment to his parents, teachers, religious elders, relatives and all associated with him.

CHARACTERISTICS: This name should be recited during cyclones, windstorms, rainstorms, etc. If this name is recited seven hundred times and a child is placed under Allah's protection, it will remain safe from all trails till adulthood. If an alcoholic and an adulterer recite it seven times every day, Allah will turn them away from these sins.

80 - AT-TAWWAB: 'The oft-Returning.' 'The Relenting.' He accepts repentance. Tawabah (repentance) actually means 'to return.' When it is used for a creature, it means 'to return from sin, or turn away from it.' It is to be ashamed for having committed a sin and to return to Allah. When this word is used for Allah, it implies that He turns with mercy and enablement towards the creature. When a person commits a sin, Allah enables him to repent making him realize that he is liable to be punished. And, when he repents to Allah, Allah turns towards him with His mercy and forgives him. Hence, the fact is that Allah's tawabah (relenting) precedes the creature's *Tawbah* (repentance). Without Allah's relenting, the creature does not repent. Hence, it is said:

تَابَ عَلَيْهِمْ لِيَتُوبُوا

{He relented towards them, so that they might repent} (9:118)

Hence, a person should always hope for Allah's mercy and be convinced that his repentance will be accepted. He must not be pessimistic. He must forgive others their lapses and accept apologies of others as many times as they make. Not only that, he must also reward them. He must himself repent to Allah and be ashamed of his sins. He must not delay repentance but submit to the command:

عَجَلُوا التَّوْبَةَ قَبْلَ الْمَوْتِ

(Hurry to make repentance before death.)

Here is a didactic account. There was a minister of a kingdom. His name was Eesa ibn Eesa. Once, he was going somewhere with a group of riders as normally happens. The people asked each other about him. An old woman was sitting on the path and she heard the people ask about him, so she remarked, "They ask, 'Who is he?' who can he be? He is a creature who is rejected by the Divine sight and is being tried in this condition (lost in worldly glory)." Eesa ibn Eesa heard her, returned post-haste to his dwelling, abandoned his minstership, repented to Allah, gave up all worldly ambitions and went to Makkah and settled there.

CHARACTERISTICS: If anyone recites this name three hundred and thirty times after the *salah* (prayer) of chaast, Allah will cause him to make a perfect repentance (where after all sins are forgiven). If anyone repeats this name much too often, then all his affairs are concluded in a very right manner and he will not be at peace without obedience and worship. Allah will forgive a person his sins if he prays after the *salah* (prayer) of chaast, insha Allah (if Allah wills):

اللَّهُمَّ اغْفِرْ لِي وَذُبْ عَنِّي إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

81 - AL-MUNTAQIM: 'He Who takes retribution.' He punishes the disbelievers and the rebels. This name binds a person to avenge his main enemies, his base soul and the devil. The greatest of these enemies is the nafs amarah (baser self) that should be punished by subjecting it to severe hardship. Bayazid Bustami رحمه الله was once diverted from his nightly routine of worship. He punished his soul by depriving it of water for one year.

CHARACTERISTICS: If anyone cannot cope with his enemy, then he must recite this name for three Fridays manning. His enemy will become his friend.

If this name is recited at midnight for some purpose then that will be achieved.

(81A) According to a version, another sahabi رضي الله عنه other than Sayyiduna Abu Hurayrah رضي الله عنه reported here a name of Allah, **AL-MUN'IM:** 'The Bestower.' 'The benefactor.' If anyone recites it constantly then he will never be dependent on any other person.

82 - AL-AFUW: 'He Who pardons.' 'The Mild.' This name calls on a person to observe the same things as he is required to do by Al-Ghafur.

Shaykh (Great religious Scholar) Abdul Haq رحمه الله writes in his sharh (explanatory book) on Asma ul Husna that Al-Afuw Who obliterates sins is very near in meaning to Al-Ghafur, yet Al-Afuw is more deeper and eloquent than Al-Ghafur, because ghufran means 'to conceal' so Al-Ghafur (or Al-Ghaffar) is to conceal sins. Al Afuw, On the other hand, is to erase and means 'to forgive sins and obliterate them.'

So, a person may have sinned much, yet he is much hopeful of Allah's forgiveness because of His attribute Al-Afuw. This is why it is disallowed to disgrace any sinner because it is

not unexpected that Allah may forgive him and erase his sins all at once, for observing the limits and commands of Shari'ah (Islamic law).

This name calls upon a person to ignore shortcomings of people and to forgive them. They should fall under the purview of

الْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ

{(who) restrain their anger and are forgiving towards mankind- And Allah loves the good-doers.} (3:134)

CHARACTERISTICS: If a person has committed many sins then he must make this name his continuous petition. Insha Allah (if Allah wills), all his sins will be forgiven.

83 - AR-RAUF: 'He Who is full of pity,' 'The Affectionate.' A person is required by this name to follow the same guidance as under Ar-Rahim.

It is said that the neighbour of a person was very evil. When he died, he did not offer his funeral *salah* (prayer). Later, someone else saw him in his dream and he disclosed to him that Allah had forgiven him but he should say to the man who did not offer his funeral *salah* (prayer):

لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَتِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ

{If it were you who owned the treasures of the mercy of my Lord, you would certainly withhold them for fear of expending.} (17:100)

CHARACTERISTICS: If anyone intends to free an oppressed person from the grip of an oppressor then he should recite this name ten times. The cruel one will accede to his recommendation.

If anyone recites it constantly, then his heart will become mild. He will make friends and others will befriend him.

84- MAALIK UL-MULK: 'The Owner of Sovereignty.' 'The Eternal Sovereign.' This name demands of a person what is mentioned against Al-Malik.

Shah Waliullah رحمه الله said, "O man! Keep to one gate. Only Allah's gate, so that very many gates are opened for you. And, bow down your neck before only one King, meaning Allah, so that very many necks are bowed before you." Allah says:

وَأَنْتُمْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ

{There is not a thing but its treasures are with Us.} (15:21)

CHARACTERISTICS: He who recites this name constantly will be happy. His ambitions will conclude very well. The characteristics of the next name Dhul Jalali wa al-Ikram are the same.

85 - DHUL JALALI WA AL-IKRAM: 'The Lord of Majesty and Bounty.' He who recognizes Allah's Majesty should humble himself before Him. He who recognizes His Bounty Should be grateful to Him. No one else beside Him may be obeyed or beseeched for one's needs. A person should try to attain greatness and be kind to Allah's creatures.

86 - AL-MUQSIT: 'The Just, The Equitable.' This name calls upon a person to do the same things as the name Al-Adl call on him.

CHARACTERISTICS: If anyone recites this name one hundred times, then he will be safe

from the devil's temptations. If he recites it seven hundred times then he will get his desires fulfilled.

87 - AL-JAMI: 'The Gathers.' 'The Assembler.' He will assemble the people on the day of resurrection. This name calls on a person to embrace knowledge, deeds and perfections of soul and body. He should be lost in thought of Allah, and get peace of heart through dhikr (hallowing of Allah), and develop an awareness of the attributes of Allah and inculcate them.

CHARACTERISTICS: If anyone relatives are dispersed then he must have a bath at the time of chaast, raise his face towards the sky and recite this name ten times, withdrawing one finger inwards each time. Then he should wipe his hands on his face. Insha Allah (if Allah wills), in a short period of time they will all come together.

88 - AL-GHANI: 'The Self-Sufficient.'

CHARACTERISTICS: If anyone is greedy and insatiable then he must touch each of his limbs and recite Al-Ghani stroking the limb with his hand from up to down. Allah will deliver him of the evil. He who recites this name seventy times every day will have his wealth and property blessed and he will never become helpless.

89 - AL-MUGHNI: 'The Enricher.' These names call upon a person to be absolutely free of all creatures and mindless, and depend only on Allah for all his needs.

CHARACTERISTICS: If anyone recites this name one thousand times every Friday for ten consecutive Fridays then he will be independent of the creatures.

90 - AL-MANI: 'The Withholder.' He restrains His salves from loss and destruction of this world and religion. This name calls upon a person to withhold his self and nature from base desires and so make himself immune to destruction and loss of the religion and the world.

CHARACTERISTICS: If husband and wife disagree, then this name should be recited twenty times while approaching the bed. Allah will remove anger and disagreement.

(89A) In his Sherh (explanatory book) Asma ul-Husna, Shaykh (Great religious Scholar) Abdul Haq Muhaddith Dalawi رحمه الله, has mentioned before the name Al-Mani, the name **AL-MUTI**, 'The Giver.' He has explained the two names: 'He gives what He wishes to whom He wishes and withholds, what He wishes from whom He wishes.'

لَا مَانِعَ لِمَا أَعْطَى وَلَا مُعْطِيَ لِمَا مَنَعَ

(There is no one to withhold what He gives and no one to give what He withholds.)

Thus, when a person knows that Allah alone gives and withholds, he must hope for His grant and fear His withholding.

This name demands of a person to grant to Allah's pious slaves and the deserving and not give to the sinners and cruel people. He must grant his heart and soul the light of presence and obedience and restrain his self and nature from desires and greed.

The tradition of Sayyiduna Abu Hurayrah رضى الله عنه does not mention Al-Mu'ti. So, withholding would imply rejection and destruction.

Shaykh (Great religious Scholar) Abdul Haq رحمه الله writes the characteristic of Al-Mu'ti that if anyone continues to pray (يَا مُعْطِيَ السَّالِئِينَ) (O Bestower on the supplicants) very much then he will not depend on other for his needs.

91, 92 AL-DAARR, AN-NAAFI: 'He Who distresses.' 'The Benefactor.'

Qushayri رحمه الله said that these names point out that everything is in Allah's hands. He who submits to His decree will find a life of ease and comfort. He who does not submit will face difficulty and distress. Allah says:

مَنْ اسْتَسْلَمَ لِقَضَائِي وَصَبَرَ عَلَى بَلَائِي وَشَكَرَ عَلَى نِعْمَائِي كَانَ عَبْدِي حَقًّا وَمَنْ لَمْ يَسْتَسْلِمْ لِقَضَائِي وَلَمْ

يَصْبِرْ عَلَى بَلَائِي وَلَمْ يَشْكُرْ عَلَى نِعْمَائِي فَلْيُطَلَبْ رَبًّا سِوَايَ

“He who accepts My decree and endures My trial and gives thanks for My bounties in My true slave. But, he who does not accept My decree, does not show patience in the face of My trial and does not thank Me for My blessings, let him find a Lord other than Me.”

In his sharh (explanatory book) Asma ul Husna, Shaykh (Great religious Scholar) Abdul Haq رحمه الله has explained both these names Ad-Daarr and An-Naafi. Only Allah is the Master of good and bad, profit and loss. Only He is the Greater of cure of pain, grief and anxiety in summer and winter, during a dry and a moist spell. If should not be supposed that medicine heals by itself, poison kills, food satiates and water quenches thirst. Rather, all these things are to what we have been accustomed. Allah has made them a means. He can grow them without these means, and He may not let them grow in spite of these means. In the same way, all things of the higher world and the lower world are simply a means and causes following Allah's perfect Power. All these things relative to eternity are as pen is in the hands of one who writes. Hence, a person must know all losses and profits as Allah's decree. He must know that the world of causes (and means) is subject to His Power. He must be obedient to the command and decree of Allah and entrust all his affairs to Him so that he leads a life that is safe from the creatures and satisfied.

It is reported that Prophet Musa عليه السلام complained to Allah of severe toothache once. He was instructed to apply a certain grass on his teeth. He complied and was relieved of the pain. After a period of time, he had toothache once again, so he used the same grass but this time the pain increased instead of vanishing. He pleased, “O Lord, this is the same grass that you had prescribed but this time the pain has aggravated.” He was reminded, “Last time you had turned to Me. This time you turned to the grass while I am the One Who cures.”

These names demand of a person to obey the commands of Allah and the instructions of Shari'ah (Islamic law) to tackle the enemies of Islam. He must help the creatures of Allah.

CHARACTERISTICS: If anyone repeats the name Ad-Daar one hundred times on the nights preceding Friday, Allah will give him peace at the station desired by him. He will attain the degree of nearness. If anyone travels by boat or ship and recites the name An Nafi forty one times every day, Insha Allah (if Allah wills) he will never suffer harm. If he recites it forty one times while beginning his tasks then all his tasks will be concluded according to his desire.

93 - AN-NUR: ‘The Light.’ He brightens the heavens with the stars, the earth with the Prophets and the ulama (Scholars) and the hearts of the Muslims with light of awareness and obedience. A person is required by this name to make himself radiant with faith and awareness.

CHARACTERISTICS: If anyone recites on Friday morning surah an-Nur seven times and this name one thousand and one times then Allah will cause his heart to be radiant.

If anyone repeats this name every morning, his heart will be radiant.

94 - AL-HADI: 'The Guide.' This name calls on a person to guide Allah's creatures to the right path Shaykh (Great religious Scholar) Abdul Haq رحمه الله has explained it in Sharh (explanatory book) Asma ul Husna. 'It means to show the path and take to the destination and the objective. Hence, Allah is the Guide of all who go on the paths. He is the Guide if anyone is on a worldly path and also when he walks the path of the hereafter.'

In short, Allah guides in a number of ways and there is no limit to His kinds of guidance.

الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى

{Who gave everything its creation, then guided (it)}(20:50)

He is the One Who guides the new-born to suckle its mother. However, the best and the most glorious guidance is the one that leads to Allah and to the great blessing of His sight, and to create in the inside of the chosen ones the light of Divine enablement search of the mysteries that is a means of guidance to awareness and obedience.

The most fortunate of all the creatures with a share of this name Al-Hadi are the Prophets عليهم السلام, the awaliya (Allah's friends) رحمهم الله and the ulama (Scholars) رحمهم الله. They guide Allah's creatures to the straight path. The chief of the Prophets, the seal of the Messengers صلى الله عليه وسلم is the true reflection of this name. He is the greatest and the highest ranked guide in this universe.

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Dhun Nun Misri رحمه الله said that three things count among the high qualities of the saintly people.

- i. To bring the depressed and grieved to broadness of heart and happiness.
- ii. To remind the neglectful of Allah's blessings.
- iii. To guide the Muslims with the pronouncement of monotheism to the true path which is to divert their hearts from the world to religion and from the thought of livelihood to the hereafter.

CHARACTERISTICS: Allah will raise to the degree of the possessor of awareness one who puts his hands up, looks towards the sky and recites the name Al-Hadi very of ten and wipes his hands on his eyes and face.

95 - AL-BADI: 'The Originator.' 'The Deviser.'

He who makes the *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) his amir (decider) over his speech and deeds has a mind, thought and tongue moulded in wisdom and Shari'ah (Islamic law). But, he who makes desires his amir (decider) over his speech and deeds practices bid'ah or innovation.

Qurayshi said that our path is based on three principles:

- (i) To follow the noble Prophet صلى الله عليه وسلم in manners and deeds, and in food and drink that should be lawful.
- (ii) To speak the truth always.
- (iii) To form a sincere intention for all deeds.

He also said that if anyone has a soft corner for an innovator then Allah removes the sweetness of *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) from his deeds. If anyone respects an innovator then Allah removes the light of faith from his heart.

CHARACTERISTICS: If anyone becomes grieved or faces a difficult task then he must recite

يَا بَدِيَّةَ السَّمَوَاتِ وَالْأَرْضِ

Seventy thousand times, or one thousand times. Insha Allah (if Allah wills), he will be relieved of his grief and his task will be accomplished.

If anyone makes ablution, faces the qiblah and recites it till he goes to sleep then he will dream of what he wishes to see.

96 - AL-BAQI: 'The Eternal.' 'The Everlasting.'

CHARACTERISTICS: If anyone recites this name one hundred times on Thursday night regularly, then all his deeds will be accepted and he will not be afflicted with sorrow or grief.

97 - AL-WARITH: 'The Supporter,' 'He Who remains after all that exists will perish and Master of all creation.'

Warith means that when all who exist will perish, all the remaining properties whose owners have died will revert to Him. This meaning is in the context of the literal implication of wraith, otherwise the fact is that only Allah is the absolute Owner of everything in the universe, from infinity to eternity, without any change. All things are His without partnership of anyone and He alone is the Rear Owner and Master of all things. Those with insight always hear (with their conscious ears)

لَيْسَ الْمَلِكُ الْيَوْمَ لِيْلَهُ الْوَاحِدِ الْقَهَّارِ

Hence, a person should not worry about his property and inheritance. Rather, he must be convinced that he has to leave behind everything and go away from the world. This is why it is said:

مُؤْتُوا قَبْلَ أَنْ تَمُوتُوا

(die before you die)

This name calls upon a person to use his life to perform deeds that are among the ever remaining righteous deeds, like learning and teaching, perpetual charity, and soon. He must acquire as much as possible of religious knowledge. He will then become an heir to the Prophets عليه السلام in the real sense.

CHARACTERISTICS: If anyone recites this name at the time of sunrise one hundred times then he will not go through grief or sorrow.

He who recites it very often will have all his tasks done well for him.

98 - AR-RASHID: 'The Guide to the right path.' Some people say that He guides His creature's soul to obey and worship Him. He guides his heart to His forgiveness and his spirit to His love. The sign that Allah guides anyone is that He inspires him to rely on, and entrust all his affairs to, Him.

It is reported of Ibrahim ibn Adham رحمه الله that one day he was hungry. So, he gave something that he possessed to a man with instruction to pledge it and get him some food. But, as he came out, he encountered a man with a donkey asking about Ibrahim ibn Adham رحمه الله. He said, "Forty thousand dinars are loaded on this beast. They are his inheritance from his father's legacy. I am his slave and have brought this property to him." Then he met Ibrahim رحمه الله and handed over the forty thousand dinars to him. Ibrahim رحمه

ﷻ said, "If you speak the truth then I set you free if you really are My slave and this wealth belongs to me. I also present to you these forty thousand dinars. Now, go away from me." When the man departed, Ibrahim رحمه الله said, "My Lord, I had prayed to You only for bread but You granted me these many dinars. I swear by You, if You let me die of hunger now, I shall not ask You for anything."

CHARACTERISTICS: If a person is undecided about something then after the *salah* (prayer) of isha but before he goes to sleep, he must recite this name one thousand times. He will be informed of the correct course of action.

If anyone recites this name constantly then all his affairs will conclude without effort from him whatsoever.

99 - AS-SABUR: 'The Most Fore bearing.' He is not hasty in punishing the sinners.

The word *sabr* means patience and *sabur* is 'not to hurry in seizing a sinner and in punishing him.' *Sabur* is nearer in meaning to *halim* (clemency) but they are different in that *sabur* involves forbearance at the moment but ultimately there is a seizing and punishment while *halim* is absolute forbearance.

Some people say that *As-Sabur* is He Who inspires a person with patience in his time of difficulty. He is Allah alone who gives patience in different ways like when opposing evil temptations, engaging in strenuous worship, etc. Hence, a person should always ask Allah for patience in difficulty, grief, etc. He must keep away from disobeying Him.

This name calls on a person not to make haste in doing anything. Rather, he must do it calmly and in a composed, dignified manner. He must seek Allah's protection in every grief.

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَبِّتْ أقدامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (2:250)

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (3:200)

A very deep meaning saying it attributed to a Shaykh (Great religious Scholar), "Sip the wine of patience. If you are killed, you are *shahid* (martyr). If you are spared, you are *sa'eed* (fortunate)."

CHARACTERISTICS: If anyone is grieved or burdened with hardship, he must recite this name thirty-three times. He will have internal satisfaction.

To quieten enemies, please the rulers and gain acceptance of the people, this name should be recited at midnight or at noon regularly. This is very effective.

This completes the exegesis of the hadith (tradition) of Abu Hurayrah رضي الله عنه in the *Miahkat* about the ninety-nine names of Alla. Mulla Ali Qari رحمه الله says that there are more names besides these in the Quran and the ahadith (tradition). Those in the Quran are:

Ar-Rab, Al-Akram, Al-A'la, Al-Hafiz, Al-Khaliq, As-Satir, As-Sattar, Ash-Shakir, Al-Aadil, Al-Allam, Al-Ghalib, An-Nazir, Al-Faliq, Al-Qadir, Al-Qarib, Al-Qahir, Al-Kafil, Al-Kafi, Al-Munir, Al-Muhit, Al-Maalik, Al-Mawla, An-Nasir, Ahkam ul Hakimin, Arhamour-Rahimin, Ahsan ul Khaliqin, Dhul Fadl, Dhul-Tawl, Dhul Quwah, Dhul Ma'rij, Dhul Arsh, Rafi ud Darajat, Qabil ut-Tawwab, Al-Fa'alul lima yureed, Makhrajul hayya min al-Mayyit. These names are from the ahadith (tradition): Al-Hannan, Al-Mannan, Al-Mugith.

Moreover, the heavenly Books, like the torah, give more names of Allah.

THE GREAT NAME

(٢٢٨٩) وَعَنْ بُرَيْدَةَ أَيْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَخْدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَأَمْ يُولَدُ وَأَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ۔ فَقَالَ دَعَا اللَّهُ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ وَإِذَا دُعِيَ بِهِ أَجَابَ (رواه الترمذى وابوداؤد)

2289. Sayyiduna Buraydah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم heard a man pray:

اللَّهُمَّ إِنِّي أَسْأَلُ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَخْدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَأَمْ يُولَدُ وَأَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
(O Allah, I ask You by virtue of Your, indeed Your, being Allah. There is no God besides You Who are the One, the Independent, who begets not nore was begotten, and there is none co-equal with Him.)

He (Allah's Messenger صلى الله عليه وسلم) said, "He has prayed to Allah with His greatest name, by which, when He asked, He gives and, when supplicated, He answers."¹

COMMENTARY: The more correct thing is that the ism a'zam or the greatest name is concealed among Allah's names. No one knows it specifically. It is like the laylatulqadr (a specific valuable night). Most of the ulama (Scholars) say, however that the ism a'zam is the name 'Allah'. Sayyiduna Sayid Abdul Qadir Jilani رحمه الله said that this is so on condition that when the tongue utters 'Allah,' the heart should concur and have the concept of no one else besides Him. This name will have the effect of the greatest name only if there is nothing else in the heart besides Allah when He is called.

There are many opinions of the ulama (Scholars) about the ism a'zam. At the conclusion of this chapter, we shall enumerate the names which the ulama (Scholars) have called Ism a'zam according to their studies.

'Being asked' (سئل) and 'supplicated' (دعى) have been distinguished by the scholars. The former is 'to want' (اللهم اعطني) (O Allah, give me) and He gives in response. The latter (supplication) is to call, like, "O Allah" and He accepts the call, as He says on someone's call (ليك عبدى) (Here am I, My salve).

(٢٢٩٠) وَعَنْ أَنَسٍ قَالَ كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَرَجُلٌ يُصَلِّي فَقَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ الْحَنَّانُ الْمُتَّانُ بَدِيْعُ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا عَمِي يَا قَتِيومُ أَسْأَلُكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا اللَّهُ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ۔ (رواه الترمذى وابوداؤد والنسائى وابن ماجه)

2290. Sayyiduna Anas رضى الله عنه narrated that while he was sitting with the Prophet Muhammad صلى الله عليه وسلم in the mosque a man offered the salah (prayer) and prayed (after that)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ الْحَنَّانُ الْمُتَّانُ بَدِيْعُ السَّمَوَاتِ وَالْأَرْضِ يَا

¹ Tirmidhi # 3486, Abu Dawud # 1493, Ibn Majah # 3857, Musand Ahmad # 23103

دَالِجَالِلِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ

[O Allah, I ask You-and, indeed, praise belongs to You. There is no God besides You, Al-Hannan (Who bestows favour). Al-Mannan (The Beneficent), The Originator of the heavens and the earth. O Lord of Majesty and Bounty, O The Ever-Living, O The self-Subsisting, I ask you.]

The Prophet Muhammad صلى الله عليه وسلم said thereafter, "He has supplicated Allah by virtue of His greatest name by which when supplicated He answers, and when asked He gives."¹

(٢٢٩١) وَعَنْ أَسْمَاءِ بِنْتِ يَزِيدَ أُمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِشْرُ اللَّهُ الْأَعْظَمُ فِي هَاتَيْنِ الْآيَتَيْنِ وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ وَقَفَّحَتْهُ أَلِ عِمْرَانَ أَلَمْ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ-

(رواه الترمذى وابوداؤد وابن ماجه والدارمى)

2291. Sayyidah Asma bint Yazid رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "The greatest name of Allah is found in these two verses:

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

[And your God is One God. There is no God but He, the Compassionate, the Merciful] (2:163)

And the opening of Aal Imran

أَلَمْ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ

[Alif Laam Meem, Allah! There is no God but He, the Ever-Living, the self-subsisting.](3:1)²

PRAYER OF PROPHET YOUNUS عليه السلام

(٢٢٩٢) وَعَنْ سَعْدِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعْوَةٌ ذِي التَّوْبِ إِذَا دَعَا رَبَّهُ وَهُوَ فِي بَطْنِ

الْحُوتِ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ إِلَّا اسْتَجَابَ لَهُ

(رواه احمد والترمذى)

2292. Sayyiduna Sa'd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The supplication of Dhu an-Nun (Younus) عليه السلام while he was in the belly of the fish:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

[There is no God but You. You are without blemish. I am one of the wrong-doers,] Is such that if a Muslim uses it (to supplicate Allah), surely he will get an answer."³

COMMENTARY: Allah had sent Sayyiduna Younus عليه السلام to Ninewah to guide its people. They rejected his preaching and refused to believe. So, Allah revealed to him that he

¹ Abu Dawud # 1495, Nasai # 1300, Ibn Majah # 3858, Musand Ahmad # 3-120 Tirmidhi.

² Tirmidhi # 3489, Abu Dawud # 1496, Ibn Majah # 3855

³ Tirmidhi # 3516, Musand Ahmad # 1-170

should warn the citizens of Ninewah that, after a three day respite, they would be punished. He conveyed to them the warning and himself departed from the city. At the appointed time, a dark cloud could be seen approaching the city. Gradually, it came over the city and stopped moving. Something like smoke came out of it. When they observed the impending punishment, the people took their women, children and animals to the wilderness. There, they separated children from their mothers and young of the animals from their mothers, and began to cry loudly. They raised their voices and cried bitterly, repenting from disbelief and sin and expressing their faith. They called out

لَا حَيُّ حِينَ لَا إِلَهَ إِلَّا أَنْتَ

(O The Living ever since there was no living being. There is no God but You.)

So, Allah put off the punishment that has threatened them.

After some time, Prophet Yunus عليه السلام came towards the city to see what had happened. He saw that everything was safe and the people were alive, going around their chores. He felt very ashamed that he was proved wrong and had lied, but he did not know that the punishment had been upon them and was removed. He did not think it wise to go to the city, so he turned back to the river and boarded a ship to go to the other side of the river. However, the ship seemed not to budge, try as they may. The members of the crew said, "It looks as though a runaway slave is among us who has fled from his master. They drew lots among the passengers. The name of Prophet Yunus عليه السلام was drawn and he conceded, "Indeed, I am that runaway slave." So saying, he leaped into the river and a fish swallowed him on Allah's command Allah Commanded the fish to keep him well preserved in its belly. The fish swam with him across the Nile, the Euphrates and the Tigris. He continued to pray to Allah.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

(O Allah, You are the Worshipped, the Ruler and the Absolute. You are without blemish. I have wronged myself by departing from my people without your permission.)

Hence, Allah answered his prayer and commanded the fish to cast him out at the banks of Nasibayn, a city of Shaam.

SECTION III

الْفَضْلُ الثَّالِثُ

RESEARCH ON THE GREATEST NAME

(٢٢٩٣) عَنْ بُرَيْدَةَ قَالَ دَخَلْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسْجِدَ عِشَاءً وَإِذَا رَجُلٌ يَقْرَأُ وَيَزِفُّهُ صَوْتَهُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَتَقُولُ هَذَا مُرَاءٍ قَالَ بَلَى مُؤْمِنٌ مُنِيبٌ قَالَ وَأَبُو مُوسَى الْأَشْعَرِيُّ يَقْرَأُ وَيَزِفُّهُ صَوْتَهُ فَبَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَسَمَّعُ لِقِرَاءَةِ تِهِ ثُمَّ جَلَسَ أَبُو مُوسَى يَدْعُو فَقَالَ اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ أَحَدًا صَدَدًا لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ سَأَلَ اللَّهُ بِاسْمِهِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ وَإِذَا دُعِيَ بِهِ أَجَابَ قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْهُ بِمَا سَمِعْتُ مِنْكَ قَالَ نَعَمْ فَأَخْبَرْتُهُ بِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي أَنْتَ الْيَوْمَ

لِي أَخْ صِدِّيقِي حَدَّثْتَنِي بِحَدِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (رواه رزين)

2293. Sayyiduna Buraydah رضى الله عنه narrated that he entered the mosque with Allah's Messenger صلى الله عليه وسلم for the *salah* (prayer) of isha. Behold! A man was reciting the Quran (in *salah* (prayer)), his voice raised. He said, "O Messenger of Allah, will you say that this man is a hypocrite?" He said, "Rather, a believer who repents (his voice raised unintentionally)." Abu Musa Al-Ash'ary (Who was the reciter in a loud voice) recited and his voice was raised. Allah's Messenger صلى الله عليه وسلم began to listen to his recitation. Then Abu Musa رضى الله عنه sat down to pray, saying:

اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ أَحَدًا صَمَدًا لَمْ يَلِدْ وَلَمْ يُولَدْ وَأَنْتَ كُنْتَ لَهُ كُفْوًا أَحَدًا
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ سَأَلَ اللَّهُ بِاسْمِهِ الَّذِي إِذَا سُئِلَ بِهِ أَغْطَى وَإِذَا دُعِيَ بِهِ أَجَابَ فُلْتُ
يَا رَسُولَ اللَّهِ أُخْبِرُهُ بِمَا سَمِعْتُ مِنْكَ قَالَ نَعَمْ فَأَخْبَرْتُهُ بِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي
أَنْتَ الْيَوْمَ لِي أَخْ صِدِّيقِي حَدَّثْتَنِي بِحَدِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(O Allah, I call You to witness that You, surely You, are Allah. There is no God but You, Alone, Independent, who begets not nor was begotten and there is none co-equal with Him.) On that, Allah's Messenger صلى الله عليه وسلم said, "Indeed, he has asked Allah with His name by which if asked, He grants and if supplicated, He answers." Buraydah رضى الله عنه asked, "O Messenger of Allah, may I inform him what I heard from You?" He said, "Yes." So, he informed him what Allah's Messenger صلى الله عليه وسلم had said. And, he said to him, "As of today, you are my true brother because you narrated to me a hadith (tradition) of Allah's Messenger صلى الله عليه وسلم."¹

COMMENTARY: We did say earlier that there are many opinions about the isma'zam (the greatest name) of Allah.

Some ulama (Scholars) have said that the name 'Allah' itself is the greatest name.

Some say that (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) is the greatest name.

And so other say: (هو) (huwa, He), (لا اله الا الله) - the kalimah tawhid, (الحى القيوم) (al-Hayyul Qayyum) - (مالك الملك) (Maalikul Mulk) (la ilaha illAllah)

Some have said:

اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Imam Zayn ul-Aabidin رضى الله عنه is said to have prayed to Allah to disclose to him the greatest name. He was told in a dream that it is (لا اله الا الله)

Some ulama (Scholars) say that it is concealed in the asma ul-husna.

Some others say that it is (اللهم) (O Allah).

Some of the predecessors said that if anyone said (اللهم) then he has prayed to Allah by all His names. Hasan Busri رحمه الله said something of this sort.

Some authorities say that (الم) (Alif Laam Meem) is the greatest name of Allah. Others like Imam (leader) Ja'far Sadiq رضى الله عنه said that if a person remembers Allah with any of His

¹ Razin

beautiful names in such a way that he is lost with it and he has no thought inwardly of any thing whatsoever but this name, then that name itself is the greatest name. Any prayer made by virtue of it will be answered.

When Abu Sulayman Durrani رحمه الله asked a shaykh (Great religious Scholar) about it, he put to him a counter question, "Do you know your heart?" He answered in the affirmative and the shaykh (Great religious Scholar) advised, "When you observe that your heart is turned towards Allah and your eed. That is the greatest name."

Some one asked Abu Ar-Rabi رحمه الله about the ism a'zam. He said write down: (اطع الله يعطك) (Obey Allah, He will grant you your prayer). He meant to say that obedience to Allah is in itself the ism a'zam, because that makes Allah kind and He accepts.

He also reported a sufi's saying (بسم الله الرحمن الرحيم) is like the saying (كن) 'Be.' Just as Allah said 'Be' and creates everything He wishes, so a creature has the basmalah. When he begins anything with it (بسم الله الرحمن الرحيم), that thing is accomplished by its blessings.

Some scholars say that the supplication encompasses all opinions. Every name that the religious authorities have named as the ism a'zam (greatest name) is found in this supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ يَا حَيُّ يَا قَيُّوْمُ يَا بَدِيْعَ السَّمَوَاتِ وَالْأَرْضِ يَا
ذَ الْجَلَالِ وَالْإِكْرَامِ يَا خَيْرَ الْوَارِثِيْنَ يَا أَرْحَمَ الرَّاحِمِيْنَ يَا سَمِيْعَ الدُّعَاءِ يَا إِلَهَ يَا إِلَهَ يَا عَلِيْمَ يَا سَمِيْعَ يَا
عَلِيْمَ يَا حَلِيْمَ يَا مَالِكَ الْمَلِكِ يَا مَالِكَ يَا سَلَامَ يَا حَقُّ يَا قَدِيْمَ يَا قَائِمَ يَا عَنِّي يَا مُجِيْبَ يَا حَكِيْمَ يَا عَلِيَّ يَا
قَاهِرَ يَا رَحْمَنُ يَا رَحِيْمَ يَا سَرِيْعَ يَا كَرِيْمَ يَا مُخِيَّ يَا مُعْطَى يَا مَانِعَ يَا مُجِيْبَ يَا مُقْصِطَ يَا حَيُّ يَا قَيُّوْمُ يَا أَحْمَدُ
يَا حَمْدُ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ
الظَّالِمِيْنَ أَنْتَ حَسْبِي وَنِعْمَ الْوَكِيْلُ

Each of the names mentioned in the foregoing supplication, is ism a'zam.

CHAPTER - II

REWARD FOR *TASBIH*, *TAHIMID*,
TAHLIL AND *TAKBIR*

بَابُ ثَوَابِ التَّسْبِيْحِ وَالتَّحْمِيْدِ وَالتَّهْلِيْلِ وَالتَّكْبِيْرِ

Tasbih is to say SubhanAllah (Allah is without blemish). *Tahmid* is to say al Hamulillah (Praise belongs to Allah). *Tahlil* is to say (لا اله الا الله) (there is no God but Allah). *Takbir* is to say Allahu Akbar (Allah is the Greatest).

SECTION I

الفصل الأول

THE BEST SPEECH

(٢٢٩٤) عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الْكَلَامِ أَرْبَعٌ سُبْحَانَ اللَّهِ
وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَفِي رِوَايَةٍ أَحَبُّ الْكَلَامِ إِلَى اللَّهِ أَرْبَعٌ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا
إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ لَا يُضْرَكُ بِأَيِّهِنَّ بَدَأَتْ (رواه مسلم)

2294. Sayyiduna Samurah ibn Jundub رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The best expressions (of men) are four: SubhanAllah (Allah is without blemish), Al-hamdulillah (Praise belongs to Allah), Lailaha illAllah (There is no God but Allah), and Allahu Akbar (Allah is the Greatest)." According to a version: "The speech dearest to Allah are four: Subhan Allah, Al-hamdulillah, La ilaha illAllah and Allahu Akbar."¹

COMMENTARY: After Allah's words, the speech of men, there are to best words. We have qualified them as men's speech because the fourth expression Allahu Akbar is not found in the Qur'an. Clearly, that which is not mentioned in the Quran cannot be better than what is in the Qur'an. However, another hadith (tradition) has the words:

أَفْضَلُ الْكَلَامِ بَعْدَ الْقُرْآنِ وَهِيَ مِنَ الْقُرْآنِ

meaning that (these expressions) are the best expressions after the collective Qur'an and these too are part of the Quran.

This means that 'speech' or 'expression' means human speech as well as Allah's words so that these four expressions are the best of Allah's words. In this case, the first three are exactly as they are in the Qur'an while though the fourth is not in it in the same words, the meaning is conveyed definitely in these words

وَكَبِيرُهُ تَكْبِيرًا

{And extol Him with (all) greatness} (17:111)

It should be borne in mind too that while these four expressions are best, yet in the times of conditions when dhikr (hallowing of Allah) is recommended by ahadith (tradition). It is better to engage in dhikr (hallowing of Allah) than to make *Tasbih*, etc at such times and in such condition.

The concluding words of the next version state that it is not necessary to observe to sequence mentioned (in the hadith (tradition)). Any of the expressions subhan Allah, al-Hamdulillah, la ilaha illAllah or Allahu Akbar may be spoken first. There is no harm in that. However, Teebi رحمه الله said that it is preferable to observe the sequence and permissible to alter the sequence.

THE MERIT OF THOSE THINGS

(٢٢٩٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْ أَقُولَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ (رواه مسلم)

2295. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "That I should say subhan Allah, al-Hamdulillah, la ilaha illAllah and Allahu Akbar is dearer to me than that on which the sun rises."²

(٢٢٩٦) رَعْنَهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَا وَارٍ كَأَنْتَ مِثْلُ زَبَدِ الْبَحْرِ (متفق عليه)

¹ First version: Bukhari (Book 83, Chapter 19 heading), Ibn Majah # 3811, Musand Ahmad # 5-10, Second version: Muslim # 12-2137

² Bukhari # 6405, Muslim # 28-2691, Musand Ahmad # 2-375.

2296. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone says

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

(Allah is Glorified with His praise)

One hundred times a day, then his sins are obliterated even if they are like the foam of the sea."¹

COMMENTARY: Tubi رحمه الله said this one hundred recitation could be in one sitting or several during the day. The better thing is in one sitting.

(٢٢٩٧) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمَسِي سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

مِائَةً مَرَّةً لَمْ يَأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ قَالَ وَمِثْلَ مَا قَالَ أَوْ زَادَ عَلَيْهِ (متفق عليه)

2297. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If any one says in the morning and in the evening one hundred time each:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Then no one will bring, on the day of resurrection, anything better than he unless he says as he says, or says more than it."²

COMMENTARY: If another brings as many deeds as the first person by reciting the words one hundred times and more than that, he will bring more deeds.

One explanation is that 'or' stands for 'and' in the hadith (tradition).

(٢٢٩٨) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي

الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ (متفق عليه)

2298. Sayyiduna Abu Hurayrah رضى الله عنه narrated Allah's Messenger صلى الله عليه وسلم said, "Two expressions are light on the tongue but heavy in the scale (because of the reward they fetch) and are dear to Ar-Rahman (the most Merciful, the compassionate).

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

{Allah is glorified and with His praise. Allah is Glorified, Mighty.}³

(٢٢٩٩) وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَيَعَجُزُ أَحَدُكُمْ أَنْ

يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ قَالَ يُسَبِّحُ مِائَةً

تَسْبِيحَةً فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ أَوْ يُحِطُّ عَنْهُ أَلْفُ خَطِيئَةٍ - رَوَاهُ مُسْلِمٌ وَفِي كِتَابِهِ فِي جَمِيعِ الرَّوَايَاتِ عَنْ

مَوْلَى الْجَهَنِيِّ أَوْ يُحِطُّ قَالَ أَبُو بَكْرٍ الْبَرْقَانِيُّ وَرَوَاهُ شُعْبَةُ وَأَبُو عَوَانَةَ وَيَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ مَوْلَى

فَقَالُوا وَحُطُّ بِعَبْرِ أَلْفٍ هَكَذَا فِي كِتَابِ الْحَمِيدِيِّ -

¹ Bukhari # 6405, Muslim # 28-2691, Musand Ahmad # 2-375.

² Muslim # 29-2692, Tirmidhi # 3536, Musand Ahmad # 2-371

³ Bukhari # 6682, Muslim # 31-2694, Tirmidhi # 3478, Ibn Majah # 3806, Musand Ahmad # 2-232.

2299. Sayyiduna Sa'd ibn Abu Waqqas رضى الله عنه narrated that while they were with Allah's Messenger صلى الله عليه وسلم one day, he asked, "Is any of you unable to earn every day one thousand pieties?" One of those sitting around with him asked, "How may one of us earn one thousand pieties (every day)?" He said, "Let him glorify Allah with subhan Allah one hundred times. One thousand pieties will be recorded for him or one thousand sins will be erased from him."

In the version of Burqani instead of 'or', the words are: 'and ... will be erased.'" So, it is in Al-Humaydis book.¹

COMMENTARY: The version in Tirmidhi, Nasai'I and Ibn Hibban has the word (and) instead of (أو) (or), In Arabic (و) (and) is used for (أو) (or) sometimes. Anyway the interpretation in each case is that if anyone recites these *Tasbih*, one thousand pieties are recorded for him if he has no sins against him. If he has committed sins then one thousand sins will be forgiven to him.

TASBIH & TAMHID ARE BEST EXPRESSIONS

(٢٣٠٠) وَعَنْ أَبِي ذَرٍّ قَالَ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْكَلَامِ أَفْضَلُ قَالَ مَا صَطَّقَنِي اللَّهُ لِصَلَاتِكَ تَبِيحًا لِلَّهِ وَيُحْمَدُهُ - (رواه مسلم)

2300. Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was asked, "Which expression is the best?" He said, "That which Allah has chosen for his angels: (سبحن الله وبحمده)."²

COMMENTARY: This expression is a combination of the four expressions.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

and their brief rendering. It rejects polytheism which is the essence of tahlil which is turn confirms Allahu Akbar.

KIND OF DHIKR (HALLOWING OF ALLAH), NOT HOW MUCH

(٢٣٠١) وَعَنْ جُوَيْرِيَةَ أَرَبَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا بُكَرَةً حِينَ صَلَّى الصُّبْحَ وَهِيَ فِي مَسْجِدِهَا ثُمَّ رَجَعَتْ بَعْدَ أَنْ أَصْحَى وَهِيَ جَالِسَةٌ قَالَ مَا زِلْتِ عَلَى الْحَالِ الَّتِي قَارَفْتِكِ عَلَيْهَا قَالَتْ نَعَمْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ قُلْتِ بَعْدَكَ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ لَوْ زِنْتِ بِمَا قُلْتِ مِنْذُ الْيَوْمِ لَوَزَنْتَهُنَّ سُبْحَانَ اللَّهِ وَيُحْمَدُهُ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِينَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ - (رواه مسلم)

2301. Sayyiduna Juwayriyah رضى الله عنه narrated that one morning the Prophet Muhammad صلى الله عليه وسلم went out from her for the *salah* (prayer) of fajr. She was on her prayer rug. He came back after the (*salah* (prayer) of duha and she was still sitting on the prayer rug. He asked, "Have you not ceased to be on the position on which I ported from you?" She said, "Yes!" The Prophet Muhammad صلى الله عليه وسلم said, "After you, I have repeated four expression three times and if they are weighed against what you have recited today, they would outweigh them." (And he

¹ Muslim # 37-2698, Musand Ahmad # 1-174.

² Muslim # 84-2731

mentioned them:)

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَاءِ نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ

[Allah is glorified and with His praise to the number of His creatures, as pleases Him, to the weight of his throne and to the extent of His words.]¹

COMMENTARY: The words 'to the extent of His words' could mean His Books, His scriptures or His names or His attributes. They could mean His commands, too.

This hadith (tradition) tells us that dhikr (hallowing of Allah) relies on quality not on quantity, Fewer *Tasbih* recitations whose meanings are deep and are made with much devotion are better than those that do not have such meaning and do not emanate from a dedicated heart though they may be very lengthy. The same axiom applies to recitation of the Quran with contemplation and a full attention mind, even of a verse, against a recitation of long passages without reflection.

SEEKING REFUGE FROM THE DEVIL

(٢٣٠٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فِي يَوْمٍ مِائَةَ مَرَّةٍ كَانَتْ لَهُ عِدْلُ عَشْرٍ رِقَابٍ وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ وَكَانَتْ لَهُ حِزْرًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُبْسَى وَأَمْرٌ يَأْتِ أَحَدٌ بِأَفْضَلٍ مِمَّا جَاءَ بِهِ إِلَّا رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ. (متفق عليه)

2302. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(There is no God but Allah who is Alone and has no partner. To him belongs the dominion and for Him is all praise. And, He is over all things powerful,) one hundred times a day, then he will get a reward the like of setting free ten slaves, one hundred pieties will be recorded for him, one hundred bad deeds will be removed from him and it will be for him a protection from the devil that day of his till evening. No one will bring anything better than what he brings except a man who performs more than he does."²

COMMENTARY: It seems that if anyone recites these words in the evening then he will get protection from the devil till morning.

If anyone recites these expressions more than one hundred times then he will earn so much more reward. These expressions may be recited at one time preferably, or at different times to add up to one hundred. They must best be recited in the morning.

LA HAWLA WA LA QUWATAH

(٢٣٠٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَجَعَلَ النَّاسُ يَجْهَرُونَ بِالتَّكْبِيرِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّهَا النَّاسُ ازْبَعُوا عَلَى أَنْفُسِكُمْ إِنَّكُمْ لَا

¹ Muslim # 29-2726, Ibn Majah # 3808.

² Bukhari # 6403, Muslim # 28-2691, Tirmidhi # 3474, Musand Ahmad # 4-60, Ibn Majah # 3798..

تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّكُمْ تَدْعُونَ سَمِيحًا بَصِيرًا وَهُوَ مَعَكُمْ وَالَّذِي تَدْعُونَهُ أَقْرَبُ إِلَىٰ أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ فَقَالَ أَبُو مُوسَىٰ وَأَنَا خَلَفَهُ أَقُولُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فِي نَفْسِي فَقَالَ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ أَلَا أَدُلُّكَ عَلَىٰ كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ فَقُلْتُ بلى يَا رَسُولَ اللَّهِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ - (متفق عليه)

2303. Sayyiduna Abu Musa Al-Ash'ary رضى الله عنه narrated that we were with Allah's Messenger صلى الله عليه وسلم on a journey. The people began to call the takbir in a loud voice. So Allah's Messenger صلى الله عليه وسلم said, "O you people, be mild to Yourself you are not calling one who is deaf or away. Rather, you are calling one who hears and sees. He is with you. He whom you call is nearer to any of you than the neck of his riding beast."

Abu Musa added: And I was behind him saying to myself (لاحول ولا قوة الا بالله) (there is no might and no power save in Allah). He (the Prophet Muhammad صلى الله عليه وسلم) said (to me by my kunyah). "O Abdullah ibn Qays, shall I not lead you to a treasure of the treasure of paradise?" I submitted, "Of course, O Messenger of Allah!" And, he said:

لاحول ولا قوة الا بالله

(There is neither might nor power save through Allah).¹

COMMENTARY: It is *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) to call the takbir (Allahu Akbar, Allah is the Greatest) when ascending a height. The Sahabah (Prophet's companions) رضى الله عنهم did so loudly. Or, takbir could also mean dhikr (hallowing of Allah). So, this would mean that they made remembrance of Allah in a loud voice.

The words (لاحول ولا قوة الا بالله) are called a treasure because one who recites them earns very much reward and he enriches himself with its blessings as anyone does with worldly treasures, though worldly possessions have no comparison to it.

The masha'ikh say about (لاحول ولا قوة الا بالله) that this dhikr (hallowing of Allah) helps promote deeds more than any other dhikr (hallowing of Allah) does and the blessings derived from it surpass those from any other form of dhikr (hallowing of Allah). The true meaning of these words is: 'the strength to keep away from sin and the energy to be able to worship Allah are granted only by Allah.'

SECTION II

الْفَضْلُ الثَّانِي

REWARD FOR TASBIH & TAMHID

(٢٣٠٤) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ - (رواه الترمذی)

2304. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'If anyone says

سُبْحَانَ اللَّهِ الْعَظِيمِ وَحَمْدِهِ

(Allah is Glorified with his praise)

¹ Bukhari # 6384, Muslim # 44-2704, Tirmidhi # 3385, Abu Dawud # 1526, Ibn Majah # 3824, Musand Ahmad # 19616

then a palm tree is planted for him in paradise."¹

COMMENTARY: The palm tree is mentioned because it is most beneficial and its fruit is very good.

AN ANGELS CALL EVERY MORNING FOR TASBIH

(٢٣٠٥) وَعَنِ الرَّبِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ صَبَاحٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مُنَادٍ يُنَادِي

سَبِّحُوا الْمَلِكَ الْقُدُّوسَ - (رواه الترمذی)

2305. Sayyiduna Zubayr رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is no morning on which the creatures wake up but a crier calls. 'Glorify the king, the sacred.'"²

COMMENTARY: Every morning an angel spurs mankind to sound these words or these others:

سَبِّحُوا الْقُدُّوسَ رَبَّ الْمَلَائِكَةِ وَالرُّوحِ

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

Or, the hadith (tradition) means that in the morning, an angel assures mankind that their Lord is without blemish.

BEST ZHIKR (HALLOWING OF ALLAH) IS LA ILAHA ILLALLAH

(٢٣٠٦) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ

الْحَمْدُ لِلَّهِ - (الترمذی وابن ماجه)

2306. Sayyiduna Jabir رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, The most excellent dhikr (hallowing of Allah) is (لا اله الا الله) and the most excellent supplication is (لا اله الا الله الحمد لله) (respectively, Laila illallah and alHamdulillah - there is no God but Allah and praise belongs to Allah).³

COMMENTARY: The most excellent dhikr (hallowing of Allah) is (لا اله الا الله) because Islam and faith are based on it. Without it, both these things cannot be sound.

Some authorities say that it is the most excellent dhikr (hallowing of Allah) because it clears the unseen evil attributes in the heart of the person who makes the dhikr (hallowing of Allah). These attributes are sort of the deities of his unseen. This expression has exceptional power to cleanse a person's inner nature. Allah says:

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ

{Have you seen him who takes his caprice to be his god} (45:23)

With the dhikr (hallowing of Allah), he rejects all gods when he says. 'there is no god' and declares the unity of God with 'but Allah..' When the tongue utters these words, its effect travels from the external tongue to the internal depths of the heart. This gets the degree of conviction and belief of a true God. It illuminates his heart and the unseen and clears out all evil and false qualities and finally overwhelms his visible limbs. Thus his visible limbs perform only those deeds that are demanded by the declaration and belief, and are the real

¹ Tirmidhi # 3475

² Tirmidhi # 3580

³ Tirmidhi # 3394, Ibn Majah # 3800

objective.

The words (الحمد لله) are described as supplication because the Merciful One is praised only through prayer and request. It is called most excellent because the true benevolent Allah's praise is in the sense of gratitude. Of course, it is apparent that gratitude brings more blessings, as Allah says:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

{If you give thanks, certainly I will give you more} (14:7)

PRAISE OF ALLAH IS GRATITUDE

(٢٣٠٧) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْحَمْدُ رَأْسُ الشُّكْرِ مَا شَكَرَ اللَّهُ عَبْدٌ لَا يَحْمَدُهُ-

2307. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "Praise (of Allah) is the essence of gratitude. He who has not praised Allah has not thanked Allah."¹

COMMENTARY: Praise of Allah is with the tongue while gratitude is with the tongue the heart and the limbs. So praise of Allah is a branch of thanks to Him. Praise is described as essence of gratitude because it is an action of the tongue. Allah's praise is best done with the tongue which is a representative of all limbs. Hence, praise is an overall expression of gratitude.

Hence, a person must preserve his external self with the cleansing of his internal self.

PRAISE OF ALLAH BOTH IN HAPPINESS & DISTRESS

(٢٣٠٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ مَنْ يُدْعَى إِلَى الْجَنَّةِ يَوْمَ الْقِيَامَةِ الَّذِينَ يَحْمَدُونَ اللَّهَ فِي السَّرَّاءِ وَالضَّرَّاءِ رَوَاهُمَا الْبَيْهَقِيُّ فِي شُعْبِ الْإِيمَانِ-

2308. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection, the first to be called to paradise will be those who praise Allah in prosperity and affliction."²
(They are pleased with their Lord in either situation.)

GREATNESS OF LA ILAHA ILLA' AH

(٢٣٠٩) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُوسَى عَلَيْهِ السَّلَامُ يَا رَبِّ عَلِّمْنِي شَيْئًا أَذْكُرُكَ بِهِ أَوْ أَدْعُوكَ بِهِ فَقَالَ يَا مُوسَى قُلْ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ يَا رَبِّ كُلُّ عِبَادِكَ يَقُولُ هَذَا إِنْ مَا أُرِيدُ شَيْئًا تَخْضَعِي بِهِ قَالَ يَا مُوسَى لَوْ أَنَّ السَّمَوَاتِ السَّبْعَ وَعَاوِمَهُنَّ غَيْرِي وَالْأَرْضِينَ السَّبْعَ وَضَعْنِي فِي كَفَّةٍ وَلَا إِلَهَ إِلَّا اللَّهُ فِي كَفَّةٍ لَمَأْتْ بِهِنَّ لَا إِلَهَ إِلَّا اللَّهُ- (رواه في شرح السنة)

2309. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Musa عليه السلام said, "O my Lord, teach me that with which I may remember you or pray to you." He said, "O Musa, say La ilaha illa Allah." He

¹ Bayhaqi Shu'abul Eeman # 4395.

² Bayhaqi Sha'abul Eeman # 4373.

submitted. "My Lord, all your slaves say that. I intend something which you set apart for me." He said, "O Musa, if the seven heavens and their occupants other than Me and the seven earth were put in a pan of a scale and la ilaha illAllah in the other pan, la ilaha illAllah would outweigh them."¹

COMMENTARY: Prophet Musa عليه السلام asked for exclusive form of dhikr (hallowing of Allah) but Allah told him that the Kalimah tawhid was the most excellent and no other dhikr (hallowing of Allah) can surpass it. His request was out of human authority and ambition for the exclusive in everything.

In religion, the exclusive and the excellent things are easily available though very precious. The quran and ahadith (tradition) too are very invaluable and exclusive, but people go for the petition, rota and prayers that are unknown and have no sanction in the Quran and hadith (tradition).

In conclusion, Allah had Himself inspired Prophet Muhammad صلى الله عليه وسلم Musa عليه السلام to put this question so that He would give him the answer. Thus, people would learn of the greatness and excellence of the Kalimah. They might make it their constant dhikr (hallowing of Allah).

(٢٣١٠) وَعَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ صَدَّقَهُ رَبُّهُ قَالَ لَا إِلَهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ وَإِذَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ يَقُولُ اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَحْدِي لَا شَرِيكَ لِي وَإِذَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَهُوَ الْحَمْدُ قَالَ لَا إِلَهَ إِلَّا أَنَا لِي الْمُلْكُ وَلِي الْحَمْدُ وَإِذَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ لَا إِلَهَ إِلَّا أَنَا لَا حَوْلَ وَلَا قُوَّةَ إِلَّا لِي وَكَانَ يَقُولُ مَنْ قَالَهَا فِي مَرَضِهِ مُتَّ مَاتَ لَمْ تَطْعَمُهُ النَّارُ - (رواه الترمذى وابن ماجه)

2310. Sayyiduna Abu Sa'eed رضى الله عنه and Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'If anyone says:

لا إله الا الله والله أكبر

(There is no God but Allah. And Allah is the Greatest)
his Lord declares him to be true, saying:

لا اله الا انا وانا اكبر

(There is no God but I. And, I am the Greatest).
When anyone says:

لا اله الا الله وحده لا شريك له

(There is no God but Allah who is Alone and who has no partner), Allah says:

لا إله إلا أنا وحيدي لا شريك لي

(There is no God but I. I am alone and I have no partner).
And, when anyone says:

¹ Tirmidhi # Sharh us-Sunnah (Practice of Holy Prophet Muhammad صلى الله عليه وسلم).

لا اله الا الله له الملك وله الحمد

(There is no God but Allah to whom belong all Praise), He (Allah) says:

لا اله الا انا الى الملك ولى الحمد

(There is no God but I. To me belongs the kingdom and to Me belongs all praise).
And when anyone says:

لا اله الا الله ولا حول ولا قوة الا بالله

(There is no God but Allah and there is no might and no power save with Allah).
He (Allah) says:

لا اله الا انا ولا حول ولا قوة الا بالله

(There is no God but I. There is no might and no power save with Me)."

And he (Allah's Messenger صلى الله عليه وسلم) used to say, "If anyone speaks these words in his illness of which he dies, hell will not consume him." (He will be safe from punishment).¹

EXCELLENCE OF TASBIH & TAHMID

(٢٣١١) وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّهُ دَخَلَ مَعَ النَّبِيِّ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوَى أَوْحَصَى تُسَبِّحُ بِهِ فَقَالَ أَلَا أُخْبِرُكَ بِمَا هُوَ أَيْسَرُ عَلَيْكَ مِنْ هَذَا أَوْ أَفْضَلُ سُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَلَقَ فِي السَّمَاءِ وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ وَسُبْحَانَ اللَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ وَسُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ وَاللَّهُ أَكْبَرُ وَمِثْلَ ذَلِكَ وَالْحَمْدُ لِلَّهِ وَمِثْلَ ذَلِكَ وَلَا إِلَهَ إِلَّا اللَّهُ وَمِثْلَ ذَلِكَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَمِثْلَ ذَلِكَ رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ۔

2311. Sayyiduna Sa'd ibn Abu Waqqas رضى الله عنه narrated that he accompanied the Prophet Muhammad صلى الله عليه وسلم on his visit to a woman. She had before her date-seeds or pebbles on which she glorified Allah (using them as a rosary to count). The Prophet Muhammad صلى الله عليه وسلم said, "Shall I not tell you of something that is easier - or more excellent - than that for you?" (And, he advised her to say):

سُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَلَقَ فِي السَّمَاءِ وَسُبْحَانَ اللَّهِ عَدَدَ

مَا بَيْنَ ذَلِكَ وَسُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ

Allah is glorified to the extent to what He has created in the heaven. Allah is glorified to the extent of what He has created on the earth.

Allah is glorified to the extent of what is between them.

Allah is glorified to the extent of what He is creating (and will create till eternity).

And, (recite) 'Allah is the Greatest.' In a like manner, and 'praise belongs to Allah, in a like manner, and, 'there is god but Allah,' in a like manner, and, 'there is no

¹ Tirmidhi # 3441, Ibn Majah # 3793

might and no power save with Allah,' in a like manner.'¹

COMMENTARY: Some versions name the woman as Sayyidah Juwayriyah رضى الله عنه or one of the other wives of the Prophet Muhammad صلى الله عليه وسلم. As for her using date-seeds or pebbles, it is the narrator who was unsure which of the two she used for a rosary.

VALIDITY OF THE PREVALENT ROSARY

The rosary that is used these days was not found in the time of the Prophet Muhammad صلى الله عليه وسلم. People used seeds, date stones, pebbles, grit, etc. Some people used thread on which they tied knots to count. This hadith (tradition) is evidence that the Prophet Muhammad صلى الله عليه وسلم did not disallow the woman to use date stones or pebbles. It is also evidence for the prevalent *Tasbeeh* or rosary as allowable, because there is no difference between beads that the threaded and seeds that are not threaded. Both can be used to count. It is wrong to say that to use a rosary is a bid'ah or an innovation. The masha'ikh not only call it permissible but also describe it as a whip against the devil.

Indeed, when junayd Baghdadi رضى الله عنه has attained a very high station, he was asked by a man about the rosary in his hand. He said, "How can I abandon that through which I have gained nearness to Allah?"

As for the words in the hadith (tradition) (والله اكبر مثل ذلك), there are two possibilities about it. The narrator may have resorted to brevity meaning to say that the Prophet Muhammad صلى الله عليه وسلم spoke in a like manner as before when he said 'Allah is glorified to the extent of what He created in the heaven.' Allah is the Greatest to the extent of what He created in the heaven.' (To the end). He meant that the Prophet Muhammad صلى الله عليه وسلم spoke the next expressions in a like manner to the end. Or, the Prophet Muhammad صلى الله عليه وسلم himself chose to be brief and instead of saying 'to the extend....,' he said, 'in a like manner.' And, so on with the other expressions (والحمد لله مثل ذلك) (praise belongs to Allah), etc.

REWARD FOR TASBIH TAHMID, TAHLIL, TAKBIR

(٢٣١٢) وَعَنْ عُمَرَو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَبَّحَ اللَّهُ مِائَةً بِالْعَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ حَمَلَ حَجًّا مِائَةَ حَجَّةٍ وَمَنْ حَمِدَ اللَّهَ مِائَةً بِالْعَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ حَمَلَ عَلَى مِائَةِ فَرَسٍ فِي سَبِيلِ اللَّهِ وَمَنْ هَلَّلَ اللَّهَ مِائَةً بِالْعَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ أَعْتَقَ مِائَةَ رَقَبَةٍ مِنْ وُلْدِ إِسْمَاعِيلَ وَمَنْ كَبَّرَ اللَّهَ مِائَةً بِالْعَدَاةِ وَمِائَةً بِالْعَشِيِّ لَمْ يَأْتِ فِي ذَلِكَ الْيَوْمِ أَحَدٌ بِأَكْثَرِ مِمَّا أَتَى بِهِ إِلَّا مَنْ قَالَ مِثْلَ ذَلِكَ أَوْ زَادَ عَلَى مَا قَالَ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ غَرِيبٌ -

2312. Sayyiduna Amr ibn Shu'ayb رحمه الله reported from his father that his grandfather narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone glorified Allah (saying subhan Allah) one hundred times in the morning and one hundred times in the evening then he is like one who performs hajj one hundred times. If anyone praises Allah (with alHamdulillah) one hundred times in the morning and one hundred times in the evening then he is like one who gives one hundred horses to warriors to ride in Allah's path. If anyone declares the unity of Allah

¹ Tirmidhi # 3597, Abu Dawud# 1500

(saying, la ilaha illAllah) one hundred times in the morning and one hundred times in the evening then he is like one who emancipates one hundred descendants of prophet Isma'il عليه السلام from slavery. If anyone extols Allah (with Allahu Akbar) one hundred times in the morning and one hundred times in the evening then none will bring that day more than what he brings unless he says as much as he says or more."¹

COMMENTARY: The comparison with one who has performed hajj one hundred times elucidates that an easy dhikr (hallowing of Allah) with a deep attachment to Allah so that the heart is sincere and devoted is more excellent than a strenuous worship which is deprived of attention and sincerity and beset with negligence. A deed of a lower degree is compared to one of a higher degree as for as its virtue is concerned.

Some people say that since there is great merit in saying subhan Allah, so its reward is increased to be commensurate with optional hajj.

Donating or lending horses to warriors in jihad is mentioned in order to encourage occupation in dhikr (hallowing of Allah). Whatever kind of worship, physical or monetary or both combined the objective nevertheless is to make dhikr (hallowing of Allah) of Allah, and we must remember that in all circumstances the objective is preferable to the means.

Comparison of dhikr (hallowing of Allah) to setting free and hundred descendants of prophet Ismail عليه السلام from slavery is to encourage the poor and they who cannot engage in monetary worship.

The descendants of Prophet Ismail عليه السلام are the people of Arabia who, being related to the Prophet Muhammad صلى الله عليه وسلم are meritorious and superior.

Though it seems from the hadith (tradition) that Allahu Akbar is the most excellent of the petitions mentioned in this hadith (tradition), yet the sahih ahadith (tradition) point out that the most excellent *Tasbih* is la ilaha illAllah, followed by al-hamdulillah, Allahu Akbar and subhanAllah. Thus none but one who says la ilaha illAllah will get more reward than the reciter of Allahu Akbar.

(٢٣١٣) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّسْبِيحُ نِصْفُ الْمِيزَانِ وَالْحَمْدُ لِلَّهِ يَمْلُؤُهُ وَلَا إِلَهَ إِلَّا اللَّهُ لَيْسَ بَيْنَهَا حِجَابٌ دُونَ اللَّهِ حَتَّى تَخْلُصَ إِلَيْهِ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ.

2313. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "*Tasbih* is half of the scale while al-Hamdulillah fills it up. And, as for la ilaha illAllah there is no screen between it and Allah so that it goes to Him (directly)."²

COMMENTARY: The reward of merely al-hamdulillah fills the entire scale. And, al-Hamdulillah is more excellent than subhan Allah. It could also mean that both are equal so that half of the scale is filled by subhan Allah and the rest by al-Hamdulillah. Together, they fill the entire.

La ilaha illAllah is accepted by Allah very quickly, its reciter earns great reward. It means

¹ Tirmidhi # 3482

² Tirmidhi # 3529

that it is also more excellent than both subhanAllah and al-hamdulillah.

(٢٣١٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَالَ عَبْدٌ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا قَطُّ إِلَّا

فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ حَتَّى يُفْضَى إِلَى الْعَرْشِ مَا اجْتَنَبَ الْكَبَائِرَ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ -

2314. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone says sincerely (لا اله الا الله) (there is no God but Allah), then the gates of heaven are opened for it so that it is carried up to the throne, provided he abstains from major sins."¹

COMMENTARY: For it to be accepted quickly, the condition to abstain from major sins applies. As for the reward, that condition does not apply for it. He who recites the kalimah (لا اله الا الله) gets the reward anyway whether he avoided major sins or not. However, he will earn a quick acceptance if he avoids major sins.

TREE OF PARADISE

(٢٣١٥) وَعَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيتُ إِبْرَاهِيمَ لَيْلَةَ أُسْرِي فِي فَقَالَ يَا

مُحَمَّدُ إقرأ أمتك مِنِّي السَّلَامَ وَأخْبِرْ هُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ عَذْبَةُ الْمَاءِ وَأَهْمَا قِيَمَاتٍ وَأَنَّ

غَرَاسِمَهَا سُحَابٌ اللَّهُ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ

حَسَنٌ غَرِيبٌ إِسْنَادًا -

2315. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the night of isra (ascension to the heavens), I met (Prophet) Ibrahim عليه السلام. He said, 'O Muhammad, convey, to your ummah (people/followers), my Salaam (greeting) and inform them that paradise has an excellent soil, sweet water and it is an even plain whose trees are:

سُحَابٌ اللَّهُ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

(Allah is Glorified. Praise belongs to Allah. There is no God but Allah. And, Allah is the Greatest.)²

COMMENTARY: Prophet Muhammad صلى الله عليه وسلم Ibrahim conveyed greetings to this ummah (people/followers) at the hands of the Prophet Muhammad صلى الله عليه وسلم. So, it is binding on every member of this ummah (people/followers) to respond on reading this hadith (tradition) (وعليه السلام ورحمة الله وبركاته) (and peace be on him and Allah's mercy and His blessings). When these expressions are recited as mentioned in the hadith (tradition), trees are planted for each recital.

BETTER TO COUNT PETITIONS AND DHIKR (HALLOWING OF ALLAH) ON FINGERS

(٢٣١٦) وَعَنْ يُسَيْرَةَ وَكَانَتْ مِنَ الْمُهَاجِرَاتِ قَالَتْ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ

بِالتَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّقْدِيسِ وَالتَّحْمِيدِ بِالْأَكْثَامِ فَإِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْطَقَاتٌ وَلَا تَحْفَلْنَ فَمُنْسِينَ

¹ Tirmidhi # 3601

² Tirmidhi # 3473, Abu Dawud # 1501, Musnad(book) Ahmad # 6-371

الرَّحْمَةَ- (رواه الترمذى وابوداؤد)

2316. Sayyidah Yusayrah رضى الله عنه who was one of the woman muhajirs (emigrants to Madinah) narrated that Allah's Messenger صلى الله عليه وسلم said to them. "It is binding on you women to recite the *Tasbih*, tahlil and taqdis (that is, to say (سبحان الله) and (الملك القدوس). And reckon them on the tips of your fingers, for, they will be questioned and made to speak. And, do not be neglectful otherwise you will be forgotten for mercy."¹

COMMENTARY: On the day of resurrection, each limb of man will testify to his deeds. It is as Allah says:

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

[On the day when their tongues and their hands and their feet will testify against them as to what they used to do.] (24:24)

On the day of resurrection, the fingers will bear witness to the good and bad deeds their master had done in the world. Hence, the Prophet Muhammad صلى الله عليه وسلم said that one should count the petitions on the tips of one's fingers.

It is better to count the repetitions and *Tasbih* on the fingers though it is allowed to use the *Tasbih* (rosary). This hadith (tradition) also encourages that one should use one's limbs to do good work to earn Allah's pleasure and one should preserve them from committing sin so that none of the limbs testifies against him.

SECTION III

الْفَضْلُ الْفَائِدُ

THE BEST PETITION & THE BEST SUPPLICATION

(٢٣١٧) عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ جَاءَ أَحْمَرَابِيُّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَلِّمْنِي كَلِمًا أَقُولُهَا قَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ اللَّهُ أَكْبَرُ كَثِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ قَالَ فَهُوَ لَاءِ لِرَبِّي فَمَا لِي فَقَالَ قُلِ اللَّهُمَّ اغْفِرْ لِي وَإِحْسِنِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي شَكَ الرَّاوي فِي عَافِي (رواه مسلم)

2317. Sayyiduna Sa'd ibn Abu Waqqas رضى الله عنه narrated that a villager came to Allah's Messenger صلى الله عليه وسلم and said, "Teach me some expression that I might repeat." He instructed him to say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ اللَّهُ أَكْبَرُ كَثِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ

(There is no God but Allah, Alone, who has no partner. Allah is the Greatest, Great indeed. And praise belongs to Him, abundant praise, indeed. And Allah is without blemish, Lord of the worlds. There is no might and no power save with Allah, the Mighty, the wise.)

The man said, "These are to remember my Lord. What are for me?" So, he instructed

¹ Tirmidhi # 3594 (Mishkat Arabic has the name Busayrah)

him to say: (الله اغفر لي... وعافني) (O Allah, forgive me. Have mercy on me. Guide me. Provide for me. Give me security.) The narrator was not sure about (عافني) - give me security.¹

COMMENTARY: The version in Bazzaz's tradition has

العلی العظیم

(the High, the Mighty) instead of

العزیز الحکیم

(the Mighty, the wise). Generally, it is read (العلی العظیم) though Muslim transmission has

العزیز الحکیم

TASBIH AND THE LIKE PREVENT SINS

(٢٣١٨) وَعَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى شَجَرَةٍ يَابِسَةِ الْوَرَقِ فَصَرَبَهَا بِعَصَاهُ فَتَنَاقَرَتِ الْوَرَقُ فَقَالَ إِنَّ الْحَمْدَ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ تُسَاقِطُ ذُنُوبُ الْعَبِيدِ كَمَا يَتَسَاقِطُ وَرَقُ هَذِهِ الشَّجَرَةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ

2318. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم came up to a tree whose leave had dried. He struck its branches with his staff and the leaves fell down. He said, "Indeed, (الحمد لله) (Praise belongs to Allah) (الله) (Allah is Glorified), (لا اله الا الله) (There is no God but Allah) and (الله اكبر) (Allah is the Greatest) cause a persons' sins to drop just as the leaves of this tree fall down."²

MERIT OF LAHAWLA WA LA QUWAH

(٢٣١٩) وَعَنْ مَكْحُولٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرُ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا مِنْ كَنْزِ الْجَنَّةِ قَالَ مَكْحُولٌ فَمَنْ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلَا مَتَجًا مِنَ اللَّهِ إِلَّا إِلَيْهِ كَشَفَ اللَّهُ عَنْهُ سَبْعِينَ بَابًا مِنَ النَّصْرِ أَذْنَاهَا لَقْفَرُ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ وَمَكْحُولٌ لَمْ يَسْمَعْ عَنْ أَبِي هُرَيْرَةَ.

2319. Sayyiduna Makhul رضي الله عنه narrated that on the authority of Sayyiduna Abu Hurayrah رضي الله عنه that Allah's Messenger صلى الله عليه وسلم said, "Say very often:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

(There is no might and no power save with Allah) because it is part of the treasure of paradise."

Mukhul رحمه الله said that if any one said:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلَا مَتَجًا مِنَ اللَّهِ إِلَّا إِلَيْهِ

[There is no might and no power save with Allah. And there is no deliverance from

¹ Muslim # 33-2692

² Tirmidhi # 3544

(the punishment of) Allah except in (turning to) him)

Allah will remove from him seventy kinds of hardship, the mildest of which is poverty.¹

COMMENTARY: The expression (لا حول ولا قوة الا بالله) is a treasure on which its reciter will draw on the day (of resurrection) when no worldly property will be useful, and children or relatives will be of no help.

Poverty refers to utter indigence of the hearts about which hadith (tradition) says:

كَأَدَا لِفَقْرٍ أَنْ يَكُونُ كُفْرًا

'Poverty drives one to disbelief.'

Therefore if anyone recites these words, the blessing thereof remove poverty of the heart. When he utters them with his tongue and reflects on their meaning, he is convinced that everything is from Allah, who decrees both profit and harm. The conviction enables him to endure and persevere in the face of hardship and to give thanks for blessing and ease. He entrusts his affairs to Allah. In this way, he is pleased with Allah's decree and becomes dear to Him.

Shaykh (Great religious Scholar) Abu al-Hasan رحمه الله shadhly said that during a journey he had the company of a man who gave him advice, "Know well that for good deeds there is no saying or deed like (ومن يعتصم بالله فقد هدى الى صراط مستقيم) that inclines to Allah and to the path of His blessings. No other deed can help as it does towards this end.'

ومن يعتصم بالله فقد هدى الى صراط مستقيم

[And whosoever holds fast to Allah, he indeed is guided to the straight way] (3:101)

Tirmidhi رحمه الله has termed this hadith (tradition) to be reconnected (because Mukhlul رحمه الله did not hear at all from Abu Hurayrah) رضي الله عنه. However this hadith (tradition) is upheld by the hadith (tradition) of Abu Musa رضي الله عنه in the sehah sittah and of Abu Hurayrah رضي الله عنه in Nasa'i and Bazzaz, about (لا حول ولا قوة الا بالله), the latter having the additional words too (لامنجا). In this way, Makhiul's رحمه الله hadith (tradition) is reliable as for as meaning is concerned though it is disconnected in terms of line of transmission.

(٢٣٢٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ دَوَاءٌ مِنْ تِسْعَةِ

وَتِسْعِينَ دَاءً أَيْسَرُهَا الْهَمُّ -

2320. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. " (The expression) (لا حول ولا قوة الا بالله) is a cure for ninety nine diseases of which the least serious is anxiety."²

(٢٣٢١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ تَحْتِ الْعَرْشِ مِنْ كَثَرِ

الْحِجَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ يَقُولُ اللَّهُ تَعَالَى اسْتَغْلَمَ عَبْدِي وَأَسْتَسْلَمَ - رَوَاهُمَا التَّيْبِيُّ فِي الدَّعَوَاتِ الْكَبِيرِ -

2321. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked, "Shall I not guide you to an expression that is from under the Throne and is

¹ Tirmidhi # 3612, Musnad(book) Ahmad 4-333.

² Kanz ul Ummal # 1956 (Ibn Abu ad-Dunya).

from the treasures of paradise: (لا حول ولا قوة الا بالله), Allah the Exalted, says, 'My slave has submitted himself and is obedient.'¹

(٢٣٢٢) وَعَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ سُبْحَانَ اللَّهِ هِيَ صَلَوةُ الْخَلَائِقِ وَالْحَمْدُ لِلَّهِ كَلِمَةُ الشُّكْرِ وَلَا إِلَهَ إِلَّا اللَّهُ كَلِمَةُ الْإِخْلَاصِ وَاللَّهُ أَكْبَرُ تَمَلَّا مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ وَإِذَا قَالَ الْعَبْدُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ اللَّهُ تَعَالَى أَسَلَمَ وَاسْتَسَلَّمَ - (رواه رزين)

2322. Sayyiduna Ibn Umar رضى الله عنه reported that (سبحان الله) (Glorified is Allah) is the worship of the creatures. (الحمد لله) (Praise belongs to Allah) is the expression of gratitude. (لا اله الا الله) (there is no God but Allah) is the expression of belief in unity of Allah (and a means of deliverance from the Fire). (الله اكبر) (Allah is the Greatest) fills the space between the heaven and earth (with its reward). And when a slave (of Allah) says (لا حول ولا قوة الا بالله) (there is no might and no power save with Allah). Allah the exalted says, 'He has submitted himself and is obedient.'

COMMENTARY: The words (سبحان الله) are the worship of the creatures' confirms to Allah's words:

وَأَنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

{And there is not a thing but glorifies Him with His praise.} (17:44)

Since all creatures declare that Allah is without blemish, hence it is their worship.

CHAPTER - III

AL-ISTIGHFAR WA AT-TAWBAH SEEKING
FORGIVENESS AND REPENTING

بَابُ الْإِسْتِغْفَارِ وَالتَّوْبَةِ

Istighfar means 'to seek forgiveness of Allah.' Sometimes *Tawbah* falls under the purview of *Istighfar*, but sometimes it does not fall under it. This is why *at-Tawbah* is mentioned separately in the chapter heading Also, while *Istighfar* is made with the tongue to seek pardon for one's sins from Allah, *Tawbah* comes from the heart because repentance for the past sins and a resolve to abstain in future comes from the depth of the heart.

Tawbah is to turn away from sins and return to obedience, from negligence to dhikr (hallowing of Allah) (remembrance), from absence to presence.

Allah's forgiving anyone is to conceal his sins in the world from other people and not to punish him in the hereafter.

Junayd Baghdadi رحمه الله was asked about *Tawbah*. He said, "it is to forget sins in the sense that the pleasure derived from it is also scraped from the mind so that one does not recall what sin is.

Suhayl Tastari رحمه الله said, "Do not forget sins so that you do not dare to commit sin again for fear of Allah's punishment."

In keeping with Allah's command. (توبوا الى الله جميعا) {And repent to Allah all together} (24:31), it is *wajib* (obligatory) on everyone to make *Istighfar* and *Tawbah*, for no one is infallible and

¹ Bayhaqi in kitab ad-Dawat al-kabir (both # 2320, 2321)

sinless. Everyone must repent his past sins and abstain in future, and make it a routine to seek forgiveness and repent every morning and evening, make expiation for all minor and major sins whether willful or un-intentional, and he must not deprive himself of obedience because of the ominousness of sins. He must not insist on committing sins and let the darkness thereof plunge him into disbelief and hell.

Four things are necessary for *Tawbah* to be correct. They are of the category of conditions.

- (i) Repentance should be made merely for fear of Allah's punishment and in obedience of his command. There should be no other reason for it, like hoping for people's admiration, or because of weakness or poverty.
- (ii) There should be a true sense of guilt and remorse for the past sins.
- (iii) Desist from every kind of sin both openly and in secret.
- (iv) Make a firm, determined resolution not to commit sin again under any circumstances.

The correct repentance and resolution is for one to examine himself from the time he attained puberty till he makes the repentance - for this entire period. He must see what sins he has committed and make amends for each of them. If he has neglected *salah* (prayer), fasting, Hajj, zakah or other obligations then he must redeem them. He must not be slack in redeeming the prescribed obligation by occupying himself in the supererogatory, *fard kifayah* (adequate obligation) and such worship.

If he has perpetrated the unlawful things like consuming wine or doing any other absence deed, he must repent and seek forgiveness and, at the same time, disburse charity to the poor and needy in Allah's name. In this way, repentance will be accepted by Allah. He must have faith in Allah's mercy and, insha Allah (if Allah wills) he will be forgiven. Allah says:

هُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ

{And He is (Allah) who accepts repentance from His servants and pardons evil deeds.} (42:25)

This was concerning sins committed in violation of rights of Allah. If anyone has committed sins violating rights of fellow men or had caused them loss then he must seek forgiveness of Allah for disobeying Him and also make amends for the rights violated of fellow men. He must seek their forgiveness and if he had misappropriated their wealth, he must repay it to them. If he had backbitten them or caused them mental agony or physical torture then he must request them to pardon him. If he had wronged anyone in such a way that naming the wrong committed could lead to mischief or illwill then he must ask for pardon in general words without naming the wrong, but if even without naming the wrong, there is likelihood of the situation aggravating then he must not broach the subject with him but turn to Allah for pardon, do good deeds and give charity to earn Allah's pleasure. Allah will compensate the man who was wronged in the world and he will reward him out of His pleasure and get him to be pleased. If the person he had wronged is dead then his heirs represent him, so the wrongdoer must get them to pardon him and he must be kind to them and also give charity on behalf of the dead person.

A believer should not procrastinate in seeking forgiveness for a sin he may have committed. He must not fall into the trap of his base self and the devil to say to himself that he would not be able to honour his repentance and resolve so it was no use repenting. If any one repents, then his past sins are forgiven and if he falls back into sin due to human failings then he may again make a repentance no matter how many times it happens

during a day, provided he does not have in mind when he makes the repentance that he would revert to sin and make a fresh repentance. Rather, when he repents he must say to himself, "Perhaps I would die before committing sin again and this might be my final repentance."

When anyone intends to repent, he must first have a bath, don clean clothing, offer two raka'at *salah* (prayer) with full concentration and go down into prostration and blame himself with extreme humility and submission. He must recall his past sins and fear Divine punishment making his heart tremble. Then with full remorse, he must seek forgiveness and repent and, raising his hands, pray to Allah:

"My Lord, this fleeing slave has come back with his sins with utter remorse seeking pardon for his lapses. You are the Merciful, the compassionate. You are as Sattar (who conceals sins) and you are the forgiving. Forgive my sins. Preserve me from falling into sin again. Only you can grant bounties and only you can forgive."

Then invoke blessing on Allah's Messenger صلى الله عليه وسلم and pray for forgiveness of all Muslims.

This is the repentance of the common folk, the masses between whom and sin there is not much gap. They generally fall into sin and this kind of repentance by them makes them worthy of the glad tiding in this verse:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

[Surely, Allah loves those who turn to Him in repentance and He love those who keep themselves clean] (2:222)

However, the repentance of the righteous saintly ones is different. Their living is clean of disobedience and sin and they abide by Shari'ah (Islamic law). They should repent from the bad manners from which it is necessary to purify hearts. And, the repentance of the lovers of Allah when through human frailty they neglect dhikr (hallowing of Allah) of Allah and get occupied in other pursuit, they should turn to Allah instantaneously and repent for their neglect and should make a repentance.

It must be understood that committing a grave sin does not cause anyone's expulsion from belief, but indecency, lewdness and sinful transgression throws one out of it. The subject of grave (major) sins and minor sins has been thrashed out in volume one of this book under (باب الكبائر وعلامات الغلو) (Major sins and signs of hypocrisy, hadith (tradition) # 49 to 62), chapter I of Book of Faith. Here, the two kinds of sin are explained.

As for minor sins, they are so many that it is not possible to avoid them in every day life. Hence, agreed opinion is that minor sins do not dampen taqwa (God fearing, righteousness) provided one does not accustom oneself to them and to repeat them stubborn to commit them constantly raises them to the level of major or grave sins.

It is *wajib* (obligatory) and binding on all Muslims to refrain from major sins and as far as possible, from minor sins too. A person must realize that though sins do not cause his dismissal from the folds of faith, yet there is an apprehension that a life of sin leads one gradually towards disbelief and hell.

PRESCRIPTION TO PRESERVE FROM SIN

An easy method to avoid sins is to set limit of necessity for everything and content oneself with it. Examples are provision necessary to remove hunger, clothing necessary to cover oneself, shelter enough to protect one in summer and winter and the bare minimum of utensils too, and, finally, one wife.

When anyone jumps beyond the necessary limit and widens on the permissible, he involves himself in those things that are doubtful and makruh(unbecoming). Once he encroaches into the disliked (or makruh(unbecoming)), he gradually perpetrates and unlawful. This is the points that crosses the limits or boundaries of Islam, beyond which begins the land of disbelief and fire.

We seek refuge in Allah from this.

SECTION I

الْفَضْلُ الْأَوَّلُ

THE PROPHET'S صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ISTIGHFAR

(٢٣٢٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَا أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ

أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً - (رواه البخاري)

2323. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "By Allah, I do seek forgiveness of Allah and make repentance to Him more than seventy times a day."¹

COMMENTARY: The Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not make *Istighfar* and *Tawbah* for any sin he may have committed, we seek refuge in Allah from such thought. He was innocent and protected from sin. Rather, he was on the highest station of servitude to Allah and was concerned lest he may have not come up to the standard of worship of Allah that behaves and is worthy of the Lord of majesty and bounty. Moreover, he also meant to encourage his ummah (people/followers) to make *Istighfar* and *Tawbah*. They are more liable to seek forgiveness and to repent.

Sayyiduna Ali رضى الله عنه used to say that there are only two sanctuaries from Divine punishment on earth, one of them has been taken away while the other remains. So stick to this surviving sanctuary. The one that is removed was the being of the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The one that remains is *Istighfar*. Allah the Exalted, says;

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

{But, Allah was not going to chastise them while you (O prophet) were among them, nor would Allah chastise them while they seek forgiveness} (8:33)

(٢٣٢٤) وَعَنِ الْأَعْرَابِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ لَيَعَارُ عَلَى قَلْبِي وَإِنِّي

لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِائَةً مَرَّةً - (رواه مسلم)

2324. Sayyiduna Al-Agharr al-Muzani رضى الله عنه narrated that Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said "Surely, a veil is cast over my heart and I do seek forgiveness of Allah one hundred times a day."²

COMMENTARY: The ulama (Scholars) explain this hadith (tradition) in different ways. One of their interpretations is that the prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ loved to keep his heart constantly engaged in contact with Allah but he did have to give time to permissible pursuits like eating, drinking, spending time with his wives, etc. Because of these things, he was sort of distracted from Allah during these times. He described these diversions as veil

¹ Bukhari # 6307, Ibn Majah # 3816, Musand Ahmad # 2-341.

² Muslim # 41-2702, Musnad(book) Ahmad 5-411

and a sin because of which his heart trembled and became restless. So, he made *Istighfar*. The most reasonable thing said about this hadith (tradition) is what some Sufis (mystics) have said that it is among the allegorical ahadith (tradition). Only Allah knows its true meaning, as does His Messenger. The ummah (people/followers) must merely have faith in it but not hunt for its meaning.

(٢٣٢٥) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا النَّاسُ تَوْبُوا إِلَى اللَّهِ فَإِنِّي أَنُوبُ إِلَيْهِ فِي الْيَوْمِ مِائَةً مَرَّةً - (رواه مسلم)

2325. Sayyiduna Al-Agharr al-Muzani رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "O you people, turn to Allah in repentance, for I repent to him one hundred times a day."¹

COMMAND TO TURN TO ALLAH

(٢٣٢٦) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرَوِي عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ يَا عِبَادِي إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا يَا عِبَادِي كُلُّكُمْ صَالٌ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعَمُونِي أَطْعِمْكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي اكْسُكُمْ يَا عِبَادِي إِنَّكُمْ تُحْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَعْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَعْفِرُونِي أَعْفِرْ لَكُمْ يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا الصِّرَاطَ فَتَضُرُّونِي وَأَنْ تَبْلُغُوا نَفَعِي فَتَنْفَعُونِي يَا عِبَادِي لَوْ آتَ أَوْلَاكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّتْكُمْ كَانُوا عَلَى أَثْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا رَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ آتَ أَوْلَاكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّتْكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا يَا عِبَادِي لَوْ آتَ أَوْلَاكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّتْكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِنِّي عِنْدِي إِلَّا كَمَا يَنْقُضُ الْيَحْيِيُّ إِذَا أُدْخِلَ الْبَحْرَ يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصَيْتُهَا عَلَيْكُمْ ثُمَّ أَوْفَيْتُكُمْ بِهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا تَلُومُنَّ إِلَّا نَفْسَهُ - (رواه مسلم)

2326. Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said among what he narrated that from Allah, the Blessed, the exalted, that He said, "O My slaves, I have forbidden Myself oppression and I have forbidden it among you. So, do not oppress each other. O my slaves, you are all astray except those whom I guide. So, ask Me for guidance and shall guide you. O My slaves, all of you are hungry (dependant for food) except those whom I feed. So, ask Me for food. I shall feed you. O my slaves, all of you are naked except those whom I clothe. So, ask me for clothing and I shall clothe you. O my slaves, all of you commit sin by night and by day yet I forgive (your) sins. So, seek My forgiveness. I shall forgive you. O My

¹ Muslim # 42-2702

slaves, you cannot cause Me loss and succeed in doing so, and you cannot benefit me and succeed in doing so. O my slaves, if the first of you and the last of you, your mankind and your jinns, all became as pious as the most pious hearted single one among you, that would not bring any increase in My kingdom. O my slaves, if the first of you and the last of you, your mankind and your jinns, all became as wicked as the most wicked hearted single are among you, that would not cause the least dent to My kingdom. O My slaves, if the first of you and the last of you, your mankind and your jinns, stood on a plain and supplicated Me and I gave each man what he prayed for, that would not diminish what I have, save as a needle would reduce from the sea when immersed into it. O My slaves, it is only your deeds that I count for you and then reimburse you in full for them. So, he who finds good, let him praise Allah. And he who finds otherwise, let him blame none but himself."¹

COMMENTARY: Everyone is said to be astray because there is none who is perfect and without some shortcoming of religion or of the world. If people were left to themselves, they would become like wild trees. Allah guides whom He likes. The Prophet Muhammad صلى الله عليه وسلم described it thus, 'Allah created the creation in darkness. Then, He sprinkled His light on them.'

However, this should not cause any confusion about these words being contradictory to the hadith (tradition): 'Every newborn is born on innate nature (of Islam).' Because innate nature means tawhid or monotheism. Straying and darkness are not to know the commands of faith and the limits of Islam, and its conditions.

"If you repent for sins which you commit all the time by day and night. I shall forgive you all your sins. Some sins are such that the sinner must ask forgiveness for them but some Allah forgives even without a repentance by His mercy.

Allamah Teebi رحمه الله said that a needle does not displace any noticeable amount of water in the sea. It cannot even be imagined. Rather, it is impossible so it has been compared otherwise nothing at all is diminished from Allah's treasures

Ibn Maalik رحمه الله said that this could be said to be a hypothetical statement: 'If at all Allah's treasures were diminished then it would be like that.'

ALLAH'S ALL-ENCOMPASSING MERCY

(٢٣٢٧) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ إِنْسَانًا ثُمَّ خَرَجَ يَسْأَلُ فَأَتَى رَاهِبًا فَسَأَلَهُ فَقَالَ أَلَمْ تَتُوبْ قَالَ لَا فَقَتَلَهُ وَجَعَلَ يَسْأَلُ فَقَالَ لَهُ رَجُلٌ إِنَّكَ قَرِيئٌ كَذَّابٌ فَادْرِكْهُ الصَّوْتُ فَنَاءَ بِصَدْرِهِ نَحْوَهَا فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ فَأَوْحَى اللَّهُ إِلَى هَذِهِ أَنْ تَقْرَبِي وَإِلَى هَذِهِ أَنْ تَبَاعِدِي فَقَالَ قِيَسُوا مَا بَيْنَ هُمَا فَوُجِدَ إِلَى هَذِهِ أَقْرَبُ بِشِبْرٍ فَعُفِرَ لَهُ (متفق عليه)

2327. Sayyiduna Abu Sa'ed al-Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "There was a man from Banu Isra'il who had murdered ninety-nine persons. Then he set out asking (whether his repentance would be accepted) and he came to a monk and asked him if his repentance could be valid. The monk replied

¹ Muslim # 55-2577, Musnad(book) Ahmad 5-160

in the negative. So he killed the monk. He continued to ask till someone advised him to go to a certain village. However, death overtook him on the way (to it). As he was about to die, he turned his chest towards that village (where he had hoped to gain approval of his repentance). Now, the angels of mercy and the angels of punishment disputed over him. Allah ordered the village to draw nearer to him and the land (that he had left) to draw back, and He ordered the angels, to measure the distances between the two (and the body). He was found to be one span closer to the village to which he was destined. So, he was forgiven."¹

COMMENTARY: Ibn Maalik رحمه الله said that both, the angels of mercy and the angels of punishments, sought his soul from the angel of death.

This hadith (tradition) is evidence that Allah's mercy is unlimited and embraces one who seeks forgiveness and approval of repentance. He may have been a very great sinner.

Allamah Teebi رحمه الله said that in case of such sinners Allah becomes pleased with the repentant and gets even his enemies to be pleased with him.

The hadith (tradition) exhorts us to seek forgiveness for our sins and make repentance to clear ourselves of sin. We must not despair of Allah's mercy.

(٢٣٢٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَوَلِمَ تُوذِبُوا لَذَهَبَ

اللَّهُ بِكُمْ وَلِجَاءِ بِقَوْمٍ يُذُنِبُونَ فَيَسْتَغْفِرُونَ اللَّهَ فَيَغْفِرُ لَهُمْ (رواه مسلم)

2328. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "By him in whose hand is my soul, were you not to commit sin. Allah would take you away and would bring (in your place) a people who would commit sin, then seek Allah's forgiveness. And, He would forgive them."²

COMMENTARY: This hadith (tradition) describes Allah's vast mercy and forgiveness. He demonstrates His attribute Al-Ghafur (the forgiving). Hence, people must not be slow in asking for pardon for their sins. In no way does this hadith (tradition) exhort people to commit sin because Allah himself has given the command to abstain from sin and He sent His messenger صلى الله عليه وسلم to this world to bring people out of a life of sin and wrongdoing into obedience and worship.

(٢٣٢٩) وَعَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيُتُوبَ مُسِيءٌ

الضَّهَارِ وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيُتُوبَ مُسِيءٌ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا (رواه مسلم)

2329. Sayyiduna Abu Musa رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, Allah stretches out His hand in the night so that the wrong-doers during the day might repent. And, He stretches out His hand in the day so that the wrong doer during the night might repent. (This will go on) till (the time when) the sun rises from the place of its setting."³

COMMENTARY: Stretching out the hand is to invite the sinner to repent. Some scholars say 'stretching out hands' stands for Allah's mercy.

¹ Bukhari # 3470, Muslim # 46-2766, Stories from the Hadith (tradition) PP 207, 208 (Dar ul-Isha'at, Karachi)

² Muslim # 11-2749, Musnad(book) Ahmad 2-309

³ Muslim # 31-2759, Musnad(book) Ahmad 4-395.

When the sun rises from the west, repentance will no longer be accepted. Thereafter, no one's repentance will be accepted.

ALLAH ACCEPTS REPENTANCE

(٢٣٣٠) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْعَبْدَ إِذَا اعْتَرَفَ تُمَّ تَابَ تَابَ اللَّهُ

عَلَيْهِ - (متفق عليه)

2330. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, 'when anyone admits (his sin with remorse) and repents Allah relents to him.'¹

(٢٣٣١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَابَ قَبْلَ أَنْ تَظْلُعَ الشَّمْسُ مِنْ

مَغْرِبِهَا تَابَ اللَّهُ عَلَيْهِ - (رواه مسلم)

2331. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "He who repents before (the time when) the sun rises from the place of its setting, Allah will accept his repentance."²

COMMENTARY: Allamah Teebi رحمه الله said that it is (a general) limit for repentance to be accepted. The individual and that is before pangs of death over take a person. His repenting will be futile when he experience the pangs of death.

ALLAH IS PLEASED WITH ANYONE'S REPENTANCE

(٢٣٣٢) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَللَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ

أَحَدِكُمْ كَانَ رَاجِلُهُ رِأْرِيضٌ فُلَادَةٍ فَأَنْفَلَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشِرَابُهُ فَأَيسَ مِنْهَا فَأَنَّى سَجَرَةٌ فَأَصْطَلَجَ

فِي ظِلِّهَا قَدْ آيسَ مِنْ رَاجِلِهِ فَبَيَّتَمَا هُوَ كَذَلِكَ إِذْ هُوَ بِهَا فَأَتَمَّهُ عَنْدَهُ فَأَخَذَ بِحِطَّامِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ

اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ - (رواه مسلم)

2332. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah is more pleased with the repentance of His slave when he repents to Him than any of you would be on recovering his riding beast loaded with his food and drink which had fled from him in wilderness and he had no hope of getting it back, so went and lay down in the shade of a tree when, all of a sudden, he saw it standing by him. So, he grabbed its bridle and, overcome with happiness, he explained. 'O Allah, you are my slave and I am your Lord,' erring from exuberance."³

COMMENTARY: Allah is very pleased with a person's repentance. He accepts his repentance and his mercy on him.

ALLAH ACCEPTS REPENTANCE AGAIN AND AGAIN

(٢٣٣٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ عَبْدًا أَذْنَبَ ذُنْبًا فَقَالَ رَبِّ أَذْنَبْتُ

¹ Bukhari # 4141, Muslim # 56-2770

² Muslim # 43-2703, Musnad(book) Ahmad 2-506

³ Muslim # 7-2747

فَاغْفِرْهُ فَقَالَ رَبُّهُ أَعْلِمَ عَبْدِي أَرَبَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ عَفَرْتُ لِعَبْدِي ثُمَّ مَكَتَ مَا شَاءَ اللَّهُ ثُمَّ
 أَذْنَبَ ذَنْبًا فَقَالَ رَبِّ أَذْنَبْتُ ذَنْبًا فَاغْفِرْهُ فَقَالَ أَعْلِمَ عَبْدِي أَرَبَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ عَفَرْتُ
 لِعَبْدِي ثُمَّ مَكَتَ مَا شَاءَ اللَّهُ ثُمَّ أَذْنَبَ ذَنْبًا فَقَالَ رَبِّ أَذْنَبْتُ ذَنْبًا آخَرَ فَاغْفِرْهُ لِي فَقَالَ أَعْلِمَ عَبْدِي أَرَبَّ
 لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ عَفَرْتُ لِعَبْدِي فَلْيَفْعَلْ مَا شَاءَ - (متفق عليه)

2333. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that a man (of this ummah (people/followers) or of the past) committed sin and said, "My Lord I have committed a sin. So forgive me." His Lord asked (to the angels.). "Does my slave know that he had a Lord who forgives sin (when He likes) and seizes him (when He likes)? I have forgiven my slave." Then, he remained (sinless) till such time as Allah willed. Then he committed a sin and pleased, "My Lord, I have sinned, so forgive me." He (Allah) asked. "Does my slave know that he has a Lord who forgives sin and seize him for it? I have forgiven him." Then, he remained (sinless) as long as Allah willed, but soon committed sin (again) and prayed." My Lord. I have committed another sin. Do forgive me." He asked, "Does My slave know that he has a Lord who forgives sin and seizes for it? I have forgiven My slave. He may do what he likes."¹

COMMENTARY: Allah says 'He may do what He likes meaning, 'as long as he makes *Istighfar* after committing sin.' This emphasizes the merit of *Istighfar*.

DO NOT CONDEMN A SINNER TO HELL

(٢٣٣٤) وَعَنْ جُنْدُبٍ أَرَبِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَتْ أَرَبَّ رَجُلًا قَالَ وَاللَّهِ لَا يَغْفِرُ اللَّهُ
 لِفُلَانٍ وَإِرَبَّ اللَّهُ تَعَالَى قَالَ مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ إِرَبِّي لَا أَعْفِرُ لِفُلَانٍ فَإِنِّي قَدْ عَفَرْتُ لِفُلَانٍ
 وَأَخْبَطْتُ عَمَلَكَ أَوْ كَمَا قَالَ - (رواه مسلم)

2334. Sayyiduna Jundub رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that a man (of this ummah (people/followers) or of a previous ummah (people/followers)) said, "By Allah, Allah will never forgive so and so" But, indeed, Allah, the Exalted, asked, "Who is he to swear on Me that I shall not forgive so and so? Indeed, I have forgiven that person and have wiped out your deeds." Or, as He did say.²

COMMENTARY: Some ignorant Sufis (mystics) do not hold good opinion of the sinners. They must know that Allah's mercy is vast and embraces the sinner too.

It is not allowed to say definitely of anyone that he will be admitted to paradise or consigned to hell. However, those categories whom the Quran and the hadith (tradition) have clearly defined as belonging to paradise or to hell may be described as such in unambiguous words.

PRAYER SEEKING FORGIVENESS

(٢٣٣٥) وَعَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيِّدُ الْإِسْتِغْفَارِ أَرَبُّ تَقُولُ اللَّهُمَّ

¹ Bukhari # 7507, Muslim # 29-2758, Musnad(book) Ahmad 2-405

² Muslim # 137-2621

أَنْتَ رَبِّي لَا إِلَهَ 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 قَالَ وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمَسَّ فَمَهُوَ مِنْ أَهْلِ الْجَنَّةِ وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا فَمَاتَ قَبْلَ أَنْ يُصْبِحَ فَمَهُوَ مِنْ أَهْلِ الْجَنَّةِ - (رواه البخارى)

2335. Sayyiduna Shaddad ibn Aws رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that the Sayyidul Istighfar (the most excellent method to seek forgiveness) is that you say:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ 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

[O Allah, you are my Lord. There is no God but you. You have created me and I am your slave. And I adhere to your covenant and your promise to the best of my ability. I seek refuge in you from the evil of that which I perpetrated I confirm to you Your favours to me and I confess my sin. So, forgive me (my sins), for none, but you forgive sins]

He said, "If anyone says it during the day with a firm conviction in it and dies that day before evening then he will be among the inhabitants of paradise. And if any one says it during the night with a firm conviction on it and dies before morning then he will be among the inhabitant of paradise."¹

SECTION II

الْفَضْلُ الثَّانِي

ALLAH'S FORGIVENESS KNOWS NO BOUNDS

(٢٣٣٦-٢٣٣٧) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ تَعَالَى يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَتْ فِيكَ وَلَا أَبَايَ يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَ تَنَيْتُكَ غَفَرْتُ لَكَ وَلَا أَبَايَ يَا ابْنَ آدَمَ إِنَّكَ لَوْ لَقَيْتَنِي بِقَرَابِ الْأَرْضِ خَطَايَا تُمَلَأُ لَوَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا وَلَا تَيْتُكَ بِقَرَابِهَا مَغْفِرَةً - رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ أَحْمَدُ وَالدَّارِمِيُّ عَنْ أَبِي دَرٍّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

2336. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Allah, the exalted, says, "O son of Aadam, as long as you pray to me and place hope in Me, I will forgive you in spite of what is against you. I do not mind! O son of Aadam, if your sin reach the borders of the sky and you seek My forgiveness, I shall forgive you. I do not mind. O son of Aadam, were you to come to me with sins as many as would fill the earth and you meet me without having associated any thing with me, I shall come to you with as much forgiveness as would fill the earth."²

2337. Sayyiduna Abu Dharr رضى الله عنه narrated that it too.³

¹ Bukhari # 6306, Tirmidhi # 3404

² Tirmidhi # 3551

³ Darimi # 2788, Musnad(book) Ahmad 5-147.

BE CONFIDENT OF BEING FORGIVEN

(٢٣٣٨) وَعَنْ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ قَالَ اللَّهُ تَعَالَى مَنْ عَلِمَ أَنِّي ذُو فَدْرَةٍ عَلَى

مَغْفِرَةِ الذُّنُوبِ غَفَرْتُ لَهُ وَلَا أَبَالِي مَا لَمْ يُشْرِكْ بِي شَيْئًا (رواه في شرح السنة)

2338. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Allah says, "He who knows that I am able to forgive sins, I will forgive him, and I do not care about it, provided he does not associate anything with me."¹

COMMENTARY: A person's knowledge that Allah has power to forgive becomes the means of his forgiveness because he has hopes in him. If anyone places hope in the compassionate, then He does not deprive him.

Therefore, this hadith (tradition) Qudsi is like the hadith (tradition) Qudsi:

انا عند ظن عبدى بي

"I am as My slave's expectation of Me."

It is reported that Sufyan Thawri رحمه الله fell ill. Hammad ibn Salamah رحمه الله paid him a sick visit. Sufyan رحمه الله asked Hammad, رحمه الله, "Do you expect that Allah will forgive one like me?" Hammad رحمه الله said, "If I am given choice between my father and Alah to conduct my reckoning, I would get it done by Allah because He is more merciful to me than my father." He meant to advise sufyan رحمه الله to place hopes in Allah's forgiveness and mercy because He is the Most merciful of those who show mercy.

MERIT OF ISTIGHFAR & ITS INFLUENCE

(٢٣٣٩) وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَزِمَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ

صَبِيٍّ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ فَرَجًا وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ - (رواه احمد وابوداؤد)

2339. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who binds himself to make *Istighfar*, Allah carves for him a way out of every hardship, and from every anxiety a solace. And He will provide for him (provision) from where he did not expect."²

COMMENTARY: If a sin is committed or an anxiety, distress or grief descends on anyone, he must make *Istighfar*. Or, one must make *Istighfar* constantly, for man is dependant on it every moment of his life. This is why the Prophet Muhammad صلى الله عليه وسلم said,

طُوبَى لِمَنْ وَجَدَ فِي صَحِيفَتِهِ إِسْتِغْفَارًا كَثِيرًا

"He is fortunate who find in his record of deeds numerous *Istighfar*."

He who binds himself to make *Istighfar*, his heart place a strong reliance on Allah and his sins are forgiven. So, he is counted among those who fear Allah and who rely on Him. Allah says of such people:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

{And whosoever fears Allah, He appoints a way out for him. And he provides him

¹ Sherh us-sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم # 4191, Mustadrak Hakim 4-262

² Abu Dawud # 1518, Ibn Majah # 3819, Musand Ahmad # 1-248

sustenance from whence he expects not. And whosoever puts his trust in Allah, so He will suffice him) (65:2-3)

This also is the root of this hadith (tradition).

The merit of *Istighfar* is established by this verse too:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِيَنَّ وَيَجْعَلَ لَكُمْ جَنَّاتٍ وَيَجْعَلَ لَكُمْ أَنْهَارًا

[So, I said, "Seek forgiveness of your Lord, surely He is ever forgiving. He will send down upon you rain in torrents and will help you with riches and sons and will assign to you gardens, and will assign to you rivers} (71:10-12)

Someone complained to Hasan Busri رحمه الله about drought. He advised him to seek Allah's forgiveness. He gave the same advice to those who complained to poverty and need, of being childless and of poor return from fields.

People asked him why he gave the same advice to make *Istighfar* in all these cases. He recited the foregoing verse in answer. This verse mentions all those things of which people had complained to him.

(٢٣٤٠) وَعَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَصْرَ مَنْ اسْتَغْفَرَ وَإِنْ عَادَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً - (رواه الترمذى وابوداؤد)

2340. Sayyiduna Abu Bakr as-Siddiq رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He does not insist (on committing sin) who seeks forgiveness even if he returns to it (sin) seventy times a day."¹

COMMENTARY: 'To insist' implies to be stubborn in committing sin again and again. As it is, to sin is itself very bad, what to say of being stubborn and defiant. Committing minor sins again and again leads to major sins doing which repeatedly leads to disbelief.

Thus if any one is ashamed of his sin and makes *Istighfar* for it whether it is minor or major, then he is out of the folds of the stubborn even if he happens to commit this sins very often. Only he is said to insist on sin who commits it repeatedly and I neither ashamed nor repents.

MERIT OF ONE WHO REPENTS

(٢٣٤١) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ - (رواه الترمذى وابن ماجه والدارى)

2341. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Every son of Aadam عليه السلام is a sinner (but not the Prophets عليه السلام who are innocent and protected). However, the best of the sinners are they who repent (for their sins)."²

EXCESS OF SINS CAUSES HEARTS TO RUST

(٢٣٤٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ كَانَتْ نُكْتَةً

¹ Tirmidhi # 3570, Abu Dawud # 1514

² Tirmidhi # Ibn Majah # 4251, Musnad(book) Ahmad 3-198

سَوْدَاءٌ فِي قَلْبِهِ فَإِنَّ تَابَ وَاسْتَعْفَرَ ضَقِلَ قَلْبُهُ وَإِنْ رَادَ رَادَتْ حَتَّى تَغْلُو قَلْبَهُ فَذَلِكَ الرَّازِ الَّذِي ذَكَرَ اللَّهُ تَعَالَى كَلَّابِلَ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ - رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ -

2342. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger said, "When a believer commits a sin, there is a black spot on his heart. If he repents and makes *Istighfar*, his heart becomes clean (and spotless). But if he commits more sins, the spot spreads till it covers his heart. This is the (ران) (rust) that is mentioned by Allah, the Exalted:

كَلَّابِلَ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

[Certainly not! But what they have been earning has rusted upon their hearts]¹ (23:14)

COMMENTARY: The black spot spreads when sin after sin is committed and finally spreads over the whole heart. The light of the heart is obstructed so that the believer loses sight of his heart. He cannot recognize beneficial knowledge and pious deeds and cannot understand beneficial intelligent and wise sayings. He becomes bereft of the qualities of compassion and mercy. Ultimately, he becomes bold and daring and commits sin deliberately.

WHEN REPENTANCE CEASES TO BE ACCEPTED

(٢٣٤٣) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ

يُغْرَغَرَ (رواه الترمذى وابن ماجه)

2343. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah accepts a person's repentance as long as he does not gasp for last breaths."²

COMMENTARY: This when soul and body are about to part. The life seems to be ending at the throat and breathing becomes difficult with only a faint gasping. There is no hope of life any more.

The hadith (tradition) means that *Tawbah* is accepted till death seems imminent at which stage it is no more accepted.

The apparent meaning of the hadith (tradition) is that *Tawbah* is not accepted at the time of death be it from disbelief or from sin. This is also known from the verse {(4) of surah an-Nisa} " (وليس التوبة... الخ). Some ulama (Scholars) say, however, that repentance of Muslims from sins is acceptable, but from disbelief will not be valid. They mean that profession of belief at the moment of 'no hope' is not accepted, but repentance from sin at the moment of 'no hope' is approved.

Allamah Teebi رحمه الله said that while repentance from sin is not accepted when gasping for breath, yet one may get pardon from a right-owner whose right may have been usurped. That is valid.

¹ Tirmidhi # 3345, Ibn Majah # 4251, Musnad(book) Ahmad 3-198

² Tirmidhi # 3548, Ibn Majah # 4253, Musnad(book) Ahmad 2-132

VASTNESS OF ALLAH'S FORGIVENESS

(٢٣٤٤) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ قَالَ وَعِزَّتِكَ يَا رَبِّ لَا أَبْرُمُ أُغْوَى عِبَادَكَ مَا دَامَتْ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ فَقَالَ الرَّبُّ عَزَّ وَجَلَّ وَعِزَّتِي وَجَلَالِي وَإِزْتِمَاءِ مَكَانِي لَا أَرَأَى أَغْفِرُ لَهُمْ مَا اسْتَغْفَرُوا نِي (رواه احمد)

2344. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The devil boasted. 'By your Might, my Lord, I shall not cease to lead your slaves astray as long, as their souls are in their bodies. So, the mighty and the Glorious Lord said, 'By My Might, My Glory and My High station, I shall not cease to forgive them time till they seek my forgiveness.'"¹

TAWBAH

(٢٣٤٥) وَعَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى جَعَلَ بِالْمَغْرِبِ بَابًا عَرْضُهُ مِثْرَةُ سَبْعِينَ عَامًا لِلتَّوْبَةِ لَا يُغْلَقُ مَا لَمْ تَطْلُعِ الشَّمْسُ مِنْ قِبَلِهِ وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ - (رواه الترمذى وابن ماجه)

2345. Safwan ibn Assal رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah, the Exalted, has created a gate in the west, with a width as wide as can be covered in seventy years, for repentance. It will be locked when the sun rises from its side. This is as Allah Mighty and Glorious, says:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ

{On the day when certain signs of your Lord will come, to believe them shall not profit a soul that never believed (them) before.}² (6:158)

COMMENTARY: The gate is open for the repentant. Or, it is a sign that the repentance is properly made and is accepted. This gate will remain open for the people as long as the sun does not rise from the direction of the west. Anyone may repent till then from polytheism and disbelief and sinners may seize the opportunity to repent from their sins and become worthy of the blessings of the hereafter and its everlasting life. When the sun rises from the west the gate of repentance will be closed. The entire verse cited is:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

{On the day when certain signs of your Lord will come, to believe them shall not benefit a soul that never believed (them) before, or (Believe but) had not earned any good by its belief} (6:158)

This verse also refers to the day when the sun would rise in the west. The person who had not believed before, or was a believer but had not repented would derive no benefit from his faith or repentance at this stage.

(٢٣٤٦) وَعَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَنْقُطُ الْهَجْرَةُ حَتَّى تَنْقُطَ التَّوْبَةُ وَلَا تَنْقُطُ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا - (رواه احمد وابوداؤد والدرائى)

2346. Sayyidina Mu'awiyah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said,

¹ Musnad(book) Ahmad 3-29

² Tirmidhi # 3546/7, Ibn Majah # 4071 (Tirmidhi is a lengthier hadith (tradition))

“Emigration (meaning recourse to repentance from sin) will not cease until repentance (itself) ceases. And repentance will not cease until the sun rises its place of setting.”¹

COMMENTARY: As long as repentance is approval, every repentant person will be able to purify himself from sin. But, when the door to repentance is shut, no one will have the burden of his sins removed from him, and this will happen when the sun rises from the west, the place of its setting.

DO NOT DESPAIR OF ALLAH'S MERCY

(٢٣٤٧) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَجُلَيْنِ كَانَا فِي بَنِي إِسْرَائِيلَ مُتَحَابِّينِ أَخَذَهُمَا مُجْتَهِدٌ فِي الْجَبَادَةِ وَالْأَخْرَى يَقُولُ مُذْنِبٌ فَجَعَلَ يَقُولُ أَفْصِرُ عَمَّا أَنْتَ فِيهِ فَيَقُولُ خَلِّني وَرَبِّي حَتَّى وَجَدَهُ يَوْمًا عَلَى ذَنْبٍ اسْتَعْظَمَهُ فَقَالَ أَفْصِرُ فَقَالَ خَلِّني وَرَبِّي أَبِيعْتَ عَلَيَّ رَقِيبًا فَقَالَ وَاللَّهِ لَا يَغْفِرُ اللَّهُ لَكَ أَبَدًا وَلَا يُنْجِلُكَ الْجَنَّةَ فَبِعْتَ اللَّهُ إِلَيْهِمَا مَلَكًا فَقَبَضَ أَرْوَاحَهُمَا فَأَجْتُمِعَا عِنْدَهُ فَقَالَ لِلْمُذْنِبِ ادْخُلِ الْجَنَّةَ بِرَحْمَتِي وَقَالَ لِلْآخَرِ اسْتَطِيعُ أَرْ؟ فَخَطَرَ عَلَى عَبْدِي رَحْمَتِي فَقَالَ لَا يَأْتِ قَالَ أَذْهَبُوا بِهِ إِلَى النَّارِ - (رواه احمد)

2347. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Two men of Banu Israil loved one another. One of them engaged in worship with high devotion. The other called himself a sinner. The pious one began to say, 'Stop doing what you do.' The wicked would say, 'Let me alone with my Lord! Then, he found him one day committing a sin that he regarded as grave and said, 'Ceased.' The wicked one again protested that he should be left alone to his Lord and asked, 'Are you sent as a supervisor over?' The pious man warned, 'By Allah, Allah will never forgive you and never admit you to paradise. Allah sent to them an angel. He took out their souls and they were brought together in His presence. He said to the sinner, 'Enter paradise by My mercy. To the pious, he said, 'Are you able to block My mercy to My slave?' He said, "No, O lord!" He said, "Take him to hell."²

COMMENTARY: The pious worshipper was arrogant and regarded the sinner with disdain. Someone has said that the sin that causes the sinner to be considered despised and lowly is better than the worship that causes one to be proud.

SINNER SHOULD NOT DESPAIR OF ALLAH'S MERCY

(٢٣٤٨) وَعَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّهُ يَغْفِرُ الذُّنُوبَ جَمِيعًا وَلَا يُبَالِي - رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَفِي شَرْحِ السُّنَنِ يَقُولُ بَدَلٌ يَقْرَأُ -

2348. Sayyidah Asma bint yazid رضى الله عنه narrated that she heard Allah's Messenger صلى الله عليه وسلم recite:

يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّهُ يَغْفِرُ الذُّنُوبَ جَمِيعًا

{O My slaves who have been prodigal against themselves, despair not of Allah's mercy, surely Allah forgives sins altogether} (3953)

And, he said, "He does not care."³

COMMENTARY: Allah forgives sins, He pardons the disbelievers when they repent from disbelief. He forgives the believers when they repent for their sins and also by His mercy even without their repenting.

¹ Abu Dawuud # 2479, Musnad Ahmad 2/312, Darimi # 2519.

² Musnad(book) Ahmad 3-323

³ Tirmidhi # 3248, Musnad(book) Ahmad 27640

(٢٣٤٩) وَعَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ تَعَالَى إِلَّا اللَّمَمَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ تَعْفِيرَ اللَّهِ تَعْفِيرٌ جَمًّا وَأَيُّ عَبْدِكَ لَا أَلَمًا - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ -

2349. Sayyiduna Ibn Abbas رضى الله عنه reported concerning Allah's words (الا اللهم) (save small offences) that Allah's Messenger صلى الله عليه وسلم referred to the poetic verse: (ان تغفر) (ان تغفر) "If you forgive, O Allah, then forgive all sins, for which of your slaves has not committed small offences."¹

COMMENTARY: The words (الا اللهم) from part of this verse (53:32)

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعٌ الْمَغْفِرَةِ

{They are those who avoid great sins and indecencies, save small offences. Surely, Your lord is of vast forgiveness.}

The poetry cited by the Prophet Muhammad صلى الله عليه وسلم belonged to the poet Umayyah ibn Sult. He was a poet of the pre-Islamic era, the jihiiyah. During those days too, umayyah was a righteous man. He was a believer in resurrection.

He was alive when Islam was introduced and spread. However, he remained deprived of the honour of joining its folds.²

His poetry was intelligent and full of wisdom. So, the Prophet Muhammad صلى الله عليه وسلم not only heard it being recited but also quoted from it sometimes.

NO ONE CAN ADD OR DEDUCT FROM ALLAH'S DIVINITY

(٢٣٥٠) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ تَعَالَى يَا عِبَادِي كُلُّكُمْ صَالٍ إِلَّا مَنْ هَدَيْتُ فَأَسْأَلُونِي الْهُدَى أَهْدِيكُمْ وَكُلُّكُمْ فُقْرَاءٌ إِلَّا مَنْ أَعْنَيْتُ فَأَسْأَلُونِي أَرْزُقُكُمْ وَكُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ فَمَنْ عَلِمَ مِنْكُمْ آتِي دُوقْدَرَةٍ عَلَى الْمُغْفِرَةِ فَأَسْتَغْفِرُنِي غَفَرْتُ لَهُ وَلَا أَبَائِي وَلَاؤُ آبِ أَوْلَادِكُمْ وَأَخْرَجْتُمْ وَحَيَّيْتُمْ وَمَيِّتْتُمْ وَرَزَقْتُمْ وَيَابَسْتُمْ اجْتَمَعُوا عَلَى أَتْفِي قَلْبِ عَبْدٍ مِنْ عِبَادِي مَا زَادَ ذَلِكَ فِي مُلْكِي جَنَاحَ بَعُوضَةٍ وَلَاؤُ آبِ أَوْلَادِكُمْ وَأَخْرَجْتُمْ وَحَيَّيْتُمْ وَمَيِّتْتُمْ وَرَزَقْتُمْ وَيَابَسْتُمْ اجْتَمَعُوا عَلَى أَتْفِي قَلْبِ عَبْدٍ مِنْ عِبَادِي مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي جَنَاحَ بَعُوضَةٍ وَلَاؤُ آبِ أَوْلَادِكُمْ وَأَخْرَجْتُمْ وَحَيَّيْتُمْ وَمَيِّتْتُمْ وَرَزَقْتُمْ وَيَابَسْتُمْ اجْتَمَعُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلَ كُلُّ إِنْسَانٍ مِنْكُمْ مَا بَلَغَتْ أُمْنِيَّتُهُ فَأَعْطَيْتُ كُلَّ سَائِلٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي إِلَّا كَمَا لَوْ آبِ أَحَدِكُمْ مَرَّ بِالْبَحْرِ فَعَمَسَ فِيهِ إِبْرَةً ثُمَّ رَفَعَهَا ذَلِكَ يَأْتِي جَوَادٌ مَا جَدَّ أَفْعَلُ مَا أُرِيدُ عَظَائِي كَلَامَهُ وَعَدَائِي كَلَامَهُ إِنَّمَا آمُرُ بِشَيْءٍ إِذَا أَرَدْتُ أَنْ أَقُولَ لَهُ كُنْ فَيَكُونُ - (رواه احمد والترمذى وابن ماجه)

2350. Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said

¹ Tirmidhi # 3295

² See Sahih Muslim Book of Poetry hadith (tradition) # 1-2255 narrated by Amr ibn ash-sharid: 'He was about to become a Muslim.'

that Allah, the Exalted, says, 'O My slaves all of you are astray except he whom I guide, so ask Me for guidance. I shall guide you. All of you are poor except he whom I enrich, so ask Me and I shall give you provision. All of you are sinners except he whom I save. So, he among you who knows that I am able to forgive and seeks My forgiveness, I shall forgive him, and I do not care. If the first of you and the last of you, the living among you and your dead, the fresh among you and the hopeless (old) among you assemble together to have hearts as the heart of the most righteous of My slave that will not increase My dominion by even so much as the wing of a mosquito. If the first of you and the last of you, the living among you and your dead, the fresh among you and the hopeless among you assemble together to have hearts as the heart of the cruelest of my slaves that will not diminish from my dominion even so much as the wing of a mosquito. And, the first of you and the last of you, your jinns and your mankind, the living among you and the hopeless among you assemble together in a field and each one of you prays to Me for his need, I shall give every seeker among you and that will not decrease from My kingdom except like any of you who passing by a sea and immersing a needle in it, withdraws from it to him. This, because I am *Jawwad*, *Wajib* (obligatory), *Maajid* (The Bountiful, The perceiver, The Glorious). I do what I will. My grant is a ward and My seizing is a word. My only command to anything that I intend is to say to it, 'Be' and it is."¹

GLAD TIDINGS TO ONE WHO ABSTAINS FROM POLYTHEISM

(٢٣٥١) وَعَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَرَأَ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمُخْفِرَةِ قَالَ قَالَ رَبُّكُمْ

أَنَا أَهْلُ آدِ أَنْتَقِي فَمَنْ اتَّقَانِي فَأَنَا أَهْلُ آدِ أَعْفِرُكُمْ - (رواه الترمذى وابن ماجه والدارى)

2351. Sayyiduna Anas رضي الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم recited:

هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمُخْفِرَةِ

{He alone is worthy to be feared and worthy to forgive.} (74:56)

Then he said, "Your Lord says 'I am worthy to be feared. And, to him who fears Me. I am worthy to grant forgiveness.'"²

COMMENTARY: This verse resembles the next in its subject matter:

إِنَّ اللَّهَ لَا يَغْفِرُ آدِ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ

{Surely Allah shall not forgive that anything be associated with Him, and He shall forgive all besides that to whom He will} (4:48)

PROPHET MUHAMMAD صلى الله عليه وسلم WORDS OF ISTIGHFAR

(٢٣٥٢) وَعَنِ ابْنِ عُمَرَ قَالَ إِنْ كُنَّا لَنَتَعَدُّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَجْلِسِ يَقُولُ رَبِّ اغْفِرْ لِي

وَتُبَّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ مِائَةَ مَرَّةٍ - (رواه احمد والترمذى وابوداؤد وابن ماجه)

2352. Sayyiduna Ibn Umar رضي الله عنه narrated: We used to count that Allah's Messenger صلى الله عليه وسلم said in a sitting

¹ Tirmidhi # 2500, Ibn Majah # 4251, Musnad Ahmad 5-154. (See also hadith (tradition) # 2326)

² Tirmidhi # 3339, Ibn Majah # 4299, Darimi # 2724.

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ

“My Lord, forgive me and relent to me. Surely you are the Relenting, the forgiving,”
One hundred times.¹

MAKE ISTIGHFAR SINCERELY

(٢٣٥٣) وَعَنْ بِلَالِ بْنِ يَسَارٍ بْنِ زَيْدٍ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قَالَ اسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ غُفْرَانَهُ وَإِن كَانَ قَدْ فَرَمَ مِنَ الرَّحْفِ - رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ لَكِنَّهُ عِنْدَ أَبِي دَاوُدَ هَلَالُ ابْنِ يَسَارٍ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ

2353. Sayyiduna Bilal ibn Yasar ibn Zayd the freedman of the Prophet Muhammad صلى الله عليه وسلم said that his father narrated to him from his grandfather that he heard Allah's Messenger صلى الله عليه وسلم say, “If anyone says:

اسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

[I seek forgiveness of Allah besides whom there is no God, the ever living, the self subsisting. And I repent to Him.]

then he is forgiven even if he has fled from the battle field.”²

COMMENTARY: Whether it is a supplication, a dhikr (hallowing of Allah), a deed or a petition, the intention prompting it should be sincere. The beat of the heart must synchronise with the utterance of the tongue. If not, then the supplication gets no answer and the other things are meaningless. The ulama (Scholars) say that the *Istighfar* should always be made sincerely and with a true intention. It is said that if anyone repents from a sin but does not desist from it then he is as one making fun of Allah. (We seek refuge in Allah from such thought.

SECTION III

الْفَضْلُ الثَّلَاثُ

ISTIGHFAR FOR THOSE WHO LOVE DIED

(٢٣٥٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَرْفَعُ الدَّرَجَةَ لِلْعَبْدِ الصَّالِحِ فِي الْجَنَّةِ فَيَقُولُ يَا رَبِّ أَنْتَ بِي هَذِهِ فَيَقُولُ بِاسْتِغْفَارٍ وَآيِلًا: لَكَ - (رواه احمد)

2354. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, “surely. Allah Mighty and Glorious, raises the rank of a righteous man in paradise. He ask, “O Lord, from whence is this?’ He says, ‘Because of your son's making *Istighfar* for you.”³

BEST GIFT FOR THE DEAD IS ISTIGHFAR

(٢٣٥٥) وَعَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مَيِّتٌ فِي الْقَبْرِ إِلَّا كَالْعَرِيقِ

¹ Abu Dawud # 1516, Tirmidhi - ibn Majan # 3814, Musnad Ahmad 2-21.

² Tirmidhi # 3588, Abu Dawud # 1517.

³ Musnad(book) Ahmad 2-519, Ibn Majah # 3660.

الْمُتَمَوِّثُ يَنْتَظِرُ دَعْوَةَ تَلْحُقُهُ مِنْ أَبِي أَوْ أُمِّ أَوْ أَحٍ أَوْ صَدِيقٍ فَإِذَا لَحِقَتْهُ كَانَتْ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا فِيهَا
وَلَا إِلَهَ تَعَالَى يُدْخِلُ عَلَى أَهْلِ الْقُبُورِ مِنْ دُعَاءِ أَهْلِ الْأَرْضِ أَمْثَالَ الْجِبَالِ وَلَا إِلَهَ هَدِيَّةَ الْأَحْيَاءِ إِلَى
الْأَمْوَاتِ إِلَّا اسْتِغْفَارُهُمْ - رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ -

2355. Sayyiduna Abdullah ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A dead person in the grave is not but like a drawing person calling for help. He waits for a supplication from a father or a mother, or a brother, or a friend. When it reaches him, it is dearer to him than the world and whatever is in it. And Allah, the Exalted causes to reach to the grave dwellers the supplication of the people of the earth, as great as the mountains. Surely, the gift of the living to the dead is the *Istighfar* for them."¹

MERIT OF ISTIGHFAR

(٢٣٥٦) وَعَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طُوبَى لِمَنْ وَجَدَ فِي صَحِيفَتِهِ
إِسْتِغْفَارًا كَثِيرًا رَوَاهُ ابْنُ مَاجَةَ وَرَوَى النَّسَائِيُّ فِي عَمَلِ يَوْمٍ وَوَيْلَةَ -

2356. Sayyiduna Abdullah ibn Busr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He is very fortunate who finds in his record of deeds plenty of *Istighfar*."²

COMMENTARY: This hadith (tradition), too, as narrated by Sayyiduna Anas رضى الله عنه and transmitted by Bazzar رحمه الله is very encouraging to make *Istighfar*;

"When the angels take the record of deeds of a person to Allah and He finds *istighfar* at its two ends, Allah says, 'I have forgiven this man the sins that are between the two ends of this record.'

Anyone who makes *Istighfar* in the morning and in the evening will gain this benefit.

A SUPPLICATION OF THE PROPHET MUHAMMAD صلى الله عليه وسلم

(٢٣٥٧) وَعَنْ عَائِشَةَ أُمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ يَقُولُ اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ إِذَا أَحْسَنُوا
إِسْتَبْسَرُوا وَإِذَا سَاءُوا اسْتَحْضَرُوا - رَوَاهُ ابْنُ مَاجَةَ وَابْنُ أَبِي هَاشِمٍ فِي الدَّعَوَاتِ الْكَبِيرَةِ -

2357. Sayyiduna Ayshah رضى الله عنها narrated that the Prophet Muhammad صلى الله عليه وسلم used to make this supplication;

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ إِذَا أَحْسَنُوا اسْتَبْسَرُوا وَإِذَا سَاءُوا اسْتَحْضَرُوا

(O Allah cause me to be among those who, when they do good, are happy, and when they do evil, make *Istighfar*.)³

ALLAH IS PLEASED WITH THE TAWBAH OF HIS CREATURES

(٢٣٥٨) وَعَنِ الْحَارِثِ بْنِ سُوَيْدٍ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ حَدِيثَيْنِ أَحَدُهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ

¹ Bayhaqi in Shu'ab Eeman # 7904.

² Ibn Majah # 3818, Nasa'i in 'Amal Forom a Laylah.'

³ Ibn Majah # 3820, Bayhaqi in Daawat al Kabir.

عَلَيْهِ وَسَلَّمَ وَالْآخِرُ عَنْ نَفْسِهِ قَالَ إِبْرَاهِيمُ الْمُؤْمِنَ يَرَى دُنُوبَهُ كَأَنَّهُ قَاعِدٌ تَحْتَ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ
وَأَنَّ الْفَاجِرَ يَرَى دُنُوبَهُ كَذُبَابٍ مَرَّ عَلَى أَنْفِهِ فَقَالَ بِهِ هَكَذَا أَيَّ يَدِيهِ فَدَبَّ بِهِنَّ عَنْهُ ثُمَّ قَالَ سَمِعْتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ نَزَلَ فِي أَرْضٍ ذَوِيَّةٍ مُهْلِكَةٍ مَعَهُ
رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ فَطَلَبَهَا حَتَّى إِذَا اشْتَدَّ
عَلَيْهِ الْحَرُّ وَالْعَطَشُ وَمَاشَاءَ اللَّهُ قَالَ أَرْجِعْ إِلَى مَكَانِي الَّذِي كُنْتُ فِيهِ فَأَنَامُ حَتَّى أَمُوتَ فَوَضَعَ رَأْسَهُ عَلَى
سَاعِدِهِ لِيَمُوتَ فَاسْتَيْقَظَ فَإِذَا رَاحِلَتُهُ عِنْدَهُ عَلَيْهَا زَادُهُ وَشَرَابُهُ قَالَ اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ
هَذَا بِرَاحِلَتِهِ وَزَادِهِ- رَوَى مُسْلِمٌ الْمَرْفُوعَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُ فَحَسْبُ وَرَوَى
الْبُخَارِيُّ الْمُؤَقَّرَفَ عَلَى ابْنِ مَسْعُودٍ أَيْضًا-

2358. Sayyiduna Al-Harith ibn Suwayd رحمه الله reported that Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated to him two hadith (tradition) one of which was from Allah's Messenger صلى الله عليه وسلم and the other from himself.

He narrated: surely, the believer regards his sins as though he were sitting under a mountain fearful that it might collapse on him. But, the wicked one regards his sins as though a fly had landed on his nose and he promptly brushed it off with his hand.

Then he narrated that he had heard Allah's Messenger صلى الله عليه وسلم say that Allah is more pleased over the repentance of His believing slave than a man who goes to a desert that is threateningly lonely with his riding beast loaded with his food and drink, and there he puts his head down and goes to sleep only to find, on awakening, that his riding beast had disappeared, so he seeks it till the severe heat and thirst and what Allah wills bear him down and he decides to return to his place where he was and sleep till he dies, and puts his head down on his arm to die till he awakes to see his riding beast near him with his provision intact on it - Allah is more happy with the repentance of the believing slave than this one with his riding beast and his provision.¹

COMMENTARY: This hadith (tradition) reminds us of the verse:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

{Surely Allah loves those who turn to Him in repentance} (2:222)

Imam Ghazali رحمه الله said that a great scholar Abu Ishaq Asfara'i رحمه الله prayed to Allah, Glorious and Exalted, for thirty years to enable him to make *Tawbah* nasuh (a true, sincere repentance). He was amazed that Allah, who is without blemish and is Independent, did not grant him his prayer for thirty years together. Then, he was told in a dream, "You are amazed but do you not realize what the real objective of your prayer is? Is it not that Allah should take you as a dear friend? Then, are you not aware of the glad tidings of Allah in the verse:

¹ Bukhari # 6308, Musim # 3-2744, Musnad(book) Ahmad 1-283, (See also in this book # 2332).

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

{Surely Allah loves those who turn to Him in repentance, and He loves those who keep themselves clean}? (2:222)

Hence, your wish can be accomplished very easily and, in fact, has been granted, already?"

(٢٣٥٩) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ الْمُؤْمِنَ الْمُقْتَنَّ التَّوَّابَ -

2359. Sayyiduna Ali رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, Allah loves the believing slave who is tried through sin but repents very often."¹

COMMENTARY: This does not imply that Allah loves him because he commits sin. Rather, He takes him as a friend because he is ashamed over his folly and makes repentance.

DO NOT DESPAIR OF ALLAH'S MERCY

(٢٣٦٠) وَعَنْ ثَوْبَانَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا أَحْبَبَ آتٍ لِي الدُّنْيَا بِهِمْ

الْأَيَّةِ يَا عِبَادِي الَّذِينَ اسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا - الْآيَةَ، فَقَالَ رَجُلٌ فَمَنْ أَشْرَكَ فَمَكَتَ النَّبِيُّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ آلا وَمَنْ أَشْرَكَ ثَلَاثَ مَرَّاتٍ

2360. Sayyiduna Thawban رضي الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "I would not give away this verse (39:53) for the world:

يَا عِبَادِي الَّذِينَ اسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا الْآيَةَ

{O My servants who have acted recklessly against their own selves, despair not...}"

A man asked, "Even those who have an associated partner (with Allah, are they included in this verse)?" The Prophet Muhammad صلى الله عليه وسلم did not say anything for some time and then said, "Know well! Even those who have associated partners with Allah (and have repented)."²

COMMENTARY: The world and all it contains are nothing in comparison to the verse mentioned because it holds out an assurance for forgiveness of all sins. The entire verse is

يَا عِبَادِي الَّذِينَ اسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّهُ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُوفُ الرَّحِيمُ

{O My servants who have acted recklessly against their own selves, do not despair of Allah's mercy. Surely, Allah will forgive all sins. Surely, He is the one who is the Most Forgiving, the Very Merciful} (39:53)

Sayyiduna Ali رضي الله عنه composed poetry on this subject and preferred some advice too:

POLYTHEISM OBSTRUCTS ALLAH'S MERCY

(٢٣٦١) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَىٰ لَيَغْفِرُ لِعَبْدِهِ مَا لَمْ يَتَّع

الْحِجَابَ قَالُوا يَا رَسُولَ اللَّهِ وَمَا الْحِجَابُ قَالَتْ آتَىٰ تَمُوتَ النَّفْسُ وَهِيَ مُشْرِكَةٌ رَوَى الْأَحَادِيثَ

الْقَلَاءَةَ أَحْمَدُ وَرَوَى الْبَيْهَقِيُّ الْأَخِيرُ فِي كِتَابِ الْبَعْثِ وَالنُّشُورِ

2361. Sayyiduna Abu Dharr رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said,

¹ Musnad(book) Ahmad 1-80.

² Musnad(book) Ahmad 5-275.

"Allah, the exalted, forgives His slave as long as the veil does not fall (between him and mercy)." They asked, "O messenger of Allah, what is the veil?" He said, "It is that a soul should die while associating partners with Allah"¹

ALLAH FORGIVE ALL SINS OTHER THAN POLYTHEISM

(٢٣٦٢) وَعَنْ أَبِي دَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَقِيَ اللَّهَ لَا يَعْدِلُ بِهِ شَيْئًا فِي الدُّنْيَا ثُمَّ كَانَتْ عَلَيْهِ مِغْلٌ جِبَالٍ ذُنُوبٌ غَفَرَ اللَّهُ لَهُ رَوَاهُ الْبَيْهَقِيُّ فِي كِتَابِ الْبَعْثِ وَالنُّشُورِ

2362. Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone meets Allah without having regarded anything as equal to Him in the world then, even though he may have against him sins as many as the mountains. Allah will forgive him."²

TO REPENT IS LIKE NOT TO COMMIT SIN

(٢٣٦٣) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ رَوَاهُ ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِي شُعْبِ الْإِيمَانِ وَقَالَ تَقَرَّدَ بِهِ التَّهْرَانِيُّ وَهُوَ مَجْهُولٌ وَفِي سُرْحِ الشُّنَّةِ رَوَاهُ عَنْهُ مَوْهُوًّا قَالَ التَّدْمَرُ تُوْبَةُ وَالتَّائِبُ كَمَنْ لَا ذَنْبَ لَهُ

2363. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "One who repents for his sins is like one who has no sins against him."³

COMMENTARY: When a sinner repents sincerely, his repentance is accepted without doubt. This is *Tawbah*.

As for *Istighfar* (seeking forgiveness of Allah may or may not forgive sins at his discretion but gives reward in any case for making *Istighfar*).

CHAPTER - VI

THE VASTNESS OF ALLAH'S MERCY

بَاب

Some copies of *Mishkat* have no title for this chapter and¹ have distinguished it from the previous with only a chapter heading. This implies that ahadith (tradition) narrated in this chapter are a continuation of the previous.

Some other copies have the heading (سعة رحمة) (vastness of mercy of Allah).

SECTION I

الْفَضْلُ الْأَوَّلُ

ALLAH'S MERCY OVERSHADOWS HIS ANGER

(٢٣٦٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَصَى اللَّهُ الْخُلُقَ كَتَبَ كِتَابًا فَهُوَ عِنْدَهُ فَوْقَ عَرْشِهِ إِنْ رَحِمْتَنِي سَبَقَتْ غَضَبِي وَفِي رِوَايَةٍ غَلَبَتْ غَضَبِي (متفق عليه)

¹ Musnad(book) Ahmad 5-174, Bayhaqi in Kitab al b'ith wa an mushir.

² Bayhaqi in Kitabal ba'th wa an mushur.

³ Ibn Majah # 4250 Bayhaqi in Shabul Eeman.

2364. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When Allah decided (or began) to create the creation. He wrote (meaning commanded the angels, or the pen, to write) a book, It is with Him, above His throne. (It is:) 'My mercy takes precedence over My anger.'" According to another version: 'prevails over my anger.'¹

COMMENTARY: Obviously, this writing or the book is very great, for, Allah has it with himself above His throne.

Allah's mercy, His compassion and His blessings – their signs and demonstrations prevail and surround the entire creation. They are unlimited. As against this, the signs and demonstrations of His anger are few. He say about it:

إِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا

{If you count Allah's blessings, you cannot reckon them} (14:34)

عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

{As for My chastisement, I smite with it whom I will; yet My mercy embraces all things.} (7:156)

Allah's mercy is so vast that no one in the universe is outside its sphere blessings. Each moment of the worldly life is a respectable of Diving mercy. But, the creature are limitlessly careless and blameworthy in that they are not thankful to Him for His mercy. Allah says:

وَأَوْيُوا خِذُ اللَّهُ النَّاسِ بِظُلْمِهِمْ مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ ذَاتِهَا

{And if Allah were to take mankind to task for their evildoing, He would not leave thereon (earth) a single creature} (16:16)

Accordingly, this too is a demonstration of Allah's mercy that, in spite of their faults and sins, He has kept them alive in this world, gives them sustenance, showers on them blessings and does not punish them in t his world. This concerns the world. In the hereafter, His mercy will be demonstrated in a much larger way as we learn from the next hadith (tradition).

ALL EMBRACING MERCY OF ALLAH

(٢٣٦٥-٢٣٦٦) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ أَنْزَلَ مِنْهَا

رَحْمَةً وَاحِدَةً بَيْنَ الْحَيِّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَائِرِ فِيهَا يَتَعَاطَفُونَ وَبِهَا يَتَرَاحَمُونَ وَبِهَا تَعَطَّفُ

الْوَحْشُ عَلَى وَلَدِهَا وَأَخَّرَ اللَّهُ تِسْعًا وَتِسْعِينَ رَحْمَةً يَرَحُمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ

لِمُسْلِمٍ عَنْ سَلْمَانَ نَحْوَهُ وَفِي آخِرِهِ قَالَ وَإِذَا كَانَ يَوْمَ الْقِيَامَةِ أَكْمَلَهَا بِهَذِهِ الرَّحْمَةِ-

2365. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, Allah has one hundred mercies. Of these, He has sent down one mercy among the jinns and mankind, animals and vermins. It is by this single mercy that they live together, have mercy on each other and by it the wild beast is kind to its young. And Allah has retained ninety nine mercies by which he shall

¹ Bukhari # 7404, Muslim # 14-2751, Ibn Majah # 4295, Musnad Ahmad 2-433.

show mercy to His creatures on the day of resurrection."¹

2366. Sayyiduna Salman رضى الله عنه has narrated that in similar manner and it concludes: 'When the day of resurrection begins, He shall perfect them with this (one) mercy."²

COMMENTARY: The version in Muslim is explicit that the one mercy of Allah that he showered on the creatures in the world would be available with the ninety-nine in the hereafter. This will perfect them to one hundred in the next world.

BETWEEN FEAR & HOPE

(٢٣٦٧) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا ظَمَرَ بِجَنَّتِهِ أَحَدٌ وَلَا يَعْلمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنْ جَنَّتِهِ أَحَدٌ (متفق عليه)

2367. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "were the believer to know the punishment that Allah can give, no one would expect (to make it to) His paradise. Were the disbeliever to know how much mercy Allah has, no one would lose hope of being admitted to His paradise."³

COMMENTARY: The aim of this hadith (tradition) is to let not the believer take things easy by relying on Allah's mercy easy by relying on Allah's mercy alone and become fearless of His punishment. It is also to encourage the infidel to have hopes in Allah's mercy and to make repentance to Allah.

A person should live between fear and hope. At the same time as he places hopes in Allah's mercy, he may continue to fear his punishment. This is brought out succinctly in the saying of Umar رضى الله عنه. He said, "If it is announced on the day of resurrection that only one person will be admitted to paradise, then I shall hope that I am that person. But, if it is proclaimed that one person will be consigned to hell, then I shall fear that I am the one.

PARADISE & HELL ARE VERY NEAR TO EVERYONE

(٢٣٦٨) وَعَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ وَالتَّارُ مِثْلُ ذَلِكَ - (رواه البخارى)

2368. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Paradise is nearer to each of you than the thong of his sandal, and hell is like that."

COMMENTARY: Given that, every person must do good deeds in his life and hope for admittance to paradise. He must keep away from bad deeds and fear being sent to hell.

ALLAH'S GRANT

(٢٣٦٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَجُلٌ لَمْ يَعْمَلْ خَيْرًا قَطُّ لِأَهْلِهِ وَفِي رِوَايَةٍ أُسْرَفَ رَجُلٌ عَلَى نَفْسِهِ فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَى بِنَيْبِهِ إِذَا مَاتَ فَحَرِّقُوهُ ثُمَّ أَدْرُوا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ الْبَحْرِ فَوَاللَّهِ لَئِنْ قَدَّرَ اللَّهُ عَلَيْهِ لَيُعَذِّبُنَّهُ عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ فَلَمَّا مَاتَ فَعَلُوا مَا

¹ Bukhari # 6300, Muslim # 17.2752, Tirmidhi # 3609, Ibn Majah # 4293, Darimi # 2785, Musnad Ahmad 2-514.

² Muslim # 3753.

³ Bukhari # 6369, Muslim # 23-2755, Musnad Ahmad 2-334.

أَمْرَهُمْ فَأَمَرَ اللَّهُ الْبَحْرَ فَجَمَعَ مَا فِيهِ ثُمَّ قَالَ لَهُ لِمَ فَعَلْتَ هَذَا قَالَ مِنْ خَشْيَتِكَ يَا رَبِّ وَأَنْتَ أَعْلَمُ
فَعَفَّرَ لَهُ - (متفق عليه)

2369. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that a man said, "I have never done any good to my family." Another version has that a man had committed too much sin. When he was dying, he instructed his sons to burn him after his death and scatter his ashes equally on dry land and in the sea, saying. "By Allah, if Allah seizes me and subjects me to a strict reckoning. He will punish me as He will punish none else in the worlds." So, when he died, they carried out his orders, but Allah gave command to the sea and it collected what was (thrown) in it. He gave command to the land and it collected what was (thrown) on it. Then, Allah asked him what had made him do it. He said, "My Lord, out of fear for you, though you know best!" So, Allah forgave him.¹

COMMENTARY: The Arabic words (لَوْزَ قَدَرَ اللهُ) are translated in the text as Allah seizing him and punishing him. If the literal meaning is given: 'If Allah has power over me.' It would imply a doubt in Allah's ability. That would mean outright disbelief. The ulama (Scholars) say that this had happened during the period when there was no Prophet and only belief in unity of God was enough to qualify as a faithful. Hence, this kind of an expression did not imply disbelief.

Some ulama (Scholars) explain that this man was overcome with fear. In such cases, a person is judged with the insane or these not their senses. It is like the man in a previous hadith (tradition) who found his lost riding-beast with his provision intact on it and he had exclaimed. "you are my creature and I Your Lord!"

ALLAH'S MERCY EXCEEDS A MOTHER'S

(٢٣٧٠) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَدِمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجِيءٌ فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ قَدْ تَحَلَّبَتْ
نُدْيَهَا تَسْعَى إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ فَأَلصقته بِبَطْنِهَا وَأَرْضَعته فَقَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَتُرُونَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ فَقُلْنَا لَا وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ فَقَالَ اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ
هَذِهِ يَوْلِدِهَا (متفق عليه)

2370. Sayyiduna Umar ibn al-Khattab رضي الله عنه narrated that some captives were brought to the Prophet Muhammad صلى الله عليه وسلم. Among them was a woman whose breasts over flowed with milk. She ran (hither and thither to find a child to suckle, not having her own) till she found a child among the captives and put it to her breast and suckled it. The Prophet Muhammad صلى الله عليه وسلم asked them, "Do you imagine that this (woman) will cast her child into the fire (when she is loving to children of strangers)?" They said, "No, while she is able not to cast it." He said, "Allah is more merciful to His creatures than she is to her child."²

¹ Bukhari # 6481, Muslim # 24-2756.

² Bukhari # 6463, Muslim # 78-2816.

A RESTRAINED COURSE

(٢٣٧١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنْ يُنَجِّي أَحَدًا مِنْكُمْ عَمَلُهُ قَالُوا وَلَا أَنْتَ يَا رَسُولَ اللَّهِ قَالَ وَلَا أَنَا إِلَّا آتَ يَتَّعَمَدِنِي اللَّهُ مِنْهُ بِرَحْمَتِهِ فَسَدِّدُوا وَقَارِبُوا وَأَعِدُّوا وَرُوْحُوا وَشَيْئًا مِنَ الدُّجَةِ وَالْقَصْدَ الْقَصْدَ تَبَلَّغُوا (متفق عليه)

2371. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The deeds to any of you will not save him (from the fire). The sahabah (Prophet's companions) رضى الله عنهم asked him, "Not even you, O Messenger of Allah?" He said, "Not even I unless Allah covers me from it with His mercy. So, keep to the straight path (like an arrow), adopt a moderate course, worship in the morning and in the evening and part of the night. Observe moderation, observe moderation. You will achieve (the objective)."

NOT DEEDS ALONE

(٢٣٧٢) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُدْخِلُ أَحَدًا مِنْكُمْ الْجَنَّةَ وَلَا يُخْرِجُهُ مِنَ النَّارِ وَلَا أَنَا إِلَّا بِرَحْمَةِ اللَّهِ (رواه مسلم)

2372. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Your deeds will not take any of you to paradise nor deliver you from the fire, not my deeds, too, unless by Allah's mercy."¹

COMMENTARY: The deeds that has Allah's mercy with it will enable one to get admittance to paradise and deliverance from hell. Therefore, entry into paradise depends on Allah's favour and mercy while ranks within paradise will be according to deeds.

REWARD & PUNISHMENT ACCORDING TO ALLAH'S MERCY

(٢٣٧٣) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَسْلَمَ الْعَبْدُ فَحَسَنَ إِسْلَامَهُ يَكْفُرُ اللَّهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَتْ رَأَفَهَا وَكَانَ بَعْدَ الْقِصَاصِ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةٍ ضَعِيفٌ إِلَى أَصْعَافٍ كَثِيرَةٍ وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا آتَ يَتَجَاوَرَا اللَّهُ عَنْهَا (رواه البخارى)

2373. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When a person embraces Islam sincerely and makes it good, Allah erases from him all sins that he had committed previously. Thereafter, is a return. A pious deed gets between ten and seven hundred times as much rather, more than that by many times A bad deed gets a punishment equal to that, or Allah overlooks it."²

COMMENTARY: It is Allah's mercy and favour that he rewards piety up to seven hundred times and, even, many times more commensurate with anyone's efforts and sincerity. As for an evil deed, He gives like punishment, or forgives the perpetrator outright.

(٢٣٧٤) وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ

¹ Muslim # 77-2817.

² Bukhari # 41.

فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ
عَشْرَ حَسَنَاتٍ إِلَى سَبْعٍ مِائَةٍ ضَعِيفٍ إِلَى أَصْعَافٍ كَثِيرَةٍ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً
كَامِلَةً فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً. (متفق عليه)

2374. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, Allah has recorded good deeds and evil deeds." (He has instructed the angels to record in the preserved Tablet that:) "If anyone intends to do a pious deed but does not do it (for some reason), then Allah records for him with him a perfect pious deed. If he intends to do it and does it, then Allah records for him with Him ten to seven hundred and many more times as much. If anyone intends to do a bad deed and does not do it. Allah records it for him with him as a perfect pious deed. If he intends to do it and does it, then Allah records it for him as one bad deeds.¹

COMMENTARY: Reward for a deeds depends on the intention that prompts it and a believer's intention is better than his deed. In fact, the real thing is the intention and deed is secondary to it. While reward is given for a good intention without deed, no reward is given for a deed without an intention prompting it.

Reward for a pious deed can be up to seven hundred times or more at Allah's will. He has not disclosed that. It is like the verse:

فَلَا تَعْلَمُ نَفْسٌ مِمَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ

{No soul known what delight of the eyes is kept hidden from them.} (32:17)

SECTION II

الْفَضْلُ الْتَّالِي

WHO REPENTS & DOES GOOD DEEDS

(٢٣٧٥) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مَثَلَ الَّذِي يَعْمَلُ السَّيِّئَاتِ ثُمَّ
يَعْمَلُ الْحَسَنَاتِ كَمَثَلِ رَجُلٍ كَانَتْ عَلَيْهِ دُرٌّ صَيِّفَةٌ قَدْ خَنَقَتْهُ ثُمَّ عَمِلَ حَسَنَةً فَأَنْفَكَتْ حَلَقَةً ثُمَّ عَمِلَ
أُخْرَى فَأَنْفَكَتْ أُخْرَى حَتَّى تَخْرُجَ إِلَى الْأَرْضِ. (رواه في شرح السنة)

2375. Sayyiduna Uqbah ibn Aamir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The example of one who has been doing evil deeds and begins to do good deeds is like a man who had been wearing a tight armour that was choking him. When he did a good deed, a ring was loosened. He did another good deed and another ring was loosened. So finally it fell down on the ground."²

COMMENTARY: The hadith (tradition) means that when any one commits evil his heart constricts and he is deprived of the guidance of his conscience. Thus, he is not at peace with himself but becomes restless and uncertain. As against this, when he does a pious deed, his heart expands. He finds it easy and convenient to do every deed and gains conviction and confidence. While the evil doer is rejected by people, the good doer is respected and accepted.

¹ Bukahri # 6491, Muslim # 207-131.

² Musnad Ahmad 4-145, Sharh us Sunah.

GOOD NEWS FOR ONE WHO FEARS ALLAH

(٢٣٧٦) وَعَنْ أَبِي الدَّرْدَاءِ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُصُّ عَلَى الْمِنْبَرِ وَهُوَ يَقُولُ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ قُلْتُ وَإِذَا رَأَى سَرَقًا يَا رَسُولَ اللَّهِ فَقَالَ الثَّانِيَةَ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ قُلْتُ الثَّانِيَةَ وَإِذَا رَأَى سَرَقًا يَا رَسُولَ اللَّهِ فَقَالَ الثَّلَاثَةَ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ قُلْتُ الثَّلَاثَةَ وَإِذَا رَأَى سَرَقًا يَا رَسُولَ اللَّهِ قَالَ وَإِذَا رَغِمَ أَنْفُ أَبِي الدَّرْدَاءِ - (رواه احمد)

2376. Sayyiduna Abu ad-Darda رضى الله عنه narrated that he heard the Prophet Muhammad صلى الله عليه وسلم deliver from the pulpit a sermon. He recited: (ولمن خاف مقام ربه) {And for him who fears the standing before his Lord there shall be two gardens} (55:46) He (Abu ad-Darda) رضى الله عنه asked, "Even if he had committed fornication. And even if has stolen, O Messenger of Allah?" He recited a second time: (ولمن خاف مقام ربه جنتان) and he asked a second time, "Even if he has committed fornication, and even if he has stolen. O Messenger of Allah?" He recited a third time: (ولمن خاف مقام ربه جنتان) and he put the question the third time. "Even if he has committed fornication and even if has stolen, O Messenger of Allah?" He said, "In spite of Abu ad-Darda!"¹

COMMENTARY: About having two gardens (or paradises (جنتان)), some ahadith (tradition) say that one of the gardens has everything of gold – the houses, vessels, etc. The other has everything of silver. When Abu ad-Darda asked a third time in amazement, he said, "Even if Abu ad Darda finds it unbelievable!"

ALLAH IS MORE MERCIFUL THAN A MOTHER

(٢٣٧٧) وَعَنْ عَامِرِ الرَّامِ قَالَ بَيْنَا نَحْنُ عِنْدَهُ يَعْنِي عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَقْبَلَ رَجُلٌ عَلَيْهِ كِسَاءٌ وَفِي يَدَيْهِ شَيْءٌ قَدِ اتَّكَفَّ عَلَيْهِ فَقَالَ يَا رَسُولَ اللَّهِ مَرَرْتُ بِعَيْصَةِ شَجَرٍ فَسَمِعْتُ فِيهَا أَصْوَاتَ فِرَاحٍ طَائِرٍ فَأَخَذْتُهُنَّ فَوَضَعْتُهُنَّ فِي كِسَائِي فَجَاءَتْ أُمُّهُنَّ فَأَسْتَدَارَتْ عَلَيَّ رَأْسِي فَأَكْمَمْتُ لَهَا عَنْهُنَّ فَوَقَعَتْ عَلَيْهِنَّ فَلَقَفْتُهُنَّ بِكِسَائِي فَهُنَّ أَوْلَاءٌ مَعِيَ قَالَ ضَعْنَهُنَّ فَوَضَعْتُهُنَّ وَأَبَتْ أُمُّهُنَّ إِلَّا لَزُمْتُهُنَّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَعْجَبُونَ لِرِخْمٍ أَوْ الْفِرَاحِ فَوَالَّذِي بَعْدِي بِالْحَقِّ اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ أُمِّ الْفِرَاحِ بِفِرَاحِهَا إِزْجِعَ بِيَهُنَّ حَتَّى تَضَعَهُنَّ مِنْ حَيْثُ أَخَذْتُهُنَّ وَأُمُّهُنَّ مَعَهُنَّ فَتَرْجِعَ بِيَهُنَّ - (رواه ابو داؤد)

2377. Sayiduna Aamir ar-Raam narrated while we were with him, meaning, with the Prophet Muhammad صلى الله عليه وسلم, a man came suddenly, a blanket thrown over him and something in his hand which he had wrapped up. He said, "O Messenger of Allah, I was passing through a thicket of trees when I heard the chirping of the chicks. I caught them and put them in my blanket. Their mother came (after them) and flew round over my head and I uncovered them (for her to see them). She came down to them and I wrapped them all up in my blanket. I have them here with me."

¹ Musnad Ahmad 6-442.

He instructed him to put them down and he put them down. Their mother refused to part with them. So, Allah's Messenger صلى الله عليه وسلم said, "Are you surprised at the compassion of the mother of the chicks for them? By Him who has sent me with the truth, Allah is more compassionate to His creatures than the mother of the chicks to her young. Take them back and leave them from where you had caught them, and their mother too with them." So, he took them back.¹

SECTION III

الْفَضْلُ الثَّالِثُ

(٢٣٧٨) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ غَزَوَاتِهِ فَمَرَّ بِقَوْمٍ فَقَالَ مَنِ الْقَوْمُ قَالُوا نَحْنُ الْمُسْلِمُونَ وَامْرَأَةٌ تَحْتَسِبُ بِقَدْرِهَا وَمَعَهَا ابْنٌ لَهَا فَإِذَا ارْتَفَعَتْ وَهَمَّتْ تَنَحَّطَتْ بِهِ فَأَنْتَبَهَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ أَنْتَ رَسُولُ اللَّهِ قَالَ نَعَمْ قَالَتْ يَا أَبِى أَنْتَ وَأَبِى أَلَيْسَ اللَّهُ أَرْحَمَ الرَّاحِمِينَ قَالَ بَلَى قَالَتْ أَلَيْسَ اللَّهُ أَرْحَمَ بِعِبَادِهِ مِنَ الْأُمِّ بِوَلَدِهَا قَالَ بَلَى قَالَتْ إِنَّ الْأُمَّ لَا تُثَلِّقِي وَلَدَهَا فِي النَّارِ فَأَكَبَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدَيْهِ ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَ إِنَّ اللَّهَ لَا يُعَذِّبُ مِنْ عِبَادِهِ إِلَّا الْمَارِدَ وَالْمُتَمَرِّدَ وَالَّذِي يَتَمَرَّدُ عَلَى اللَّهِ وَآبِى أَرَأَيْتَ لَوْ لَا إِلَهَ إِلَّا اللَّهُ - (رواه ابن ماجه)

2378. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated: We were with the Prophet Muhammad صلى الله عليه وسلم an one of his expeditions. He come across some people and asked, "Who are you people?" They said, "We are Muslims." A woman (among them) was kindling a fire under a pot. Her son was with her and as the heat intensified she moved him away. She came to the Prophet Muhammad صلى الله عليه وسلم and asked, "Are you Allah's Messenger" He said, "Yes" she submitted May my parents be ransomed to you! Is not Allah the most Merciful of those who show mercy?" He said, "Of course!" She asked, "Is Allah not more Merciful to His slaves than a mother is to her child?" He confirmed, "Of course!" She said, "Surely, a mother will not throw her child into the fire." Allah's Messenger صلى الله عليه وسلم lowered his head and wept. Then, raising it, he said, "Allah does not punish His creatures but only the obstinate and rebellions against Allah and who refuse to say that there is no God but Allah."²

ALLAH IS MERCIFUL TO THOSE WHO SEEK HIS PLEASURE

(٢٣٧٩) وَعَنْ ثَوْبَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْعَبْدَ لَيَلْتَمِسُ مَرْضَاةَ اللَّهِ فَلَا يَزَالُ بِذَلِكَ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لِحَبْرَتِ ابْنِ ابْنِ فُلَانًا عَبْدِي يَلْتَمِسُ أَنْ يُرْضِيَنِي أَلَا وَإِنَّ رَحْمَتِي عَلَيْهِ فَيَقُولُ حَبْرَتُ اللَّهِ عَلَى فُلَانٍ وَيَقُولُهَا حَمَلَةُ الْعَرْشِ وَيَقُولُهَا مَنْ حَوْلَهُمْ حَتَّى يَقُولَهَا أَهْلُ السَّمَوَاتِ السَّبْعِ ثُمَّ تَهْبِطُ لَهُ إِلَى الْأَرْضِ - (رواه احمد)

2379. Sayyiduna Thawban رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said

¹ Abu Dawud # 3089.

² Ibn Majah # 4297.

that a person seeks to please Allah and continues to do so. Allah, Mighty and Glorious, say to Jibril عليه السلام, "My slave so-and-so wishes to please Me, so know that My mercy is on him." Jibril عليه السلام says, "Allah's mercy is on so-and-so." This is repeated by the bearers of the Throne and by those around them. So much so that the dwellers of the seven heavens say it too. Then it descends to him on the earth.¹

COMMENTARY: When this happens, this man gains respect on the earth, The people begin to love him.

This hadith (tradition) is similar in content to the prophet's صلى الله عليه وسلم saying that when Allah takes anyone as a friend, He informs Jibril عليه السلام about it and instructs him to befriend him. Jibril عليه السلام does so too and proclaims about the dwellers to take him as their friend. They do so and he comes to be accepted on the earth. When Allah regards anyone as His enemy, He informs Jibril عليه السلام about it and asks him to do likewise. He does so and proclaims the message in the heavens and he is regarded as an enemy there. Finally, an atmosphere of antagonism for him is created on earth.

This is seen in the widespread love for the awliya (Allah's friends) on earth. These people who are deceitful and spend their wealth to win over the common men are not of this category. They are unreliable.

BELIEVER WILL GO TO PARADISE IN ANY CASE

(٢٣٨٠) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ قَالَ كُلُّهُمْ فِي الْجَنَّةِ - رَوَاهُ الْبَيْهَقِيُّ فِي كِتَابِ الْبُعْثِ وَالنُّشُورِ -

2380. Sayyiduna Usamah ibn Zayd رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "All of them will go to paradise." Referring to the words of Allah, Mighty and Glorious:

فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ

{So, of them is he who wrongs himself, and of them is he who follows a middle course, and of them is he who outstrips (others) in virtuous deeds by Allah's leave}² (35:32)

COMMENTARY: The entire verse is:

ثُمَّ أَوْزَنَّا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ

{Then we gave the Books as inheritance to those whom we chose of our servants; so of them is he who wrong himself, and of them, is he who follows a middle course, and of them is he who outstrips (others) in virtuous deeds by Allah's leave. That is the great bounty!} (35:32)

Hasan Busri رحمه الله said that he who outstrips is he whose pious deeds exceed his bad deeds. The follower of the middle course is he whose good deeds and bad deeds are equal. And, he who wrong himself is he whose evil deeds exceed his pious deeds.

According to the hadith (tradition) all three classes of believers will go to paradise. It is a different thing that their ranks in paradise will differ according to their position and deeds. This establishes that Allah's mercy is wide and will encompass both the pious and the wrong doers.

¹ Musnad Ahmad 5-279.

² Bayhaqi in Kitab al bath wa an Muzhar.

CHAPTER - V

WHAT IS SAID IN THE MORNING IN THE
EVENING AND WHILE RETIRING TO BED

بَابُ مَا يَقُولُ عِنْدَ الصَّبَاحِ وَالْمَسَاءِ وَالْمَنَامِ

Subh or morning is the very initial part of the day before the sun rises Masa or evening is the very last portion of the day from sunset till the disappearance of the twilight. Therefore, the supplications that are meant for morning may be made before the *salah* (prayer) of fajr or after this *salah* (prayer). It is correct either way. Similarly, the supplications meant for the evening may be made before the *salah* (prayer) of *maghrib* or after it.

SECTION I

الْفَضْلُ الْأَوَّلُ

THE PROPHET'S صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ PRAYER IN THE MORNING & THE EVENING

(٢٣٨١) عَنْ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمْسَى قَالَ أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوءِ الْكِبَرِ وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيضًا أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ وَفِي رِوَايَةٍ رَبِّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ - (رواه مسلم)

2381. Sayyiduna Abdullah رضى الله عنه narrated that when it was evening, Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed:

أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوءِ الْكِبَرِ وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ

(We have come to the evening and so does the dominion of Allah. Praise belongs to Allah. There is no God but Allah, the Alone. He has no partner. To him belongs the dominion and to Him belongs all praise, and He is the Omnipotent. O Allah, I ask you for the good of this night and the good that is in this night. And, I seek refuge in you from its evil and the evil that is in it. O Allah, I seek refuge in you from sloth, decrepitude, evil old age, temptations in this world and punishment in the grave.)
In the morning, he made the same supplication but replaced the first words

أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ

(We have entered the mornings as has the entire dominion entered the morning).
According to another version, after the words (وسوء الكبر) are the words:

رَبِّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

(O my Lord, I seek refuge in you from the punishment in the Fire and the

punishment in the grave).¹

COMMENTARY: When the supplication is made in the morning, the (الليلة) will give way to اليوم and the pronoun (ها) will be replaced by ه. Thus:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هَذَا الْيَوْمِ

WHILE GOING TO SLEEP & AWAKENING

(٢٣٨٢-٢٣٨٣) وَعَنْ حَدِيثِهِ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَصَعَّ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيِي وَإِذَا سَتَيْقَظَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ- رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ عَنِ الْبَرَاءِ-

2382. Sayyiduna Hudhayfah رضى الله عنه narrated that when the Prophet Muhammad صلى الله عليه وسلم retired to his bed in the night, he put his (right) hand under his (right) cheek and prayed:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيِي

(O Allah I die and I live in your name).
When he awake from sleep, he prayed

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

(Praise belongs to Allah who has revived us after causing us to die and to whom we shall return).²

2383. Sayyiduna Al-Bara رضى الله عنه narrated the hadith (tradition).³

COMMENTARY: Some ulama (Scholars) explain 'to whom we shall return' as a return to him after death for reckoning. However, here it is better to say: 'awakening to seek sustenance and livelihood.'

Keeping the hand under the cheek while sleeping wards off much negligence. Prayer while going to sleep and on awakening signifies conclusion of deeds with worship and their commencement too with worship.

MUST DUST THE BED BEFORE SLEEPING

(٢٣٨٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاحِلَةِ إِزَارِهِ فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ ثُمَّ يَقُولُ بِاسْمِكَ رَبِّي وَصَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ وَإِنْ أَمْسَكْتَ نَفْسِي فَازْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِهَا تَحْفَظُ بِهِ عِبَادَكَ الطَّالِحِينَ وَفِي رِوَايَةٍ ثُمَّ لِيَصْطَحِرْ عَلَى رِجْلَيْهِ الْأَيْمَنِ ثُمَّ لِيَقُلْ بِاسْمِكَ- مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ فَلْيَنْفُضْهُ بِصِنْفَةٍ ثَوْبِهِ ثَلَاثَ مَرَّاتٍ وَإِنْ أَمْسَكْتَ نَفْسِي فَاعْفُرْ لَهَا-

¹ Bukhari # 6365, Muslim # 74-2723.

² Bukhari # 7394, Abu Dawud # 5049, Tirmidhi # 3477, Ibn Majah # 3880, Musnad Ahmad 5-154.

³ Muslim # 59-2711.

2384. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلى الله عليه وسلم said, "When one of you retires of his bed let him dust his bedding with the inner hem of his lower garment, for he cannot say what came after him on it. Then, he must pray:

بِاسْمِكَ رَبِّي وَصَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ إِنَّ أَمْسَكَتَ نَفْسِي فَأَرْحَمَهَا وَإِنِ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

(With your name, O Lord, do I place my side on it and with your power I shall raise it up. If you detain my soul, have mercy on it, and if you send it back, then protect it with what you protect your righteous slaves.)

According to a version: then, he should lie down on his right side and then pray:

(بِاسْمِكَ) (in Your name...)

According to yet another version: He should dust it three times with the hem of his garment and pray: "If you detain my soul, do forgive it."¹

COMMENTARY: The inner hem of the lower garment is the towards the body so that the outer hem will not become dusty. If he has a duster then he may use it otherwise his garment. When a person sleeps, he is like a dead person because his soul is taken away for some time. Then it is returned to his body and he wakes up, or it is taken away forever and he dies. To sleep on the right side is because the heart is on the left side. This kind of sleep does not cause a total neglect.

(٢٣٨٥) وَعَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الْأَيْمَنِ ثُمَّ قَالَ اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَقَوَّضْتُ أَمْرِي إِلَيْكَ وَالْجَانُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مُنْجَا مِنْكَ إِلَّا إِلَيْكَ أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَهُنَّ ثُمَّ مَاتَ تَحْتَ لَيْتِهِ مَاتَ عَلَى الْفِطْرَةِ وَفِي رِوَايَةٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ يَا فُلَانُ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَتَوَضَّأْ وَوَضَّعْكَ لِلصَّلَاةِ ثُمَّ اصْطَحِجْ عَلَى شِقِّكَ الْأَيْمَنِ ثُمَّ قُلِ اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ إِلَى قَوْلِهِ أَرْسَلْتَ وَقَالَ فَإِنَّ مَتَّ مِنْ لَيْتِكَ مَتَّ عَلَى الْفِطْرَةِ وَإِنَّ أَصْبَحْتَ أَصْبَحْتَ خَيْرًا (متفق عليه)

2385. Sayyiduna al-Bara ibn Aazib رضي الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم used to retire to his bed, he would lie on his right side and pray:

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَقَوَّضْتُ أَمْرِي إِلَيْكَ وَالْجَانُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مُنْجَا مِنْكَ إِلَّا إِلَيْكَ أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ

(O Allah, I submit my soul to you, turn my face toward you and entrust my affairs to you, I retreat to you out of desire for, and fear of, you. There is no shelter and no refuge from you except in you. I believe in Your Book which you have revealed and

¹ Bukhari # 6320, Muslim # 64.2714, Abu Dawud # 5650, Tirmidhi # 3412, Ibn Majah # 3874, Darimi # 2684, Musnad Ahmad 2-295.

in Your prophet whom you have sent).

Allah's Messenger صلى الله عليه وسلم said, "If any one recites these words and dies during that night, he shall die as an adherent of the natural religion."

According to another version he narrated that Allah's Messenger صلى الله عليه وسلم said to a man, 'Perform ablution for *salah* (prayer) when you decide to go to bed and lie down on you right side and say:

اللَّهُمَّ أَسْلَمْتُ نَفْسِي..... أَسَلْتُ

He said, "If you die that night of yours, you shall die on the natural religion, but if you wake up in the morning, you will receive good."¹

(٢٣٨٦) وَعَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَنَا وَكَفَانَنَا وَأَوَانَا وَمَنْ لَا كَافِيَ لَهُ وَلَا مُؤْوَى - (رواه مسلم)

2386. Sayyiduna Anas رضي الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم retired to his bed, he prayed:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَنَا وَكَفَانَنَا وَأَوَانَا وَمَنْ لَا كَافِيَ لَهُ وَلَا مُؤْوَى

(All praise belongs to Allah who has fed us, given to drink satisfied us and given us shelter. Many are there who do not have anyone to give them sufficiency or refuge.)²

COMMENTARY: The supplication concludes with a reference to numerous people in this large world who are beset with difficulties and need in everyday life. Allah does not preserve them from difficulties. They do not have even enough shelter in summer and in winter.

(٢٣٨٧) وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ فَاطِمَةَ أُمَّتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَشْكُو إِلَيْهِ مَا تَلْقَى فِي يَدَيْهَا مِنَ الرَّحَى وَبَلْعَهَا أَنَّهُ جَاءَهُ دَقِيقٌ فَلَمْ يُصَادِفْهُ فَذَكَرَتْ ذَلِكَ لِعَائِشَةَ فَلَمَّا جَاءَ أَخْبَرَتْهُ عَائِشَةُ قَالَ فَجَاءَنَا وَقَدْ أَخَذْنَا مَصَاحِبَنَا فَذَهَبْنَا نَقُومُ فَقَالَ عَلَى مَكَانِكُمْمَا فَجَاءَ فَفَعَدَّ بَيْنِي وَبَيْنَهَا حَتَّى وَجَدْتُ بَرْدَ قَدَمِهِ عَلَى بَطْنِي فَقَالَ أَلَا أَدُلُّكُمْ عَلَى خَيْرٍ وَمَا سَأَلْتُمَا إِذَا أَخَذْتُمَا مَضْجَعَكُمَا فَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ وَكَبِّرَا أَرْبَعًا وَثَلَاثِينَ فَهُوَ خَيْرٌ لَكُمْ مِنْ خَادِمٍ - (متفق عليه)

2387. Sayyiduna Ali رضي الله عنه narrated that Sayyidah Fatimah رضي الله عنها went to the Prophet Muhammad صلى الله عليه وسلم to complain of the blisters on her hand from constant use of the grinding stone, having heard that he had received some slaves. He was not there, so she complained to Sayyidah Ayshah رضي الله عنها who informed him when he came.

Sayyiduna Ali رضي الله عنه narrated further that he came to them when they had gone to bed. They made as if to get up but he advised them to stay where they were and came and sat down between them. Ali رضي الله عنه said that he felt the coldness of his foot on his belly. Then he said 'Shall I not guide you to what is better than what you both have asked? When you retire to your bed, say: (سبِّحان الله) thirty three times, (الْحَمْدُ لِلَّهِ) thirty three

¹ Bukhari # 7488, Muslim # 52.2710.

² Muslim # 64.715, Abu Dawud # 5053.

times and (الله أكبر) thirty four times. it is better for you than a servant."¹

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم loved immensely (his daughter) Sayyidah Fatimah رضى الله عنه and (his son-in-law) Sayyiduna Ali رضى الله عنه Hence, he sat down between them without any hesitation. It is as the saying:

إِذَا جَاءَتِ الْأَلْفَةُ رُفِعَتْ الْكُلْفَةُ

'Where three is love, ceremonies are done away with.'

As for the foregoing expressions, Jazri رحمه الله has said in Sharh Masabih that takbir precedes. Ibn Kathir رحمه الله said that after the *salah* (prayer), subhan Allah (سبحان الله) is recited first, then al-hamdulillah (الحمد لله) and Allahu Akbar (الله أكبر), but before going to sleep, Allahu Akbar maybe recited first. The ulama (Scholars) say that the more correct thing is that sometimes Allahu Akbar may be recited first and sometimes after words, so, that both versions may be put into practice. This is preferred and better.

When the Prophet Muhammad صلى الله عليه وسلم said, "This is better for you than a servant." He meant to encourage Sayyidah Fatimah رضى الله عنه to persevere against things difficult, like illness, worldly upsets. His words also suggest that relative to a grateful affluent man, a preserving poor is better.

(٢٣٨٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَتْ فَاطِمَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ خَادِمًا فَقَالَ أَلَا أَدُلُّكَ عَلَى

مَا هُوَ خَيْرٌ مِنْ خَادِمٍ تُسَبِّحِينَ اللَّهَ ثَلَاثًا وَتُكَلِّمِينَ اللَّهَ ثَلَاثًا وَتُكَلِّمِينَ اللَّهَ أَرْبَعًا

وَتُكَلِّمِينَ عِنْدَ كُلِّ صَلَاةٍ وَعِنْدَ مَمَاتٍ - (رواه مسلم)

2388. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Sayyidah Fatimah رضى الله عنه came to the Prophet Muhammad صلى الله عليه وسلم to ask him for a servant. He said, "Shall I not point out to you that which is better than a servant. Glorify Allah {with (سبحان الله)} thirty three time. Praise Allah {with (الحمد لله)} thirty three times. Extol Allah {with (الله أكبر)} thirty four times after every *salah* (prayer) and while going to sleep."²

COMMENTARY: Reciting them before retiring to bed removes hardship of the day and sadness and grief.

SECTION II

الْفَضْلُ الثَّانِي

SUPPLICATION MORNING & EVENING

(٢٣٨٩) عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَصْبَحَ قَالَ اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ

أَمْسَيْنَا وَبِكَ نَحْيَى وَبِكَ نَمُوتُ وَبِكَ الْمَصِيرُ وَإِذَا أَمْسَى قَالَ اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَى

وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ - (رواه الترمذى و: به داؤد وابن ماجه)

2389. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to pray in the morning:

¹ Bukhari # 5361, Muslim # 80-2727, Abu Dawud # 5062, Tirmidhi # 3469, Musnad Ahmad i-80.

² Muslim # 81-2728.

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ آمَسْنَا وَبِكَ نَحْيَى وَبِكَ أَمُوتُ وَإِلَيْكَ الْمَصِيرُ

(O Allah, with your help do we come to the morning and with Your help do we come to the evening. With your help do we survive and with your help do we die. And to you is our return.)
And, he used to pray in the evening:

اللَّهُمَّ بِكَ آمَسْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَى وَبِكَ أَمُوتُ وَإِلَيْكَ التُّشُورُ

(O Allah, with your help do we come to the evening and with your help do we come to the morning. With your help do we survive and with your help do we die. And, to you shall we be resurrected.)¹

(٢٣٩٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ أَبُو بَكْرٍ قُلْتُ يَا رَسُولَ اللَّهِ مُرْنِي بِشَيْءٍ أَقُولُهُ إِذَا أَصْبَحْتُ وَإِذَا آمَسْتُ

قَالَ قُلِ اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ رَبِّ كُلِّ شَيْءٍ وَمَلِيكَهْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهُ فَلَهُ إِذَا أَصْبَحْتُ وَإِذَا آمَسْتُ وَإِذَا أَخَذْتُ مَصْحَفَكَ - (رواه الترمذى وابوداؤد والدارمى)

2390. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Sayyiduna Abu Bakr رضى الله عنه requested, "O Messenger of Allah, command me a prayer that I should pray in the morning and in the evening." He instructed him to say:

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ رَبِّ كُلِّ شَيْءٍ وَمَلِيكَهْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهُ

{O Allah, knower of the unseen and the seen, greater of the heavens and the earth, Lord and Master of everything. I bear witness that there is no God but you. I seek refuge in you from the mischief of my soul and from the evil of the devil and his ascribing partner (to you).}

He said to him, "Make this prayer in the morning and evening and when you go to bed."²

(٢٣٩١) وَعَنْ أَبِي بَابٍ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبِي يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ

يَقُولُ فِي صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءِ كُلِّ لَيْلَةٍ بِسْمِ اللَّهِ الَّذِي لَا يُبْصَرُ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ

السَّيِّعُ الْعَلِيمُ ثَلَاثَ مَرَّاتٍ فَيُصْرَهُ شَيْءٌ فَكَانَ أَبِي بَابٍ؟ قَدْ أَصَابَهُ ظَرْفٌ فَالِحٌ فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَيْهِ

فَقَالَ لَهُ أَبِي بَابٍ؟ مَا تَنْظُرُ إِلَيَّ أَمَا إِيَّيَ الْحَدِيثُ كَمَا حَدَّثْتُنَا وَلَكِنِّي لَمْ أَقُلْهُ يَوْمَئِذٍ لِيَمْنِي اللَّهُ عَلَيَّ قَدَرَهُ -

رَوَاهُ التِّرْمِذِيُّ وَابْنُ دَاوُدَ وَابْنُ مَاجَةَ وَفِي رِوَايَتِهِ لَمْ تُصَبِّهُ فُجَاءَةٌ بِلَاءٍ حَتَّى يُصْبِحَ وَمَنْ قَالَهَا حِينَ يُصْبِحُ لَمْ

تُصَبِّهُ فُجَاءَةٌ بِلَاءٍ حَتَّى يُمُوتَ -

2391. Sayyiduna Aban ibn Uthman رحمه الله narrated that he heard his father say that

¹ Abu Dawud # 5068, Tirmidhi # 3402, Ibn Majah # 3868.

² Abu Dawud # 5067, Tirmidhi # 3403, Musnad Ahmad 2-196.

Allah's Messenger صلى الله عليه وسلم said, "No one will say every morning and every evening, three times:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّهُ مَا اسْمُهُ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

{In the name of Allah by virtue of whose name nothing in the earth or heaven can harm, He is the All-Hearing, the All-Knowing}

but no harm will afflict him." Aban was afflicted by a stroke of paralysis and the man (to whom he narrated this hadith (tradition)) continue to gaze at him. So Aban asked him why he gazed at him, for, the hadith (tradition) was as he had narrated, but he had not made the supplication that day so that Allah imposed His decree for him.

Another version (of Abu Dawud) has: "He will not suffer a sudden smiting till the morning. If anyone pray in the morning, he will not be smitten till the evening."¹

(٢٣٩٢) وَعَنْ عَبْدِ اللَّهِ أَرَبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ إِذَا أَمْسَى أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَمِنْ سُوءِ الْكِبَرِ أَوِ الْكُفْرِ، وَفِي رِوَايَةٍ مِنْ سُوءِ الْكِبَرِ وَالْكَبَرِ رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ - رَوَاهُ الْإِمَامُ مِثْقَالُ بْنُ أَبِي حَبِيبٍ وَأَبُو دَاوُدَ وَفِي رِوَايَةٍ لَمْ يَذْكُرْ مِنْ سُوءِ الْكُفْرِ -

2392. Sayyiduna Abdullah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to pray in the evening:

أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَمِنْ سُوءِ الْكِبَرِ أَوِ الْكُفْرِ

{We have come to the evening as has the entire universe of Allah come to the evening. All praise belongs to Allah. There is no God but Allah. He is Alone and has no partner. To Him belongs the dominion and to Him belongs praise and He is over all things powerful. O my Lord, I ask you for the good of this night and the good of that which follows it. I seek refuge in you from the mischief that is in this night and the mischief of that which follow it. My Lord, I seek refuge in you from sloth and the evil of old age, or of disbelief}

Another version has:

مِنْ سُوءِ الْكِبَرِ وَالْكَبَرِ رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

{from the evil of old age and of pride. My Lord, I seek refuge in you from punishment in hell and punishment in the grave}

When it was morning, he said the same but (instead of evening) "We have come to

¹ Abu Dawud # 5088, Tirmidhi # 3399, Ibn Majah # 3869, Musnad Ahmad 1-62.

the morning as has the universe of Allah." (to the end).¹

(٢٣٩٣) وَعَنْ بَعْضِ بَنَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهَا فَيَقُولُ
قُولِي حِينَ تُصْبِحِينَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ أَعْلَمُ
أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدَّاحًا ظَاطٌ بِكُلِّ شَيْءٍ عِلْمًا فَإِنَّهُ مَنْ قَالَهَا حِينَ يُصْبِحُ حُفِظَ حَتَّى يُمِيزَ
وَمَنْ قَالَهَا حِينَ يُمِيزُ حُفِظَ حَتَّى يُصْبِحَ - (رواه ابوداؤد)

2393. One of the daughters of the Prophet Muhammad صلى الله عليه وسلم reported that the Prophet Muhammad صلى الله عليه وسلم used to teach her, instructing her to say in the morning:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَأَنَّ اللَّهَ قَدَّاحًا ظَاطٌ بِكُلِّ شَيْءٍ عِلْمًا

[Allah is without blemish. I begin with His praise. There is no power save with Allah, what Allah wills does happen and what He does not will does not transpire. I know that surely Allah is over all things powerful and surely Allah has embraced everything with knowledge.]

Hence, whosoever makes this prayer in the morning shall be preserved till evening (from affliction and sins) and whosoever makes this prayer in the evening shall be preserved till morning.²

(٢٣٩٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِينَ يُصْبِحُ سُبْحَانَ اللَّهِ حِينَ
تُمْسُونَ وَحِينَ تُصْبِحُونَ وَآلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعِشْيًا وَحِينَ تُظْهِرُونَ إِلَى قَوْلِهِ وَكَذَلِكَ
تُخْرِجُونَ أَذْرَكَ مَا قَاتَهُ فِي يَوْمِهِ ذَلِكَ وَمَنْ قَالَ هُنَّ حِينَ يُمِيزُ أَذْرَكَ مَا قَاتَهُ فِي لَيْلِهِ - (رواه ابوداؤد)

2394. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that if anyone says in the morning - (the verses 30:17-19)

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَآلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعِشْيًا وَحِينَ تُظْهِرُونَ
then he will get that day that of which he was deprived. If he recites it in the evening, then he will get that night that of which he was deprived.³

COMMENTARY: The entire verse is:

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرِجُونَ

[so glorified be Allah when you enter the evening and when you enter the morning. And His is all praise in the heavens and the earth and (glorify him) in the afternoon (asr) and then when you enter the time of declining of the sun. He brings forth the living from the dead, and brings forth the dead from the living, and revives the

¹ Tirmidhi # 3401, Abu Dawud # 5071, Muslim # 74-2723.

² Abu Dawud # 5075.

³ Abu Dawud # 5076.

earth after her death, and thus shall you be brought forth.) (30:17-19)
(Glorifying Allah is to offer the *salah* (prayer). In the evening is *maghrib* and *isha* and morning is *fajr*. Afternoon is *asr* and declining sun is *zuhr*. Living from dead is from sperm and egg, and dead from the living is the sperm and the egg from the living. The dead earth becomes fertile and so will you be resurrected from the grave.)

The hadith (tradition) means that if anyone recites this verse in the morning then whatever he misses of his rota of petitions and pious works will be compensated. The same applies to recital in the evening.

Nafi رحمه الله reported that Ibn Arzaq رحمه الله asked Sayyiduna Ibn Abbas رضى الله عنه if he found the command for the five *salah* (prayer) in the Quran with their specified hours. He said, "Yes" and a cited these verses as defining the hours of the five *salah* (prayer)s.

(٢٣٩٥) وَعَنْ أَبِي عِيَّاشٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ إِذَا أَصْبَحَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَانَ لَهُ عِدْلٌ رَقَبَةٍ مِنْ وُلْدِ إِسْتَعِينِلَ وَكُتِبَ لَهُ عَشْرُ حَسَنَاتٍ وَحُطَّتْ عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وَكَانَ فِي حِرْزٍ مِنَ الشَّيْطَانِ حَتَّى يُمِيتَ وَإِنَّ قَائِلَهَا إِذَا أَمِنَى كَانَ لَهُ مِثْلُ ذَلِكَ حَتَّى يُضَيِّعَ قَالَ حَمَّادُ بْنُ سَلَمَةَ فَرَأَى رَجُلًا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرَى النَّاسُ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أَبَا عِيَّاشٍ يُحَدِّثُ عَنْكَ بِكَذِّا وَكَذَّا قَالَ صَدَقَ أَبُو عِيَّاشٍ - (رواه ابوداؤد وابن ماجه)

2395. Sayyiduna Abu Ayash رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that if anyone says in the morning

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(There is no God but Allah. He is Alone. He has no partner. To him belongs the kingdom and to Him belongs the kingdom and to Him belongs all praise and he is over all things powerful)

he will earn a reward equivalent to emancipating a slave from among the descendants of Prophet Isma'il عليه السلام, ten good deeds will be recorded for him, ten evil deeds will be erased from him, ten degrees will be raised for him and he will be protected from the devil till the evening.

If anyone says these words in the evening then he will earn all that till the morning.

Hammad ibn Salamah رضى الله عنه reported about a man who saw Allah' Messenger صلى الله عليه وسلم in a dream and he asked him, "O Messenger of Allah, Abu Ayyash narrates this hadith (tradition) from you?" He said, "Abu Ayyash speaks the truth."¹

SUPPLICATION AFTER MAGHRIB AND FAJR SALAH (PRAYER)

(٢٣٩٦) وَعَنِ الْحَارِثِ بْنِ مُسْلِمِ التَّمِيمِيِّ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أَسْرَأَ إِلَيْهِ فَقَالَ إِذَا انْصَرَفْتَ مِنْ صَلَاةِ الْمَغْرِبِ فَقُلْ قَبْلَ أَنْ تُكَلِّمَ أَحَدًا أَللَّهُمَّ اجْزِنِي مِنَ النَّارِ سَبْعَ مَرَّاتٍ فَإِنَّكَ إِذَا

¹ Abu Dwud # 5077, Ibn Majah # 3867.

فُلْتُ ذَلِكَ ثُمَّ مِتُّ فِي لَيْلَتِكَ كُتِبَ لَكَ جَوَازٌ مِنْهَا وَإِذَا صَلَّىكَ الصُّبْحَ فَقُلْ كَذَلِكَ فَإِنَّكَ إِذَا مِتَّ فِي يَوْمِكَ كُتِبَ لَكَ جَوَازٌ مِنْهَا- (رواه ابوداؤد)

2396. Sayyiduna Al-Harith ibn Muslim رحمه الله reported that his father narrated that Allah's Messenger صلى الله عليه وسلم told him quietly, "When you finish the *salah* (prayer) of *maghrib*, pray before speaking to anyone seven times:

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

{O Allah, protect me from the Fire}

If after praying that you die that night of yours, deliverance from hell will be recorded for

You. And, when you have offered the *salah* (prayer) of *fajr*, pray accordingly, for, if you die that day of yours, deliverance from hell be recorded for you.¹

THE PROPHET'S صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ PRAYER MORNING & EVENING

(٢٣٩٧) وَعَنْ ابْنِ عُمَرَ قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُ هُوَ لِأَنَّ الْكَلِمَاتِ حِينَ يُمَسِّي وَحِينَ يُصْبِحُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَامْنِ رَوْعَاتِي اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي يَعْنِي الْحَسْفَ- (رواه ابوداؤد)

2397. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم never omitted to make this supplication in the morning and in the evening:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَامْنِ رَوْعَاتِي اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

{O Allah, I beseech you for security in this world and the hereafter. O Allah, I beseech you for forgiveness and security in my faith, in my worldly affairs, in my family and in my property. O Allah, conceal my defects and keep me secure from my apprehensions. O Allah, protect me from front of me and from behind me, from my right and from my left, and from above me. And I seek refuge in your greatness lest I receive a sudden damage from beneath me (meaning swallowing).²

ANOTHER PRAYER FOR MORNING OR EVENING

(٢٣٩٨) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِينَ يُصْبِحُ اللَّهُمَّ أَصْبَحْنَا نُشْهِدُكَ وَنُشْهِدُكَ حَمَلَةً عَرَشِكَ وَمَلَائِكَتِكَ وَجُجُوعِ خَلْقِكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَخَدَكَ لَا شَرِيكَ لَكَ وَأَنْتَ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ إِلَّا غَفَرَ اللَّهُ لَهُ مَا أَصَابَهُ فِي يَوْمِهِ ذَلِكَ مِنْ ذَنْبٍ وَإِنْ قَالَهَا حِينَ يُمَسِّي غَفَرَ اللَّهُ لَهُ مَا أَصَابَهُ فِي تِلْكَ اللَّيْلَةِ مِنْ ذَنْبٍ- رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ-

¹ Abu Dawud # 5079.

² Abu Dawud # 5074, Ibn Majah # 3871.

2398. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that if any one says in the morning:

اللَّهُمَّ أَصْبَحْنَا نُشْهِدُكَ وَنُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتِكَ وَجَمِيعَ خَلْقِكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ
وَخَدَّكَ لَا شَرِيكَ لَكَ وَأَنْتَ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

{O Allah, we come to the morning calling you to bear witness and we call as witnesses the bearers of the throne. Your angels and all your creatures that you, certainly you, are Allah, here is no God but you, You are Alone, you have no partner, and, (to bear witness) that Muhammad is your servant and your Messenger.}

Allah will forgive him the sins that he commits that day. If any one says it in the evening, then Allah will forgive him the sins that he commits that night.¹

(٢٣٩٩) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ مُسْلِمٍ يَقُولُ إِذَا أَمْسَى وَإِذَا أَصْبَحَ ثَلَاثًا رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ۔

(رواه احمد والترمذى)

2399. Sayyiduna Thawban رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that no Muslim will make this prayer three times in the evening and in the morning without Allah being pleased with him on the day of resurrection:

رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا

{I am pleased with Allah as Lord, with Islam as religion and with Muhammad as Prophet}²

COMMENTARY: Some versions have (نبي) (Prophet) and some have (رسول) (Messenger). Hence, it is *mustahab* (desirable) to recite both (وبينخند نبيا وزسولا) (and with Muhammad as Prophet and Messenger).

(٢٤٠٠-٢٤٠١) وَعَنْ حُدَيْفَةَ ابْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَصَّعَ يَدَهُ تَحْتَ رَأْسِهِ ثُمَّ قَالَ اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكَ أَوْ تَبْعُثُ عِبَادَكَ رَوَاهُ التِّرْمِذِيُّ وَأَحْمَدُ عَنِ الْبَرَاءِ۔

2400. Sayyiduna Hudhayfah رضى الله عنه narrated that when the Prophet Muhammad صلى الله عليه وسلم intended to go to sleep, he put his hand under his head, and prayed:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكَ أَوْ تَبْعُثُ عِبَادَكَ

{O Allah, preserve me from your punishment on the day when you shall assemble your creatures - or, resurrect your creatures.}³

2401. Sayyiduna Al-Bara رضى الله عنه narrated (this hadith (tradition)) too.⁴

COMMENTARY: According to another hadith (tradition), the Prophet Muhammad صلى الله عليه وسلم

¹ Abu Dawud # 5078.

² Tirmidhi # 3400, Ibn Majah # 3870, Musnad Ahmad 5.367.

³ Tirmidhi # 3409, Ibn Majah # 3877.

⁴ Musnad Ahmad 4-281.

kept his hand under his cheek, so, it means that sometimes he kept his hand under his cheek and sometimes under his head. Or, his hand may have been part under his cheek and part under his head, The narrator reported as he saw.

(٢٤٠٢). وَعَنْ حَفْصَةَ أُمِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ إِذَا أَرَادَتْ أَنْ يَرْفُدَّ وَصَعَّ يَدَهُ الْيَمْنَى

تَحْتَ خَدِّهِ تُرِيحُ يَقُولُ اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ ثَلَاثَ مَرَّاتٍ - (رواه ابوداؤد)

2402. Sayyidah Hafsa رضي الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم intended to go to sleep, he put his right hand under his cheek and prayed three times:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ

[O Allah preserve me from your punishment on the day when you shall resurrect your creatures] ¹

(٢٤٠٣) وَعَنْ عَلِيٍّ أُمِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ يَقُولُ عِنْدَ مَضَجِهِ اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ

الْكَرِيمِ وَكَلِمَاتِكَ الثَّاقَمَاتِ مِنْ شَرِّ مَا أَنْتَ آخِذٌ بِنَا صِيَّتِهِ اللَّهُمَّ أَنْتَ تَكْشِفُ الْمُعْرَمَ وَالْمَائِةَ اللَّهُمَّ لَا

يُهْزَمُ جُنْدُكَ وَلَا يُخْلَفُ وَعَدَّتْ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ سُبْحَانَكَ وَيَحْمَدُكَ - (رواه ابوداؤد)

2403. Sayyiduna Ali رضي الله عنه narrated that when he retired to bed Allah's Messenger صلى الله عليه وسلم used to pray:

اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَكَلِمَاتِكَ الثَّاقَمَاتِ مِنْ شَرِّ مَا أَنْتَ آخِذٌ بِنَا صِيَّتِهِ اللَّهُمَّ أَنْتَ تَكْشِفُ

الْمُعْرَمَ وَالْمَائِةَ اللَّهُمَّ لَا يُهْزَمُ جُنْدُكَ وَلَا يُخْلَفُ وَعَدَّتْ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ سُبْحَانَكَ وَيَحْمَدُكَ

[O Allah, I seek refuge in Your noble countenance and in your perfect words from the evil of that which you seize by the forelock. O Allah, you alone relieve (one) from debt and sin. O Allah, Your army is never routed and your promise is never broken. The riches of the affluent avail him not against you are without blemish, and praise belongs to you] ²

(٢٤٠٤) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِينَ يَأْوِي إِلَى فِرَاشِهِ اسْتَغْفِرُ اللَّهَ

الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَإِلَّا كَانَتْ مِثْلَ رَبِيدِ الْبَحْرِ

أَوْ عَدَّةَ رَمْلِ عَالِجٍ أَوْ عَدَّةَ وَرَقِ الشَّجَرِ أَوْ عَدَّةَ أَيَّامِ الدُّنْيَا - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ

2404. Sayyiduna Abu Sa'eed رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that if anyone prays three times when he retires to his bed:

اسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

[I seek forgiveness of Allah besides whom is no God, the ever-living, the Eternal, and I repent to Him]

¹ Abu Dawud # 5054.

² Abu Dawud # 5052.

then Allah forgives him his sins even though they be like the foam of the sea, or as numerous as the sand particles of (the desert) Aalij, or like in number to the leaves of the trees, or equal to the number of days of this world.¹

COMMENTARY: Aalij is a desert in the western area. (or a large desert near Thalabiyah – Mujam Baldan)

ANY SURAH OF THE QUR'AN BEFORE SLEEPING

(٢٤٠٥) وَعَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَأْخُذُ مَصْجَعَهُ بِقِرَاءَةِ

سُورَةٍ مِنْ كِتَابِ اللَّهِ إِلَّا وَكَّلَ اللَّهُ بِهِ مَلَكًا فَلَا يَفْرُبُهُ شَيْءٌ يُؤْذِيهِ حَتَّى يَهْبَ مَتَى هَبَّ - (رواه الترمذی)

2405. Sayyiduna Shaddad ibn Aws رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If a Muslim recites a surah from Allah's Book when he retires to bed, Allah appoints an angel to look after him. So, that nothing harmful may approach him till he awakes.²

COMMENTARY: Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you go to bed, recite surah al-Fatihah and al-Ikhlās. You will be safe (as long as you sleep) from everything apart from death.

(٢٤٠٦) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلَّتْ لَا يَخْصِيهِمَا

رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ أَلَا وَهُمَا يَسِيرٌ وَمَنْ يَعْمَلْ بِهِمَا قَلِيلٌ يُسَبِّحُ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيُحْمَدُهُ

عَشْرًا وَيُكَبِّرُهُ عَشْرًا قَالَ فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْقِدُهَا بِيَدِهِ قَالَ فَتِلْكَ خَمْسُونَ

وَمِائَةٌ بِاللِّسَانِ وَالْأَلْفُ وَخَمْسُ مِائَةٍ فِي الْبِزَارِ وَإِذَا أَخَذَ مَصْجَعَهُ يُسَبِّحُهُ وَيُكَبِّرُهُ وَمِائَةٌ فَتِلْكَ

مِائَةٌ بِاللِّسَانِ وَالْأَلْفُ فِي الْبِزَارِ فَأَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَيْنِ وَخَمْسَ مِائَةٍ سَبِّحْتَهُ قَالُوا وَكَيْفَ

لَا يَخْصِيهِمَا قَالَ يَأْتِي أَحَدُكُمْ الشَّيْطَانُ وَهُوَ فِي صَلَاتِهِ فَيَقُولُ أَذْكَرُ كَذَا أَذْكَرُ كَذَا حَتَّى يَنْقَلِبَ فَلَعَلَّهُ أَنْ

لَا يَفْعَلْ وَيَأْتِيهِ فِي مَصْجَعِهِ فَلَا يَزَالُ يَنْتَوِمُهُ حَتَّى يَنَامَ - رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَفِي رِوَايَةِ أَبِي

دَاوُدَ قَالَ خَصَلْتَانِ أَوْ خَلَّتَانِ لَا يَحَافِظُ عَلَيْهِمَا عَبْدٌ مُسْلِمٌ وَكَذَا فِي رِوَايَتِهِ بَعْدَ قَوْلِهِ وَالْأَلْفُ وَخَمْسُ مِائَةٍ

فِي الْبِزَارِ قَالَ يُكَبِّرُ أَرْبَعًا وَقَلَايِينَ إِذَا أَخَذَ مَصْجَعَهُ وَيُحْمَدُ قَلَايًا وَقَلَايِينَ وَيُسَبِّحُ ثَلَاثًا وَقَلَايِينَ وَفِي

أَكْفَرُ نُسْخِ الْمَصَابِيحِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو -

2406. Sayyiduna Abdullah ibn Amr ibn al-Aas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Two characteristics in a Muslim man will ensure his admittance to paradise. Indeed, both of them are easy, but those who adopt them are few. Glorify Allah after every *salah* (prayer) ten times, praise Him ten times and extol Him ten times. He observed Allah's Messenger صلى الله عليه وسلم count them on his fingers and he said, "They are one hundred and fifty on the tongue, but one

¹ Tirmidhi # 3408, Musnad Ahmad 11074.

² Tirmidhi.

thousand five hundred in the scale. And, which of you can commit two thousand five hundred sins in a day and a night?" He was asked, "Why can we not adopt these characteristics regularly?" He said, "The devil comes to one of you while he is engaged in his *salah* (prayer) and asks him to remember this and remember that till he finishes his *salah* (prayer) and perhaps does not do it. The devil comes to him when he goes to bed and does not cease to induce him to sleep till he goes to sleep. According to a version in Abu Dawud. "Two qualities or two characteristics in a muslim..."

And also after the words "One thousand five hundred in the scale." He said, "When he retires to bed, he should extol Allah thirty four times, praise Him thirty three times, and glorify Him thirty three times."¹

In most text of al-Musabih, the narrator is Sayyiduna Abdullah ibn Umar صلى الله عليه وسلم

COMMENTARY: The question 'which of you...' is actually a denial, the who earns so many pieties cannot commit as many sins. It is in the light of Allah's words:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

{Surely good deeds will drive away the evil deeds} (11:114)

These pieties removes sins and also get ranks raised.

The devil is sworn enemy of man and makes him omit the tasbih after *salah* (prayer) and so before going to sleep.

GRATITUDE FOR BLESSING DURING DAY & NIGHT

(٢٤٠٧) وَعَنْ عَبْدِ اللَّهِ بْنِ عَتَّارٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِينَ يُضِيحُ اللَّهُمَّ مَا أَصْبَحَ فِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ فَلَمَكَ الْحَمْدُ وَلَكَ الشُّكْرُ فَقَدْ أَدَّى شُكْرَ يَوْمِهِ وَمَنْ قَالَ وَمِثْلَ ذَلِكَ حِينَ يُمِيزُ فَقَدْ أَدَّى شُكْرَ لَيْلَتِهِ - (رواه ابوداؤد)

2407. Sayyiduna Abdullah ibn Ghannam رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that if anyone says in the morning:

اللَّهُمَّ مَا أَصْبَحَ فِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ فَلَمَكَ الْحَمْدُ وَلَكَ الشُّكْرُ
{O Allah, the blessings upon me or upon anyone of your creatures in the morning are from you alone. You have no partner, for you is all praise and for you is gratitude}

then, indeed, he has given thanks for that day of his.

And, he who says the same in the evening has, indeed, expressed gratitude for the night of his.

PRAYER WHILE GOING TO SLEEP

(٢٤٠٨) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ إِذَا أَدَّى إِلَى فِرَاشِهِ اللَّهُمَّ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَرَبِّ كُلِّ شَيْءٍ فَالِقِ الحَبِّ وَالنَّوَى مُنْزِلِ التَّوْرَةَ وَالْإِنْجِيلِ وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي سَرِّ أَنْتَ إِخْذُ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ، الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ

¹ Tirmidhi # 3421, Abu Dawud # 5065, Nasa'I # 1344, Musnad Ahmad # 6927.

الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ إِفْضِ عَنِّي الدَّيْنَ وَاعْزِنِي مِنَ الْفَقْرِ رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَرَوَاهُ مُسْلِمٌ مَعَ اِخْتِلَافٍ يَسِيرٍ۔

2408. Sayyiduna Abu Hurayrah رضى الله عنه narrated that when the Prophet Muhammad صلى الله عليه وسلم retired to his bed, he would pray:

اللَّهُمَّ رَبَّ السَّمَوَاتِ وَالْأَرْضِ وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الحَبِّ وَالتَّوَلَّى مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالقُرْآنِ اَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ أَخْذُ بِتَاصِيْتِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ إِفْضِ عَنِّي الدَّيْنَ وَاعْزِنِي مِنَ الْفَقْرِ

[O Allah, Lord of the heaven and Lord of the earth, Lord of everything, who splits the grain and the kernel, who has revealed the Torah, the Injil and the Quran, I seek refuge in you from the evil of every source of evil whom you do seize by the forelock. You are the first, there was nothing before you. You are the last, there is nothing after you. You are the Manifest and there is nothing above you. You are the Hidden and there is nothing beyond you repay for me the debt and grant me riches removing poverty]¹

Muslim has it with a slight difference.

Al-Hisn al Haseen has that it must be recited while lying down for sleep.

(٢٤٠٩) وَعَنْ أَبِي أَرْهَرٍ لَأَمْرِي أَيْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَخَذَ مُصْجَعَهُ مِنَ اللَّيْلِ قَالَ بِسْمِ اللَّهِ وَصَعْتُ جَنْبِي لِلَّهِ اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَاحْشَأْ شَيْطَانِي وَفُكِّ رَهَانِي وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى (رواه ابوداؤد)

2409. Sayyiduna Abu azhar al-Anmari رضى الله عنه narrated that when the Prophet Muhammad صلى الله عليه وسلم retired to his bed in the night, he made this supplication.

بِسْمِ اللَّهِ وَصَعْتُ جَنْبِي لِلَّهِ اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَاحْشَأْ شَيْطَانِي وَفُكِّ رَهَانِي وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى [In the name of Allah. I put down my side for Allah. O Allah, forgive me my sin, put way my devil (from me). Relieve me of my responsibility. Cause me to be in the most high assembly].²

COMMENTARY: Relieve me of my responsibility refer to rights of other people. Absolve me of these rights and forgive me my lapses and deliver me from punishment.

(٢٤١٠) وَعَنْ ابْنِ عُثْمَرَ أَيْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَخَذَ مُصْجَعَهُ مِنَ اللَّيْلِ قَالَ الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَآوَانِي وَأَطْعَمَنِي وَسَقَانِي وَالَّذِي مَنَّ عَلَيَّ فَأَفْضَلَ وَالَّذِي أَحْطَانِي فَأَجْزَلَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ اللَّهُمَّ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ وَإِلَهُ كُلِّ شَيْءٍ اَعُوذُ بِكَ مِنَ النَّارِ (رواه ابوداؤد)

2410. Sayyiduna Ibn Umar رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم

¹ Tirmidhi # 3411, Abu Dawud # 5051, Ibn Majah # 3873, Musnad Ahmad # 8969, Muslim # 2713.

² Abu Dawud # 5054.

retired to bed in the night, he prayed:

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي وَأَطْعَمَنِي وَسَقَانِي وَالَّذِي مَنَّ عَلَيَّ فَأَفْضَلَ وَالَّذِي أَعْطَانِي فَأَجْزَلَ الْحَمْدُ لِلَّهِ
عَلَى كُلِّ حَالٍ اللَّهُمَّ رَبِّ كُلِّ شَيْءٍ وَمَلِكُهُ وَإِلَهُ كُلِّ شَيْءٍ أَعُوذُ بِكَ مِنَ النَّارِ

{Praise belongs to Allah who provided me enough, gave me shelter, fed me and gave me to drink. He favoured me and has bestowed generously on me. He granted me, and granted liberally. Praise belongs to Him in every condition. O Allah, Lord of everything and Master thereof, God of everything. I seek refuge in you from the Fire.}¹

CURE OF INSOMNIA

(٢٤١١) وَعَنْ بُرَيْدَةَ قَالَ سَكَى خَالِدُ بْنُ الْوَلِيدِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا أَنَا مِنَ اللَّيْلِ
مِنَ الْأَرَقِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَقُلْ اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا
أَظْلَمْتَ وَرَبَّ الْأَرْضَيْنِ وَمَا أَقْلَمْتَ وَرَبَّ الشَّيَاطِينِ وَمَا أَصْلَمْتَ كُنْ لِي جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيعًا أَنْ
يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَبْنِي عَرَجَارِكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ غَيْرُكَ لَا إِلَهَ إِلَّا أَنْتَ - رَوَاهُ التِّرْمِذِيُّ
وَقَالَ هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيٍّ وَالْحَكِيمُ بْنُ ظَهْرِ الرَّاوي قَدْ تَرَكَ حَدِيثَهُ بَعْضُ أَهْلِ الْحَدِيثِ -

2411. Sayyiduna Buraydah رضي الله عنه narrated that Sayyiduna Khalid ibn al-Walid رضي الله عليه وسلم, saying, "O Messenger of Allah, I cannot sleep in the night because of insomnia." So, the Prophet Muhammad صلى الله عليه وسلم instructed him, "When you retire to your bed, pray:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَمْتَ وَرَبَّ الْأَرْضَيْنِ وَمَا أَقْلَمْتَ وَرَبَّ الشَّيَاطِينِ وَمَا أَصْلَمْتَ كُنْ لِي
جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيعًا أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَبْنِي عَرَجَارِكَ وَجَلَّ ثَنَاؤُكَ وَلَا
إِلَهَ غَيْرُكَ لَا إِلَهَ إِلَّا أَنْتَ

{O Allah, Lord of the seven heavens and that on which they cast their shadows, Lord of the earths and that which they bear, Lord of the devils and of those whom they mislead, be for me a neighbour against the mischief of your creatures, all of them together lest any of them should trespass on me or oppress me. Great is your neighbourhood and glorious is your praise. There is no God besides you. There is no God but You.}²

COMMENTARY: Hisn Haseen has cited this prayer from Tabarani (awsat) and Ibn Abu Shaybah. However, their versions are somewhat different in words and slightly brief.

¹ Abu Dawud # 5058.

² Tirmidhi # 3534.

SECTION III

الْفَضْلُ الْغَالِبُ

SPECIFIC PRAYERS OF MORNING & EVENING

(٢٤١٢) عَنْ أَبِي مَالِكٍ أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَصْبَحَ أَحَدُكُمْ فَلْيَقُلْ أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا لَيُومٍ فَتَحَهُ وَنَصْرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهُدَاهُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَمِنْ شَرِّ مَا بَعْدَهُ ثُمَّ إِذَا أَمْسَى فَلْيَقُلْ وَمِثْلَ ذَلِكَ (رواه ابو داود)

2412. Sayyiduna Abu Maalik رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that when anyone wakes up in the morning, he must say:

أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا لَيُومٍ فَتَحَهُ وَنَصْرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهُدَاهُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَمِنْ شَرِّ مَا بَعْدَهُ

[We have come to the morning as has the dominion for Allah, the Lord of the worlds. O Allah, I pray to you for the good of this day, its opening, its help, its light, its blessing and its guidance. And I seek refuge in your from the evil that is in it and the evil that it after it.]

When he comes to the evening, he should say like it.¹

(٢٤١٣) وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ قَالَ قُلْتُ لِأَبِي يَأْتِيَتْ أَسْمَعُكَ تَقُولُ كُلَّ عِدَاةِ اللَّهِ عَافِي فِي بَدَنِ اللَّهُمَّ عَافِي فِي سَمْعِي اللَّهُمَّ عَافِي فِي بَصَرِي لَا إِلَهَ إِلَّا أَنْتَ تُكَدِّرُهَا ثَلَاثًا حِينَ تُصْبِحُ وَثَلَاثًا حِينَ تُمَسِي فَقَالَ يَا بُنَيَّ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو بِهِمْ فَأَنَا أَحِبُّ أَنْ أَسْتَنْ بِسُنَّتِهِ (رواه ابو داود)

2413. Sayyiduna Abdur Rahman ibn Abu Bakrah رحمه الله narrated that he told his father having heard him say every morning.

اللَّهُمَّ عَافِي فِي بَدَنِ اللَّهُمَّ عَافِي فِي سَمْعِي اللَّهُمَّ عَافِي فِي بَصَرِي لَا إِلَهَ إِلَّا أَنْتَ

[O Allah, grant me soundness in my body. O Allah, grant me soundness in my hearing. O Allah, grant me soundness in my sight. There is no God but you.]

He told him that he repeated it three times (every) morning and thrice (every) evening. He (the father) said, 'O my sin, I Heard Allah's Messenger صلى الله عليه وسلم pray in these words and I love to emulate his *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم).'²

COMMENTARY: The true spirit behind a supplication and deeds should be to abide by the *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم). Reward and acceptance of prayer are not the aim.

PRAYER IN THE MORNING.

(٢٤١٤) وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ كَانَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَصْبَحَ قَالَ أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ وَالْكَبْرِيَاءُ وَالْعِظَمَةُ لِلَّهِ وَالْحَقُّ وَالْأَمْرُ وَالنَّيْلُ وَالنَّهَارُ وَمَا سَكَنَ فِيهِمَا لِلَّهِ

¹ Abu Dawud # 5084.

² Abu Dawud # 5090.

اللَّهُمَّ اجْعَلْ أَوَّلَ هَذَا النَّهَارِ صَلَاحًا وَأَوْسَطَهُ نَجَاحًا وَآخِرَهُ فَلَاحًا يَا أَرْحَمَ الرَّاحِمِينَ ذَكَرَهُ التَّوَوُّيُّ فِي
كِتَابِ الْأَذْكَارِ بِرِوَايَةِ ابْنِ السَّيِّ

2414. Sayyiduna Abdullah ibn Abu Awfa رضى الله عنه narrated that in the morning Allah's Messenger صلى الله عليه وسلم used to pray:

أَضْبَحْنَا وَأَضْبَحَ الْمَلَكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ وَالْكَبْرِيَاءُ وَالْعِظَمَةُ لِلَّهِ وَالْحَقُّ وَالْأَمْرُ وَاللَّيْلُ وَالنَّهَارُ وَمَا سَكَنَ
فِيهِمَا لِلَّهِ اللَّهُمَّ اجْعَلْ أَوَّلَ هَذَا النَّهَارِ صَلَاحًا وَأَوْسَطَهُ نَجَاحًا وَآخِرَهُ فَلَاحًا يَا أَرْحَمَ الرَّاحِمِينَ

[We came to the morning as does Allah's certain comes to morning for Allah's sake. All praise belongs to Allah Greatness and might belong to Allah. The creation, the command, the night and the day and all that rests in the two - all belong to Allah. O Allah, cause the first part of the day righteousness, the middle part of it achievement of need and the last part of it success, O the most Merciful of those who show mercy.]¹

COMMENTARY: The supplication that is concluded with (يا ارحم الراحمين) (O the Most Merciful of those who show mercy) is accepted quickly.

(٢٤١٥) وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي قَالٍ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا أَضْبَحَ أَضْبَحْنَا
عَلَى فِطْرَةِ الْإِسْلَامِ وَكَلِمَةِ الْإِخْلَاصِ وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى مِلَّةِ آبَائِنَا إِبْرَاهِيمَ
حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (رواه احمد والدارمي)

2415. Sayyiduna Abdur Rahman ibn Abza رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to pray in the morning.

أَضْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَكَلِمَةِ الْإِخْلَاصِ وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى مِلَّةِ آبَائِنَا
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

[We enter upon the morning as those following the natural religion (of Islam), the expression of Allah's unity, on the religion of our Prophet Muhammad صلى الله عليه وسلم, and on the creed of our father Ibrahim عليه السلام who was an upright man, not one of the polytheists.]²

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم was sent to the other people as well as to himself as is evident in the words 'on the religion of our Prophet Muhammad صلى الله عليه وسلم Or, he used these words in prayer to teach his ummah to make supplication in this manner.

¹ Mawawi in Kitab al adh kar # 1921, Ibn as Sunni # 38.

² Darimi # 2688.

CHAPTER - VI

SUPPLICATION MADE AT DIFFERENT TIMES

بَابُ الدَّعَوَاتِ فِي الْأَوْقَاتِ

The dhikar, or prayers, etc., that are known to have been made by the prophet Muhammad صلى الله عليه وسلم at different times and circumstances, may be made at the known times. It is musnun for every one. If they are included in anyone's regular practice then that is very excellent. If that is not possible then they must be made thoroughly, at least, once. Thereby, the blessings of emulating the Prophet Muhammad صلى الله عليه وسلم will be achieved.

SECTION I

الفصل الأول

PROTECTING CHILDREN FROM THE DEVIL

(٢٤١٦) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ آتَى أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ بِسْمِ اللَّهِ أَلْهَمَّ جَبَّيْنَا الشَّيْطَانَ وَجَبَّبِ الشَّيْطَانَ مَا رَزَقْتَنَا فَإِنَّهُ إِنْ يُقَدَّرُ بَيْنَهُمَا وَكَدْفِي ذَلِكَ لَمْ يُضِرَّهُ شَيْطَانٌ أَبَدًا (متفق عليه)

2416. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If one of you intends to have sexual intercourse with his wife, let him pray:

بِسْمِ اللَّهِ أَلْهَمَّ جَبَّيْنَا الشَّيْطَانَ وَجَبَّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

[In the name of Allah. O Allah, protect us from the devil and cause the devil to keep away from what you give us]¹

Then if a child be destined for them, the devil would never harm it."

COMMENTARY: That the devil will never harm it means 'turn it to disbelief.' Thus, if Allah is remembered at the time of sexual intercourse, children born as a result will live as Muslim till their death. Or, the devil cannot cause any deformity in the children.

Imam Jawzi رحمه الله said that the devil cannot impair the religion of this person's children.

Some others say that the devil does not strike the newborn with his finger.

AT THE TIME OF SEVERE ANXIETY OR GRIEF

(٢٤١٧) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ عِنْدَ الْكَرْبِ لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ (متفق عليه)

2417. Sayyiduna Ibn Abbas رضى الله عنه narrated that when he was anxious, Allah's Messenger صلى الله عليه وسلم used to pray:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ

¹ Bukhari # 3271, Muslim # 116-1434, Abu Dawud # 2161, Tirmidhi # 1098. Ibn Majah # 1919, Darimi # 2212.

{There is no God but Allah, the Mighty, the clement. There is no God but Allah, Lord of the great throne. There is no God but Allah, Lord of the heavens, Lord of the earth, Lord of the noble throne.}¹

FIGHTING OFF ANGER

(٢٤١٨) وَعَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَحَنُّنٌ عِنْدَهُ جُلُوسٌ وَأَحَدُهُمَا يَسُبُّ صَاحِبَهُ مُعَصَّبًا فِدَا حَمَرًا وَوَجْهَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ مِنَ الْغَضَبِ أَعْوَدُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَقَالُوا لِلرَّجُلِ أَلَا تَسْمَعُ مَا يَقُولُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنِّي كَسْتُ بِمَجْنُونٍ (متفق عليه)

2418. Sayyiduna Sulayman ibn Surad رضى الله عنه narrated that two men reviled one another in the presence of the Prophet Muhammad صلى الله عليه وسلم while they (the sahabah) رضى الله عنه were seated in his company. One of them abused the other angrily, his face red with rage. The Prophet Muhammad صلى الله عليه وسلم said, "I certainly know of an expression which if he says he would rid himself of his wild emotions: (أَعْوَدُ بِاللَّهِ) [I seek refuge in Allah from the accursed devil]" The sahabah (Prophet's companions) رضى الله عنهم said to the man "Have you not heard what the Prophet Muhammad صلى الله عليه وسلم said?" He said, "I am not insane."²

COMMENTARY: This hadith (tradition) is based on the verse:

وَأَمَّا يَتُوبُ غَنَّتْكَ مِنَ الشَّيْطَانِ نَزْرًا فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

{If a provocation from satan provokes you then seek refuge in Allah. Surely, He is hearer, knower} (7:200)

This man was not familiar with religion and *Shari'ah* and he presumed that the ta'awudh (اعوذ بالله من الشيطان الرجيم) is recited only for or by the insane. In fact, when any one flies into a rage, he too is overcome by a form of insanity. Hence, it is profitable to recite this expression at the time of rage.

Teebi رحمه الله said that perhaps that man was a hypocrite or a rude and snide ignorant one.

CROWING COCKS & BRAYING DONKEY

(٢٤١٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا وَإِذَا سَمِعْتُمْ هَيْبَةَ الْحِمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّهُ رَأَى شَيْطَانًا (متفق عليه)

2419. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you people hear the crowing of the cocks, pray to Alla: for His blessings, for, they have seen an angel. But, when you hear the braying of a donkey, seek refuge in Allah from the devil, for, it has seen a devil."³

¹ Bukhari # 6345, Muslim # 83-2730, Tirmidhi # 3496, Ibn Majah # 3883.

² Bukhari # 6115, Muslim # 109-2610, Abu Dwud # 4780, Tirmidhi # 3516, Musnad Ahmad 5-240.

³ Bukhari # 3303, Muslim # 82-2729, Abu Dawud # 5102, Tirmidhi # 3524.

COMMENTARY: This hadith (tradition) is evidence that when pious people are around Allah's mercy and blessings descend. It is *mustahab* (desirable) to make supplication at that time. Moreover, since Allah's punishment, it is *mustahab* (desirable) to seek refuge in Allah when one is in their surroundings lest their wickedness leave their mark on one.

PRAYER WHILE EMBARKING ON A JOURNEY

(٢٤٢٠) وَعَنِ ابْنِ عَمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى السَّفَرِ كَبَّرَ ثَلَاثًا ثُمَّ قَالَ سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقَرَّبِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّبْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِلْنَا بَعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْحَقِيقَةُ فِي الْأَهْلِ وَالْمَالِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَقَاءِ السَّفَرِ وَكَآبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَإِذَا رَجَعْتَ فَآلِهِنَّ وَرَأَدَ فِيهِنَّ أَيْبُوتَ تَأْيِبُونَ غَابِدُونَ لِرَبِّنَا حَامِدُونَ (رواه مسلم)

2420. Sayyiduna Ibn Umar رضي الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم settled on his camel to depart on a journey, he called AllahuAkbar three times. Then he prayed:

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقَرَّبِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّبْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِلْنَا بَعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْحَقِيقَةُ فِي الْأَهْلِ وَالْمَالِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَقَاءِ السَّفَرِ وَكَآبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

{Glorified be He who has subjected (all) this to us while we ourselves were incapable to do it. (43:13) O Allah, we ask you in this journey of ours piety and righteousness, and deeds that will please you. O Allah, make this journey easy for us and cut short its distance. O Allah, you are our companion in the journey and the Guardian of our family.

O Allah, I seek refuge in you from the toil of the journey and the seeing of a painful sight and a bad return to my wealth and family}

And, when he returned, he made the some supplication with this addition:

أَيْبُوتَ تَأْيِبُونَ غَابِدُونَ لِرَبِّنَا حَامِدُونَ

[We are returning, repentant, worshippers of our Lord and we praise Him.]¹

THINGS FROM WHICH THE PROPHET MUHAMMAD صلى الله عليه وسلم SOUGHT REFUGE DURING A JOURNEY

(٢٤٢١) وَعَنْ عَبْدِ اللَّهِ بْنِ سَرْجٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَفَرَ يَتَعَوَّذُ مِنْ وَعَقَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحُورِ بَعْدَ الْكُورِ وَدَعْوَةِ الْمُظْلُومِ وَسُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَالْمَالِ (رواه مسلم)

2421. Sayyiduna Abdullah ibn Sarj رضي الله عنه narrated that whenever Allah's

¹ Muslim # 425-1342, Abu Dawud # 2602, Musnad Ahmad 1-52, Bukhari.

Messenger صلى الله عليه وسلم set out on a journey, he sought refuge in Allah from the toils of the journey, cumbersome return poverty after plenty, curse of the oppressed and seeing his family and property in harm. ¹

COMMENTARY: Refuge in Allah from the curse of an oppressed in actually refuge from being oppressive.

WHEN HALTING SOMEWHERE

(٢٤٢٢) وَعَنْ خَوْلَةَ بِنْتِ حَكِيمٍ قَالَتْ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ نَزَلَ مَذْلاً

فَقَالَ أَعُوذُ بِكَلِمَاتِ اللَّهِ الثَّامَاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْجُلَ مِنْ

مَنْزِلِهِ ذَلِكَ - (رواه مسلم)

2422. Sayyidah Khawlah bint Hakim رضى الله عنه said that she heard Allah's Messenger صلى الله عليه وسلم say that if anyone halts at a place (during a journey or otherwise) and prays:

أَعُوذُ بِكَلِمَاتِ اللَّهِ الثَّامَاتِ مِنْ شَرِّ مَا خَلَقَ

[I seek refuge in the perfect words of Allah from the evil of what He has created,] then nothing will harm him till he moves ahead from his place where he had halted.²

SUPPLICATION FOR PROTECTION IN THE NIGHT

(٢٤٢٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا لَيْقِيَتْ

مِنْ عَقْرَبٍ لَدَعْتَنِي الْبَارِحَةَ قَالَ أَمَا لَوْ قُلْتِ حِينَ أَمْسَيْتِ أَعُوذُ بِكَلِمَاتِ اللَّهِ الثَّامَاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ

تُضْرَكِ - (رواه مسلم)

2423. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a man came to Allah's Messenger صلى الله عليه وسلم and submitted, "O Messenger of Allah, I am suffering from the sting of a scorpion since last night." He said, "If you had prayed in the evening:

أَعُوذُ بِكَلِمَاتِ اللَّهِ الثَّامَاتِ مِنْ شَرِّ مَا خَلَقَ

(translation in previous hadith (tradition)) it would not have hurt you."³

COMMENTARY: According to a hadith (tradition), if anyone makes the foregoing supplication in the evening three times, nothing poisonous will harm him that night. (Tirmidhi)

Another hadith (tradition) recommends this prayer in the morning.

Sayyiduna Mufassal ibn Yasar رضى الله عنه said that if anyone recites this expression then seventy thousand angels pray for him to be forgiven. If he dies in that condition, then he is a martyr.

PRAYER IN MORNING DURING A JOURNEY

(٢٤٢٤) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا كَانَ فِي سَفَرٍ وَأَسْحَرَ يَقُولُ سَمِعَ

سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلَائِهِ عَلَيْنَا رَبَّنَا صَاحِبِنَا وَأَفْضَلِ عَلَيْنَا عَائِدًا بِاللَّهِ مِنَ النَّارِ (رواه مسلم)

¹ Muslim # 426-1342, Tirmidhi # 3502, Ibn Majah # 3866, Darimi # 2672, Musnad Ahmad 5-82.

² Muslim # 54.2708, Abu Dawud # 3499, Tirmidhi # 3448, Ibn Majah # 3547, Musnad Ahmad 2-290.

³ Muslim # 90.270

2424. Sayyiduna Abu Hurayrah رضى الله عنه narrated that during a journey the Prophet Muhammad صلى الله عليه وسلم would pray at dawn:

سَمِعَ سَامِعٌ يَحْمَدُ اللَّهَ وَحُسْنَ بِلَايِهِ عَلَيْنَا رَبَّنَا صَاحِبِنَا وَأَفْضَلَ عَلَيْنَا عَائِدًا بِاللَّهِ مِنَ النَّارِ

[The hearer heard me praise Allah and acknowledge the excellence of His blessing on us. Our Lord, accompany us (in the journey) and show favour to us. We seek refuge in Allah from hell.]¹

PROPHET'S صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ PRAYER ON RETURNING FROM JIHAD, HAJJ & UMRAH

(٢٤٢٥) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرْفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَتَيْبُونَ تَائِبُونَ غَائِبُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ (متفق عليه)

2425. Sayyiduna Ibn Umar رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم returned from a battle, hajj or umrah and came to an elevated place, he would say AllahuAkbar three times and pray

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَتَيْبُونَ تَائِبُونَ غَائِبُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

[There is no God but Allah is Alone and who has no partner. To him belongs the dominion and for Him is all praise and He is over all things powerful. We are returners, repentant, worshippers, prostrating before our Lord and praising Him. Allah made His promise true, helped His servant and He alone routed the confederates.]²

COMMENTARY: The confederates were the combined army of the quraysh, the Jews of Banu Qurayzah and Banu Nadir numbering ten to twelve thousand men. They decided to invade Madinah, but were routed without fighting when Allah subjected them to heavy minds and His angels.

PROPHET'S صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ PRAYER AGAINST THE IDOLATERS DURING THE BATTLE OF AHZAB (CONFEDERATES)

(٢٤٢٦) وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْأَحْزَابِ عَلَى الْمُشْرِكِينَ فَقَالَ اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ اللَّهُمَّ اهْزِمِ الْأَحْزَابَ اللَّهُمَّ اهْزِمْهُمْ وَزَلْزَلْهُمْ (متفق عليه)

2426. Sayyiduna Abdullah ibn Abu Awfa رضى الله عنه narrated that during the Battle of al-Ahزاب (the confederates), Allah's Messenger صلى الله عليه وسلم prayed against the idolaters:

اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ اللَّهُمَّ اهْزِمِ الْأَحْزَابَ اللَّهُمَّ اهْزِمْهُمْ وَزَلْزَلْهُمْ

¹ Muslim # 68-2718.

² Bukhari # 1797, Muslim # 428-1344, Tirmidhi # 952, Abu Dawud # 2770, Musnad Ahmaç # 49603 (2-5)

[O Allah, who has revealed the Book, and who is quick to take reckoning. O Allah, defeat the confederates. O Allah, defeat them and unnerve them.]¹

THE SUNNAH (PRACTICE OF HOLY PROPHET MUHAMMAD ﷺ) FOR THE
HOST & THE GUEST

(٢٤٢٧) وَعَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ قَالَ نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي فَقَرَّبْنَا إِلَيْهِ طَعَامًا وَوَضَبَةً فَأَكَلَ مِنْهَا ثُمَّ أَنَّى يَتَمَرٍ فَكَانَ يَأْكُلُهُ وَيُلْقِي الثَّوِي بَيْنَ إصْبَعَيْهِ وَيَجْمَعُ السَّبَابَةَ وَالْوُسْطَى وَفِي رِوَايَةٍ فَيَجْعَلُ يُلْقِي الثَّوِي عَلَى ظَهْرِ إصْبَعَيْهِ السَّبَابَةَ وَالْوُسْطَى ثُمَّ أَنَّى بِشْرَابٍ فَسَرَبَهُ فَقَالَ أَبِي وَأَخَذَ بِلِجَارِ دَابَّتِهِ أَذَى اللَّهُ لَنَا فَقَالَ اللَّهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاعْفُرْ لَهُمْ وَارْحَمْهُمْ (رواه مسلم)

2427. Sayyiduna Abdullah ibn Busr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم visited his father (Busr). They offered him some food and waibah (clarified butter, dried curd and dates mixture). He ate from that. Then, he was presented some dates that he ate. He threw their stones with his fingers, putting together the forefinger and the middle finger. (According to a version: he began to cast away the stones on the upper side of his fore finger and middle finger). Then something to drink was offered to him. He drank it. Then, Abdullah's father said to him while holding the bridle of his beast, "Pray for us to Allah!" He prayed:

اللَّهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاعْفُرْ لَهُمْ وَارْحَمْهُمْ

[O Allah, bestow on them blessing in what you have given them, forgive them and have mercy on them]²

COMMENTARY: This hadith (tradition) teaches what is masnun for the guest and the host.

SECTION II

الْفَضْلُ الثَّانِي

ON BEHOLDING THE NEW MOON

(٢٤٢٨) عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ أَرَبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ إِنِّي وَرَبُّكَ اللَّهُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

2428. Sayyiduna Talhah ibn Ubaydullah narrated that whenever the Prophet Muhammad صلى الله عليه وسلم beheld the new moon, he prayed:

اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ إِنِّي وَرَبُّكَ اللَّهُ

[O Allah, cause this moon to rise on us with peace, faith, safety and Islam. My Lord and your Lord (o moon) is Allah.]³

COMMENTARY: The word 'hilar' signifies the first, second and third of a lunar month. Thereafter, the moon is called 'qamar.'

The prayer also make it clear that the moon, like the sun, is a creation of Allah.

¹ Bukhari # 2933, Muslim # 21-1742, Abu Dawud # 2631, Ibn Majah # 2796.

² Muslim # 146-2042, Abu Dawud # 3729.

³ Tirmidhi # 3462, Musnad Ahmad # 1397, Darimi # 1687.

ON SEEING ANYONE IN DISTRESS

(٢٤٢٩-٢٤٣٠) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ وَأَبِي هُرَيْرَةَ قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ رَجُلٍ رَأَى مُبْتَلًا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي عَاقَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا إِلَّا لَمْ يُصِبْهُ ذَلِكَ الْبَلَاءُ كَائِنًا مَا كَانَتْ - رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ ابْنُ مَاجَةَ عَنِ ابْنِ عُمَرَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ وَعُمَرُ وَبُنُ دِينَارٍ الرَّاوي لَيْسَ بِالْقَوِيِّ -

2429. Sayyiduna Umar ibn al-Khattab رضى الله عنه and Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that if anyone prays on seeing someone in distress (or affliction):

الْحَمْدُ لِلَّهِ الَّذِي عَاقَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا

{Praise belongs to Allah who has saved me from that with which He has afflicted you, and caused me to excel over most of those whom He created with a distinct excellence,}

then he will be safe from that affliction whatever it be.¹

2340. Sayyiduna Ibn Umar رضى الله عنه narrated this hadith (tradition).²

COMMENTARY: This prayer may be made on seeing anyone in distress physical, worldly or religious. However, it should be made in a soft, inaudible voice on seeing anyone sick or handicapped. If anyone is sinner or trapped in love of the world or a hypocrite, then it maybe made in an audible voice so that he might heed. If there is fear of trouble, then it must be made quietly so as not to be heard.

PRAYER TO BE MADE IN THE MARKET

(٢٤٣١) وَعَنْ عُمَرَ أَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ دَخَلَ السُّوقَ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ حَيٌّ وَيُؤْتِي وَيُؤْتَى وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَتَبَ اللَّهُ لَهُ أَلْفَ حَسَنَةٍ وَمَحَى عَنْهُ أَلْفَ سَيِّئَةٍ وَرَفَعَهُ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ - رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ وَفِي شَرْحِ السُّنَنِ مَنْ قَالَ فِي سُوْقٍ جَامِعٍ بِنَاءً فِيهِ بَدَلٌ مِنْ دَخَلَ السُّوقَ -

2431. Sayyiduna Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that if anyone who goes to the market prays:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ حَيٌّ وَيُؤْتِي وَيُؤْتَى وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

{There is no God but Allah who is Alone, He has no partner, to Him belongs the dominion and for Him is all praise, He gives life and causes death, He is the Ever-

¹ Tirmidhi # 3442.

² Ibn Majah # 3892.

Living who will never die, in His Hand is all good and He is over all things Powerful.] then Allah will record for him a million good deeds remit from him a million evil deeds and raise him by a million ranks.¹

The words in sharh us *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) are: 'prays in a general market where merchandise is bought and sold' instead of 'goes to the market.'

COMMENTARY: The exceptional reward is because the market is a place where one becomes negligent, lies deceives and fools others.

WORLDLY BLESSING IS INCOMPLETE

(٢٤٣٢) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُو يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ النِّعْمَةِ فَقَالَ أَيُّ شَيْءٍ تَمَامُ النِّعْمَةِ قَالَ دَعْوَةٌ أَرْجُو بِهَا خَيْرًا فَقَالَ إِنْ مِنْ تَمَامِ النِّعْمَةِ دُخُولُ الْجَنَّةِ وَالْقُرْءُ مِنَ النَّارِ وَسَمِعَ رَجُلًا يَقُولُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ فَقَالَ قَدْ اسْتَجِيبَ لَكَ فَسَلْ وَسَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا وَهُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ فَقَالَ سَأَلْتَ اللَّهَ الْبَلَاءَ فَسَلْهُ الْعَافِيَةَ (رواه الترمذی)

2432. Sayyiduna Mu'adh ibn Jabal رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم heard a man pray: 'O Allah, I ask you for perfect bounty.' So, he asked him, "what is a perfect bounty?" The man submitted, "I made a supplication, hoping for the best." He said, "The perfect bounty is admittance to paradise and deliverance from hell." The Prophet Muhammad صلى الله عليه وسلم heard another man call (يا ذا الجلال والإكرام) [O Lord of majesty and benevolence].

So, he instructed him, "your prayer is granted, so make your request,"

And, he also heard someone pray: 'O Allah, I ask you for patience.' So, he instructed him, "You have asked Allah for a trial. Now ask Him for safety (and security)."²

COMMENTARY: Patience is needed when one is facing a trial. So, the Prophet Muhammad صلى الله عليه وسلم advised the man not to ask for it because that implied asking for a trial. Rather, one must ask for security so that he is safe from trial. If one faces a difficulty, then, of course, He must pray for patience.

ATONEMENT FOR AN ASSEMBLY

(٢٤٣٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَلَسَ مَجْلِسًا فَكَثُرَ فِيهِ لَعَطُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ إِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ رَوَاهُ التِّرْمِذِيُّ وَابْنُ أَبِي عَاصِمٍ فِي الدَّعَوَاتِ الْكَبِيرِ.

2433. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that if any one who sit in a gathering and indulges in much idle talk prays before taking his leave;

اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

¹ Tirmidhi # 3439, Ibn Majah # 2235.

² Tirmidhi # 3538.

{You are without blemish, O Allah, with Your praise I bear witness that there is no God but you, and I seek Your forgiveness and I repent to you}

Then he will; be forgiven what happened in that gathering of his.¹

COMMENTARY: The Arabic word (لعط) means 'such talk as leads to sin.' It also means 'vain, meaningless chatter.' The supplication is called 'expiation of an assembly.' (لعط) it atones for all dislikes conversation in the assembly, such as is not approved by *Shari'ah*.

PRAYER WHEN MOUNTING A RIDING BEAST

(٢٤٣٤) وَعَنْ عَلِيِّ أَنَّهُ أَتَى بِدَابَّةٍ لِيَرْكَبَهَا فَلَمَّا وَصَعَ رَجُلَهُ فِي الرِّكَابِ قَالَ بِسْمِ اللَّهِ فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَالَ الْحَمْدُ لِلَّهِ ثُمَّ قَالَ سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ ثَلَاثًا وَاللَّهُ أَكْبَرُ ثَلَاثًا سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ثُمَّ صَحِكَ فَقِيلَ مِنْ أَبِي شَيْبَةَ صَحَبْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَنَعَ كَمَا صَنَعْتَ ثُمَّ صَحِكَ فَقُلْتُ مِنْ أَبِي شَيْبَةَ صَحَبْتُكَ يَا رَسُولَ اللَّهِ قَالَ إِنْ رَبِّكَ لَيُعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ رَبِّ اغْفِرْ لِي ذُنُوبِي يَقُولُ اللَّهُ يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي (رواه احمد والترمذى وابوداؤد)

2434. Sayyiduna Ali رضي الله عنه was brought a beast that he might ride it. When put his foot in the stirrup, he said:

بِسْمِ اللَّهِ

{In the name of Allah}, when he was seated on its back, he said:

الْحَمْدُ لِلَّهِ

Praise belongs to Allah. Then he said:

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

{Glorified be He who has subjected this to us and we ourselves were not capable to do it. And surely to our Lord we shall return} (43"13-14)

After that, he said (الحمد لله) (praise belongs to Allah) three times (الله اكبر) (Allah is the Greatest) three times, and:

سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

{Glorified are You, surely, I have wronged myself. So, forgive me. There is no one of forgive sins except you}

Then he laughed and he was asked, what made you laugh, O commander of the faithful?" He said, "I had seen Allah's Messenger صلى الله عليه وسلم do as I have done and then laugh (as I did). I asked him about it and he said, 'Your Lord loves His slave very much when he says:

رَبِّ اغْفِرْ لِي ذُنُوبِي

{My Lord forgive me my sins}

¹ Tirmidhi # 3444, Abu Dawud # 4859, Musnad Ahmad 3-450, Bayhaqi ad-Dawat ul Kabir.

He says: (يعلم انه لا يغفر الذنوب... عبري)

[He knows that no one forgives sins but I.]¹

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم has laughed because Allah was pleased and Sayyiduna Ali رضى الله عنه had laughed in emulating the Prophet Muhammad صلى الله عليه وسلم.

PRAYER WHEN BIDDING FAREWELL

(٢٤٣٥) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَدَّعَ رَجُلًا أَخَذَ يَدَهُ فَلَا يَدَعُهَا حَتَّى يَكُونَ الرَّجُلُ هُوَ يَدُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَقُولُ أَسْتَوِدُّ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَآخِرَ عَمَلِكَ وَفِي رِوَايَةٍ وَخَوَاتِيمَ عَمَلِكَ - رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَابْنُ مَاجَةَ وَفِي رِوَايَتِهِمَا لَمْ يُذَكَّرْ وَآخِرَ عَمَلِكَ -

2435. Sayyiduna Ibn Umar رضى الله عنه narrated that when the Prophet Muhammad صلى الله عليه وسلم bade farewell to someone, he held his hand and did not let it go till the man himself released the hand of the Prophet Muhammad صلى الله عليه وسلم who would pray:

أَسْتَوِدُّ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَآخِرَ عَمَلِكَ

[I entrust to Allah your religion, your charge and the consequences of your deeds]²

The version of Abu Dawud and Ibn Majah does not have 'and the consequences of your deeds.'

COMMENTARY: The word (امانت) (amanah) translated 'charge' refers to wealth and property used for transactions with the people.

Some people say that it refers to the family and children whom the traveller leaves behind at his home.

(٢٤٣٦) وَعَنْ عَبْدِ اللَّهِ الْمُطَّيْعِيِّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَسْتَوِدَّ الْجَيْشَ قَالَ أَسْتَوِدُّ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيمَ أَعْمَالِكُمْ - (رواه ابو داود)

2436. Sayyiduna Abdullah al Khatmiy رضى الله عنه narrated that whenever Allah's Messenger صلى الله عليه وسلم intended to bid farewell to an army, he prayed:

أَسْتَوِدُّ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيمَ أَعْمَالِكُمْ

[I entrust to Allah your religion, your charge and the consequences of your deeds.]³

(٢٤٣٧) وَعَنْ أَنَسٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ سَفَرًا فَزَوِّدْنِي فَقَالَ زَوِّدَكَ اللَّهُ التَّقْوَى قَالَ زِدْنِي قَالَ وَعَفَّرَ ذَنْبَكَ قَالَ زِدْنِي بِأَبِي أَنْتَ وَأَبِي قَالَ وَيَسِّرْ لَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ -

2437. Sayyiduna Anas رضى الله عنه narrated that a man came to the Prophet Muhammad صلى الله عليه وسلم and said, "O Messenger of Allah, I intend to go out on a journey. Do give me provisions." He said, "May Allah give you provision of taqwa." He said, "Give

¹ Tirmidhi # 3457, Abu Dawud # 2602, Musnad Ahmad 1-97.

² Tirmidhi # 3453, Abu Dawud # 2600, Ibn Majah # 2826, Musnad Ahmad 2-7.

³ Abu Dawud # 2601.

me more." He said, "May He forgive you your sins." He said, "Give me more, my parents be ransomed to you!" He said, "May He make goodness easy for you wherever you are!"¹

(Taqwa is righteousness.)

(٢٤٣٨) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ أَنْ أَسَافِرَ فَأَوْصِنِي قَالَ عَلَيْكَ بِتَقْوَى

اللَّهِ وَالتَّكْبِيرِ عَلَى كُلِّ شَرَفٍ فَلَمَّا وَتَى الرَّجُلُ قَالَ اللَّهُمَّ أَطْوِلْهُ الْبُعْدَ وَهَوِّتْ عَلَيْهِ السَّفَرَ- (رواه الترمذی)

2438. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a man said to Allah's Messenger صلى الله عليه وسلم that he intended to embark on a journey and that he might enjoin him something. He said, "you must observe taqwa and call Allahu Akbar on every activity." When the man turned to go, he prayed, "O Allah, shorten the distance for him and make the journey easy for him."²

COMMENTARY: To observe taqwa is to fear Allah and shun polytheism, sin and doubtful things. It also calls on one to avoid whatever is beyond the necessary, and to devote oneself to worship Allah and make His dhikr (hallowing of Allah).

PRAYER IN THE NIGHT DURING JOURNEY

(٢٤٣٩) وَعَنْ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَفَرَ فَأَقْبَلَ اللَّيْلُ قَالَ يَا أَرْضُ رَبِّي

وَرَبُّكَ اللَّهُ أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ وَشَرِّ مَا فِيكَ وَشَرِّ مَا خَلِقَ فِيكَ وَشَرِّ مَا يَدْبُ عَلَيْكَ وَأَعُوذُ بِاللَّهِ مِنْ أَسَدٍ

وَأَسْوَدٍ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ شَرِّ سَاكِنِ الْبَلَدِ وَمِنْ وَالِدٍ وَمَا وَكَدَ- (رواه ابوداؤد)

2439. Sayyiduna Ibn Umar رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم travelled and night came, he prayed:

يَا أَرْضُ رَبِّي وَرَبُّكَ اللَّهُ أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ وَشَرِّ مَا فِيكَ وَشَرِّ مَا خَلِقَ فِيكَ وَشَرِّ مَا يَدْبُ عَلَيْكَ وَأَعُوذُ

بِاللَّهِ مِنْ أَسَدٍ وَأَسْوَدٍ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ شَرِّ سَاكِنِ الْبَلَدِ وَمِنْ وَالِدٍ وَمَا وَكَدَ

(O earth, my Lord and your Lord is Allah. I seek refuge in Allah from your evil (like swallowing) and the evil of what you contain (Like water, etc) and the evil of what has been created in you (like poisonous animals). And the evil of what moves on you. And, I seek refuge in Allah from lions, black snakes, other snakes, scorpions and inhabitants, of places (Say, jinns) and a parent and his offspring (the accursed Iblis and his children).³

PROPHET'S صلى الله عليه وسلم prayer during jihad

(٢٤٤٠) وَعَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَزَّ قَالَ اللَّهُمَّ أَنْتَ عَضِدِي وَنَصِيرِي بِكَ

أَحْوُلٌ وَبِكَ أَسْوُلٌ وَبِكَ أَقَاتِلُ- (رواه الترمذی و ابوداؤد)

2440. Sayyiduna Anas رضى الله عنه narrated that when he waged a battle, Allah's

¹ Tirmidhi # 3455, Darimi # 2671.

² Tirmidhi # 3456, Ibn Majah # 2771, Musnad Ahmad.

³ Abu Dawud # 2603, Musnad Ahmad 2-132.

Messenger صلى الله عليه وسلم prayed:

اللَّهُمَّ أَنْتَ عَضْدِي وَنَصِيرِي بِكَ أَحُولُ وَبِكَ أَقَاتِلُ

(O Allah, you are my support and helper. With your power and with your might and your help (I engage against the infidels).¹

WHEN AFRAID OF THE ENEMY

(٢٤٤١) وَعَنْ أَبِي مُوسَى أَبِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَافَ قَوْمًا قَالَ اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي

خُجُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ - (رواه احمد وابوداؤد)

2441. Sayyiduna Abu Musa رضى الله عنه narrated that when the Prophet was apprehensive of a people, he prayed"

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي خُجُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

[O Allah, we put you against them (to preserve us from their mischief) and we seek refuge in you from their plays.]²

COMMENTARY: According to Hisn Haseen, if anyone is fearful of the enemy or of anyone else, reciting surah al-Quraysh (سورة لايلاف قريش) gives peace and protection against all kinds of mischief and fear.

PROPHET'S صلى الله عليه وسلم PRAYER ON EMERGING FROM HOME

(٢٤٤٢) وَعَنْ أُمِّ سَلَمَةَ أَبِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى

اللَّهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزِلَّ أَوْ نَهْضَلَ أَوْ نُظْلِمَ أَوْ نُظْلَمَ أَوْ نُجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا رَوَاهُ أَحْمَدُ

وَالْتِّرْمِذِيُّ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي رِوَايَةِ أَبِي دَاوُدَ وَابْنِ مَاجَةَ قَالَتْ أُمُّ

سَلَمَةَ مَا خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَيْتِي قَطُّ إِلَّا رَفَعَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ إِنِّي

أَعُوذُ بِكَ مِنْ أَنْ أَضَلَّ أَوْ أُضَلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ -

2442. Sayyiduna Umm Salamah رضى الله عنه narrated that whenever the Prophet Muhammad صلى الله عليه وسلم went out of his house, he prayed:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزِلَّ أَوْ نَهْضَلَ أَوْ نُظْلِمَ أَوْ نُظْلَمَ أَوْ نُجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا

[In the name of Allah, I place trust in Allah. O Allah, we seek refuge in you from slipping (into sin unintentionally) or straying (deliberately), or falling into ignorance or being pushed into ignorance]³

According to another version: she said that Allah's Messenger صلى الله عليه وسلم never left home without raising his sight to the sky and praying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَضَلَّ أَوْ أُضَلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

¹ Abu Dawud # 2622, Musnad , hmad 3-184.

² Abu Dawud # 1573, Musnad Ahmad 4-414.

³ Tirmidhi # 3487, Musnad Ahmad 6.306, Nasa'i.

{O Allah, I seek refuge in you lest I stray or be misled, or I act unjustly or be oppressed, or fall into ignorance or be pushed into ignorance.}¹

وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ بِسْمِ اللَّهِ تَوَكَّلْتُ

عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ يُقَالُ لَهُ حِينَئِذٍ هُدِيَتْ وَكُفِّيَتْ وَوُقِيَتْ فَيَتَسَحَّى لَهُ الشَّيْطَانُ وَيَقُولُ

شَيْطَانُ! أَخْرَجَكَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ - رَوَاهُ أَبُو دَاوُدَ وَرَوَى التِّرْمِذِيُّ إِلَى قَوْلِهِ لَهُ الشَّيْطَانُ! -

2443. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that if any one who emerges from his home and prays:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

{In the name of Allah, I have placed trust in Allah, there being no power and no might save with Allah,}

It is said to him, that moment, 'you are guided (in all affairs), made independent (of others) and are preserved (from evil).' The devil goes away from him to a distance and another devil says to him, "what can you do to a man who is indeed guided, made independent and protected?"²

Tirmidhi's version ends at 'the devil goes away... to a distance.'

COMMENTARY: Imam Nawawi رحمه الله has cited the hadith (tradition) of Sayyiduna Umar رضى الله عنه that the Prophet Muhammad صلى الله عليه وسلم said that if any one faces difficult financial times then when he goes out of his home, he must pray"

بِسْمِ اللَّهِ عَلَى نَفْسِي وَمَا لِي وَدِينِي اللَّهُمَّ رَضِّنِي بِقَضَائِكَ وَبَارِكْ لِي فِيمَا قَدَّرْتَ لِي حَتَّى لَا أَحْبَبَ تَعْجِيلَ مَا

أَخَّرْتَ وَلَا تَأْخِزْ مَا عَجَّلْتَ

{In the name of Allah I emerge. He is Master of my life, my property and my religion. O Allah, cause me to be satisfied with your decree and bless me in what you have allotted to me so that I do not try to hasten what you have deferred and do not try to put back what you have advanced.}

A Hadith (tradition) in Ibn Majah quotes the Prophet Muhammad صلى الله عليه وسلم as saying that if any one emerges from his house to offer *salah* (prayer) (in the mosque) and makes the following prayer then Allah turns to him and seventy thousand angels pray for him to be forgiven:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مَمْسَايَ هَذَا فَإِنِّي لَمْ أَخْرُجْ أَشْرًا وَلَا بَطْرًا وَلَا رِيَاءً وَلَا سُمْعَةً وَخَرَجْتُ إِتْقَاءَ سَخِطِكَ

وَإِبْتِغَاءَ مَرْضَاتِكَ فَأَسْأَلُكَ أَنْ تُعِيدَنِي مِنَ النَّارِ وَأَنْ تَعْفِرَ لِي ذُنُوبِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

{O Allah, I pray to you by virtue of my walking (to *salah* (prayer)), for, I do not exit proudly, in pretence, ostentatiously or to be seen. Rather, I seen your wrath and seek your pleasure. I beseech you to deliver me from the fire of hell and to forgive me my sins, for, no one besides you can forgive sins.}

¹ Abu Dawud # 5095, Ibn Majah # 3884.

² Abu Dawud # 5090, Tirmidhi # 3486, Ibn Majah # 3888.

ON ENTERING HOME

(٢٤٤٤) وَعَنْ أَبِي مَالِكٍ بِ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَلِمَ الرَّجُلُ بَيْتَهُ فَلْيَقُلْ
اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ التَّوَلُّجِ وَخَيْرَ الْمُخْرَجِ بِسْمِ اللَّهِ وَحَيْثَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا ثُمَّ لِيَسَلِّمْ عَلَى أَهْلِهِ-

(رواه ابوداؤد)

2444. Sayyiduna Abu Maalik Al Ash'ary narrated that Allah's Messenger صلى الله عليه وسلم said that when a man enters his house, let him pray:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ التَّوَلُّجِ وَخَيْرَ الْمُخْرَجِ بِسْمِ اللَّهِ وَحَيْثَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

{O Allah, I beg you for a good entrance and a good exit. In the name of Allah we enter and in Allah, our Lord, do we trust}

Then, he must offer salaam to his family.¹

COMMENTARY: In the original Abu Dawud there also is the prayer (بِسْمِ اللَّهِ خَرَجْنَا) (in the name of Allah we go out) after... 'we enter.' So, perhaps it is left out in the *Mishkat* inadvertently. So, it must be read too.

The ulama (Scholars) say that in abiding by the hadith (tradition), we should offer salaam on entering our home. Even if there is no one in the house, we must offer salaam because angels are there always. In the case, the salaam is:

السَّلَامُ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

{Peace be on the righteous of Allah.}

PRAYER FOR THE NEWLY WEDS

(٢٤٤٥) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَفَأَ الْإِنْسَانَ إِذَا تَزَوَّجَ قَالَ بَارَكَ
اللَّهُ لَكَ وَبَارَكَ عَلَيْكَمَا وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ- (رواه احمد والترمذى وابوداؤد ابن ماجه)

2445. Sayyiduna Abu Hurayrah رضى الله عنه narrated that when the Prophet Muhammad صلى الله عليه وسلم prayed for anyone who had just married, he said:

بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَمَا وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

{May Allah shower blessing on you, and bless both of you. May He put together goodness between the two of you}²

THE GROOM'S PRAYER:

(٢٤٤٦) وَعَنْ عُمَرَ وَبْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَزَوَّجَ أَحَدُكُمْ امْرَأَةً
أَوْ امْتَرَى خَادِمًا فَلْيَقُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا
عَلَيْهِ وَإِذَا امْتَرَى بَعِيرًا فَلْيَأْخُذْ بِذُرْوَةِ سَنَامِهِ وَلْيَقُلْ مَعْلُ ذَلِكَ وَفِي رِوَايَةٍ فِي الْمَرْأَةِ وَالْحَادِمِ ثُمَّ لِيَأْخُذْ
بِنَاصِيئَتِهَا وَلْيَدْعُ بِالْبَرَكَاتِ- (رواه ابوداؤد وابن ماجه)

¹ Abu Dawud # 3486.

² Abu Dawud # 2130, Tirmidhi # 1097, Darimi # 2173, Ibn Majah # 1905.

2446. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated from his father who from his grandfather (Abdullah ibn Amir) رحمه الله that the Prophet Muhammad صلى الله عليه وسلم said that when anyone marries a woman or buys a slave, let him pray:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِنَّ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا

{O Allah, I pray to you for the good in her and the good in that on which you have created her (which is her good disposition) and I seek refuge in you from the evil in her and the evil in that on which you have created her.}

When he buys a camel, let him hold the top of its hump and pray in like manner.

According to a version about the woman or the slave. He should take hold of their forelocks and pray for blessing.¹

COMMENTARY: The prayer on holding the forelock is the same as mentioned in the hadith (tradition).

Allamah Jawzi رحمه الله said that though the camel is mentioned, it applies to buying all animals.

PRAYER OF THE SORROWFUL

(٢٤٤٧) وَعَنْ أَبِي بَكْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَاؤُا الْمَكْرُوبِ اللَّهُمَّ رَحِمَتِكَ أَرْجُو

فَلَا تَكِلْنِي إِلَى نَفْسِي ظَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ - (رواه ابوداؤد)

2447. Sayyiduna Abu Bakrah رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم said that the prayers of the grieved are:²

اللَّهُمَّ رَحِمَتِكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي ظَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ

{O Allah, I hope for your mercy. So, do not leave me to myself for the twinkling of an eye, but set my affairs right. There is no God but you.}

REPAYMENT OF DEBT

(٢٤٤٨) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَجُلٌ هُمُومٌ لَزِمْتَنِي وَدُيُوتٌ يَا رَسُولَ اللَّهِ قَالَ أَفَلَا أَعْلِمُكَ

كَلِمَاتٍ إِذَا قُلْتَهُنَّ أَذْهَبَ اللَّهُ هَمَّكَ وَقَضَى عَنكَ دَيْنَكَ قَالَ قُلْتُ بَلَى قَالَ قُلْ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ اللَّهُمَّ

إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْبِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَأَعُوذُ بِكَ

مِنْ غَلْبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ قَالَ فَمَعَلْتُ ذَلِكَ فَأَذْهَبَ اللَّهُ هَمِّي وَقَضَى عَنِّي دَيْنِي - (رواه ابوداؤد)

2448. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that a man submitted. "Worried and debts have crushed me, O Messenger of Allah." He asked, "May I not teach you an expression which when you use as (your) prayer, Allah will put away your worries and repay your debt?" He said, "Of course (teach me)." He said that he should pray in the morning and in the evening:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْبِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْجُبْنِ

وَأَعُوذُ بِكَ مِنْ غَلْبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

¹ Abu Dawud # 2160, Ibn Majah # 1918.

² Abu Dawud # 5090.

{O Allah, I seek refuge in you from worries and grief. I seek refuge in you from helplessness and sloth. I seek refuge in you from niggardliness and cowardice. I seek refuge in you from being crushed by debt and wrath of men.}

The men said, "I did that and Allah put away my worries and repaid my debts."¹

COMMENTARY: Seeking refuge from helplessness is from inability to do acts of obedience and worship and to endure in the face of difficulty and affliction.

Niggardliness is to fail to pay zakah, expiations and other monetary dues, and it is to return beggars empty handed, and to not show hospitality to guests. It is also to neglect to offer salaam and to respond to a greeting. It also includes refusal to answer a question of a religious nature in spite of knowledge. Niggardliness also covers one who does not invoke blessings on the Prophet Muhammad صلى الله عليه وسلم on hearing his name صلى الله عليه وسلم

Cowardice is to refrain from participation in jihad for fear of the enemy. It is also to not muster enough strength to enjoin piety and forbid evil and not rely on Allah for one's sustenance, etc.

(٢٤٤٩) وَعَنْ عَلِيٍّ أَنَّهُ جَاءَهُ مُكَاتَبٌ فَقَالَ إِنِّي عَجَزْتُ عَنْ كِتَابَتِي فَأَعِنِّي قَالَ أَلَا أَعْلَمُكَ كَلِمَاتٍ عَلَّمَنِيهِنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَتْ عَلَيْكَ مِثْلُ جَبَلٍ كَبِيرٍ دَيْنًا آذَاهُ اللَّهُ عَنْكَ قُلْ اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ - رَوَاهُ التِّرْمِذِيُّ وَالتَّبَهِيُّ فِي الدَّعَوَاتِ الْكَبِيرَةِ -

2449. Sayyiduna Ali رضى الله عنه was met by a Mukatab who told him that he was unable to fulfill his kitabah and requested him to help him. He said that Allah's Messenger صلى الله عليه وسلم had taught him some words that would be helpful even if he had a debt as large as a huge mountain. Allah would repay it for him. He instructed him to pray:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

{O Allah, let your lawful sustenance be enough for me against your unlawful sustenance and make me by your favour independent of all but you.}²

COMMENTARY: Mukatab is the slave who contracts with his master to buy his own freedom. Kitabah is the monetary value that the slave has agreed to pay.

وَسَدَّكَرُ حَدِيثُ جَابِرٍ إِذَا سَمِعْتُمْ نُبَّاحَ الْكِلَابِ فِي بَابِ تَعْطِيبَةِ الْأَوَانِي إِنْ شَاءَ اللَّهُ تَعَالَى

We shall narrate the hadith (tradition) of Jabir رضى الله عنه "When you hear the barking of the dogs." in the chapter on covering vessels. (Hadith (tradition) # 4302)

SECTION III

الْفَضْلُ الثَّلَاثُ

ON ARISING FROM A GATHERING

(٢٤٥٠) وَعَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا جَلَسَ مَجْلِسًا أَوْ صَلَّى تَكَلَّمَ بِكَلِمَاتٍ فَسَأَلْتُهُ عَنِ الْكَلِمَاتِ فَقَالَ إِنَّ تَكَلَّمَ بِحَيْرٍ كَانَ طَابِعًا عَلَيْهِنَّ إِلَى يَوْمِ الْقِيَامَةِ وَإِنْ تَكَلَّمَ بِشَيْرٍ كَانَ كَفَّارَةً لَهُ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ - (رواه النسائي)

¹ Abu Dawud # 1555.

² Tirmidhi # 3634.

2450. Sayyiduna Ayshah رضي الله عنها narrated that Allah's Messenger صلى الله عليه وسلم spoke some words after sitting in an assembly or after offering *salah* (prayer), She asked him about them. He said, "If one speaks that which is good then these words will be a seal on his speech till the day of resurrection. If he speaks that which is bad they will be an atonement for his speech." (the words are:)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

[You are without blemish, O Allah! And with your praise (I begin). There is no God but you. I seek your forgiveness and repent to you.]¹

ON BEHOLDING THE NEW MOON

(٢٤٥١) وَعَنْ قَتَادَةَ بَلَّغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ هَلَالٌ خَيْرٌ وَرُشِدٌ هَلَالٌ خَيْرٌ وَرُشِدٌ هَلَالٌ خَيْرٌ وَرُشِدٌ أَمْتُكَ بِالَّذِي خَلَقْتَ ثَلَاثَ مَرَّاتٍ ثُمَّ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ بِشَهْرٍ كَذَا - (رواه ابوداؤد)

2451. Sayyiduna Qatadah رضي الله عنه narrated that he had learnt that when Allah's Messenger صلى الله عليه وسلم saw the new moon, he said;

هَلَالٌ خَيْرٌ وَرُشِدٌ هَلَالٌ خَيْرٌ وَرُشِدٌ هَلَالٌ خَيْرٌ وَرُشِدٌ

[A new moon of good and guidance A new moon of good and guidance a new moon of good and guidance I believe in him who created you]

(Saying it three times) Then he said:

الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ بِشَهْرٍ كَذَا

[Praise belongs to Allah who has caused such -a-month to be over and brought (another) to begin.]²

COMMENTARY: According to a hadith (tradition) of Sayyiduna Ibn Umar in Darimi, the prophet called Allahu Akbar on seeing the new moon and then prayed in these words of the hadith (tradition).

As for the words of the hadith (tradition): 'a new moon of Good....' These could be a prayer for that to happen or a pious premonition that it would be so.

TO REMOVE ANXIETY

(٢٤٥٢) وَعَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَثُرَ هَمُّهُ فَلْيَقُلْ اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ وَفِي قَبْضَتِكَ نَاصِيَتِي يَدِكَ مَا بِي فِي حُكْمِكَ عَدْلٌ وَفِي قَضَاؤِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَةٌ بِهِ تَفْسِكُ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ أَلْهَمْتَ عِبَادَكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي مَكْنُونٍ الْعَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِيحًا قَلْبِي وَجِلَاءَ هَوْنِي وَعَيْبِي مَا قَالَهَا عَبْدٌ قَطُّ إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَأَبْدَلَهُ بِهِ فَرَحًا - (رواه رزين)

¹ Nasa'i # 1345.

² Abu Dawud # 5092.

2452. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said the if anyone is burdened by much anxiety then he should pray:

اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ وَفِي قَبْضَتِكَ نَاصِيَتِي بِيَدِكَ مَا ضَى فِي حُكْمِكَ عَدْلٌ فِي قَضَائِكَ
أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ أَلْهَمْتَ
عِبَادَكَ أَوْ أَسْتَأْذَنْتَ بِهِ فِي مَكْتُوبٍ النَّبِيِّ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِيضَةً قَلْبِي وَجِلَاءَ هَوْنِي وَعَيْشِي

{O Allah, I am your slave, son of your bondman and son of your bondwoman. I am within you grasp and my forelock is in your hand. Your command is enforced on me. Your decree about me is just. I beseech you in each of the name that is yours with which you have called yourself, or which you have revealed in your Book, or which you have taught anyone of your creature, or which you inspired your slaves, or which you have preferred to preserve in the secret places with you - that you make the Quran the spring of my heart and the dispeller of my anxiety and grief} No slave prays in this way but Allah removes his grief and grants him ease instead.¹

TAKBIR & TASBIH ON ACCLIVITY & DECLIVITY

(٢٤٥٣) وَعَنْ جَابِرٍ قَالَ كُنَّا إِذَا صَحَدْنَا كَتَبْنَا وَإِذَا نَزَلْنَا سَبَّحْنَا - (رواه البخارى)

2453. Sayyiduna Jabir رضى الله عنه narrated that when they climbed up a rise they called Allahu Akbar, and when they descended, they said, "subhan Allah."²

REMOVING GRIEF

(٢٤٥٤) وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ إِذَا كَرِهَ أَمْرٌ يَقُولُ يَا حَيُّ يَا قَيُّوْمُ
بِرَحْمَتِكَ أَسْتَغِيْثُ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ بِمَحْفُوظٍ -

2454. Sayyiduna Anas رضى الله عنه narrated that when an affair caused him anxiety, Allah's Messenger صلى الله عليه وسلم prayed:

{O The Ever-Living, O the eternal, I seek help in your mercy}³

COMMENTARY: Haakim and Ibn Sunni have transmitted this hadith (tradition) from sayyiduna Ibn Mas'ud رضى الله عنه. Haakim and Nasai have transmitted it from Sayyiduna Ali رضى الله عنه in a marfu form with the words that he repeated again and again in prostration.

(٢٤٥٥) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قُلْنَا يَوْمَ الْمُتَدَقِّ يَا رَسُولَ اللَّهِ هَلْ مِنْ شَيْءٍ نَقُولُهُ وَقَدْ بَلَغَتْ
الْقُلُوبُ الْحَنَاجِرَ قَالَ نَعَمْ اللَّهُمَّ اسْرِعْ عَوْرَاتِنَا وَأَمِنْ رَوْعَاتِنَا قَالَ فَصَرَبَ اللَّهُ وُجُوهُ أَعْدَائِهِ بِالرِّيْحِ وَهَرَمَ
اللَّهُ بِالرِّيْحِ - (رواه احمد)

2455. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that during the Battle of the Trenches, they pleaded. "O Messenger of Allah, is there a prayer we may use, for, our hearts are in our mouths?" He said, "Yes, pray:

¹ Razin.

² Bukhari # 2993, Darimi # 2674, Musnad Amad 3-339.

³ Tirmidhi 3535.

اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَامِنْ رُوعَاتِنَا

{O Allah, conceal our shortcomings and grant us security from fears.}

Then, Allah sent a wind on the faces of His enemies and He defeated them with the wind.¹

COMMENTARY: The Battle of Trenches is also known as the Battle of al-Ahzab (the confederates). The winds uprooted the cooking pots of the ahzab or confederates and dismantled their tents.

PRAYER IN THE MARKET

(٢٤٥٦) وَعَنْ بُرَيْدَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ السُّوقَ قَالَ بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ السُّوقِ وَخَيْرَ مَا فِيهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَصِيبَ فِيهَا صَفْقَةً خَاسِرَةً - رَوَاهُ الْبَيْهَقِيُّ فِي الدَّعَوَاتِ الْكَبِيرِ -

2456. Sayyiduna Buraydah رضى الله عنه narrated that when he entered the market, the Prophet Muhammad صلى الله عليه وسلم prayed.

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ السُّوقِ وَخَيْرَ مَا فِيهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَصِيبَ فِيهَا صَفْقَةً خَاسِرَةً

{In the name of Allah. O Allah, I ask you for the good of this market and the good of what is in it (meaning, its people). And, I seek refuge in you from its evil and evil in it. O Allah, I seek refuge in you lest I suffer a loss in a transaction.}

CHAPTER - VIII

SEEKING REFUGE IN ALLAH

بَابُ الْإِسْتِعَاذَةِ

In this chapter we reproduced the ahadith (tradition) about supplications seeking refuge in Allah from disliked, contrary to *Shari'ah* and harmful things and from the deceit of the devil. The ulama (Scholars) differ on whether it is better to recite (اغزذ بالله) or (استعيذ بالله). Most of them prefer the latter in the light of the words of the Quran:

وَإِذَا كُرِئَتِ الْقُرْآنُ فَاسْتَعِذْ بِاللَّهِ

{And when you recite the Quran. Seek refuge in Allah...} (16:98)

However, the hadith (tradition) and the aathar establish that (اعوذ بالله) (I seek refuge in Allah) may also be recited. So, there is no harm in doing so.

SECTION I

اللَّهُمَّ! الْاَوَّلُ

REFUGE FROM DIFFERENT THINGS

(٢٤٥٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَوَّذُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ وَذَرَلِ

¹ Musnad Ahmad 3-3.

² Bayhaqi in ad-Da'waat ul Kabir.

الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ - (متفق عليه)

2457. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "Seek refuge in Allah from the severity of trial, depth of wretchedness, evil destiny and malicious mockery of enemies."¹

COMMENTARY: This is a comprehensive prayer. It embraces all aspects of religious and worldly problems.

THAT FROM WHICH THE PROPHET MUHAMMAD صلى الله عليه وسلم SOUGHT REFUGE

(٢٤٥٨) وَعَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ

وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَصَلَعِ الدَّيْنِ وَعَلْبَةِ الرِّجَالِ - (متفق عليه)

2458. Sayyiduna Anas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم prayed:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَصَلَعِ الدَّيْنِ وَعَلْبَةِ الرِّجَالِ
{O Allah, I seek refuge in you from anxiety, grief, inability, slackness, cowardice, niggardliness, burden of debt and domination of men.}²

(٢٤٥٩) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ

وَالْمُعْرَمِ وَالْمَأْثِمِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ شَرِّ

فِتْنَةِ الْغِنَى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ

وَنَقِّ قَلْبِي كَمَا يُنَقَّى الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ

وَالْمَغْرِبِ - (متفق عليه)

2459. Sayyiduna Ayshah رضى الله عنها narrated that the Prophet Muhammad صلى الله عليه وسلم used to pray:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمُعْرَمِ وَالْمَأْثِمِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ

النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ شَرِّ فِتْنَةِ الْغِنَى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِي كَمَا يُنَقَّى الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ

خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

{O Allah, I seek refuge in you from slackness decrepitude, debt and sin. O Allah, I seek refuge in you from punishment in hell, trial of the fire, trial in the grave, punishment in the grave, mischief of the trial of affluence, mischief of the trial of poverty, the evil of the trial of the dajjal, O Allah, wash off my sins with snow and hail water, cleanse my heart as a white garment is cleansed from filth, and remove

¹ Bukhari # 6616, Muslim # 53-2707, Musnad Ahmad 2-246.

² Bukhari # 6369, Abu Dawud # 1514, Tirmidhi # 3551, Musnad Ahmad 3-226.

my sins far away from me as you have distanced the East from the west.¹

COMMENTARY: It must be understood that only the infidels will undergo Allah's punishment. The monotheists will be punished in the hereafter for their misdeeds and that cannot be called punishment but it is called 'disciplining' or correcting.'

The trial of the Fire is that which leads to hell, The trial of the grave is the questioning of Munkar and Nakir, the two angels and if satisfactory answers are not given punishment in the grave follows.

'Grave' refers to the intervening period between death and resurrection. It can be within the grave or elsewhere:

The Prophet Muhammad صلى الله عليه وسلم made this supplication to teach the ummah. They should seek refuge from these things.

(٢٤٦٠) وَعَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ ابْنِ نَفْسِي تَقْوَاهَا وَرَكِّمَهَا أَنْتَ خَيْرُ مَنْ رَكَّمَهَا أَنْتَ وَلِيِّهَا وَمَوْلَا هَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَتَّسِبُهُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا - (رواه مسلم)

2460. Sayyiduna Zayd ibn Arqam رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to pray:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ ابْنِ نَفْسِي تَقْوَاهَا وَرَكِّمَهَا أَنْتَ خَيْرُ مَنْ رَكَّمَهَا أَنْتَ وَلِيِّهَا وَمَوْلَا هَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَتَّسِبُهُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

[O Allah, I seek refuge in you from inability, slackness, cowardice, niggardliness, decrepitude and punishment in the grave. O Allah, let my soul observe taqwa and purify it. You are the best purifier of it. You are its Guardian and its Master. O Allah, I seek refuge in you from knowledge that will not benefit, from the heart that will not submit, from a soul that will not be satisfied and from a supplication that will not be granted.]²

COMMENTARY: knowledge that will not benefit is what is not put to practice and not taught to others and such an is not allowed by *Shari'ah*.

Knowledge that does not arouse taqwa is a gate of the gate of this world and a kind of worldly pursuit.

(٢٤٦١) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ كَانَتْ مِنْ دُعَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ رَوَالِ نِعْمَتِكَ وَمُخْتَوَلِ عَافِيَّتِكَ وَفُجَاءَةِ نِعْمَتِكَ وَجَوْبِيَةِ سَخَطِكَ - (رواه مسلم)

2461. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that one of the supplications of Allah's Messenger صلى الله عليه وسلم was:

¹ Bukhari # 6275, Muslim # 49-589, Tirmidhi # 353560, Musnad Ahmad 2-185.

² Muslim # 73-2722.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحْوِيلِ عَافِيَتِكَ وَفُجَاءَةِ نِعْمَتِكَ وَكُمُوعِ سَخَطِكَ

[O Allah, I seek refuge in you from the withdrawal of blessings, a reversal of your protection, a sudden reprisal from you and every kind of your wrath.]¹

(٢٤٦٢) وَعَنْ عَائِشَةَ قَالَتْ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ

مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ - (رواه مسلم)

2462. Sayyiduna Ayshah رضي الله عنها narrated that Allah's Messenger صلى الله عليه وسلم used to pray:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ

[O Allah, I seek refuge in you from the evil of what I have done and from the evil of what I have not done]²

COMMENTARY: Apart from the obvious meaning of seeking refuge from evil doings, it also means that one may not take credit oneself for keeping away from evil. Rather, it is Allah's favour.

(٢٤٦٣) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ يَقُولُ اللَّهُمَّ لَكَ أَسَلَمْتُ وَبِكَ

أَمِنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أُنَبْتُ وَبِكَ خَاصَمْتُ اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ مِنْ أَنْ

تُضِلَّنِي أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ وَالْحَيُّ الَّذِي لَا يَمُوتُ وَالْإِنْسُ يَمُوتُونَ - (متفق عليه)

2463. Sayyiduna Ibn Abbas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to pray:

اللَّهُمَّ لَكَ أَسَلَمْتُ وَبِكَ أَمِنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أُنَبْتُ وَبِكَ خَاصَمْتُ اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ

لَا إِلَهَ إِلَّا أَنْتَ مِنْ أَنْ تُضِلَّنِي أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ وَالْحَيُّ وَالْإِنْسُ يَمُوتُونَ

[O Allah. To you do I submit. In you do I believe. On you do I rely. To you do I turn in repentance. And with your help so I contend. O Allah, I seek refuge in your Might, there being no God besides you, lest you send me astray. You are the Ever living who never dies, but the jin and mankind die.]³

SECTION II

الْفَضْلُ الثَّالِثِي

(٢٤٦٤-٢٤٦٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ

الْأَرْبَعِ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ - رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ

وَإِبْنُ مَاجَةَ وَرَوَاهُ التِّرْمِذِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَالتَّنَائِي عَنْهُمَا -

2464. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to pray:

¹ Muslim # 96-2739, Abu Dawud # 1545.

² Muslim # 95.2716, Abu Dawud # 1550, Musnad Ahmad 6-139.

³ Bukhari # 6317, Muslim # 67.2717, Musnad Ahmad 1-95.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْأَرْبَعِ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ

{O Allah, I seek refuge in you from four things: knowledge that does not benefit, a heart that does not submit, a soul that is not satisfied and a supplication that is not granted.}¹

2465. Sayyiduna Abdullah ibn Amr narrated it too.²

(٢٤٦٦) وَعَنْ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنْ خَمْسٍ مِنَ الْجُبْنِ وَالْبُخْلِ وَسُوءِ

الْعُمْرِ وَفِتْنَةِ الشُّدُورِ وَعَذَابِ الْقَبْرِ- (رواه ابوداؤد، والنسائي)

2466. Sayyiduna Umar صلى الله عليه وسلم narrated that Allah's Messenger used to seek refuge from five things: cowardice, niggardliness, decrepitude, (evil) trial of the heart (with bad manners and bad belief), punishment in the grave.³

(٢٤٦٧) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ

وَالْقِلَّةِ وَالذَّلَّةِ وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أُظْلَمَ- (رواه ابوداؤد ونسائي)

2467. Sayyiduna Abu Hurayrah صلى الله عليه وسلم narrated that Allah's Messenger used to pray:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذَّلَّةِ وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أُظْلَمَ

{O Allah, I seek refuge in you from poverty, destitution and disgrace. And, I seek refuge in You lest I oppress or be oppressed.}⁴

(٢٤٦٨) وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشِّقَاقِ وَالنِّقَاقِ

وَسُوءِ الْأَخْلَاقِ- (رواه ابوداؤد والنسائي)

2468. Sayyiduna Abu Hurayrah صلى الله عليه وسلم narrated that Allah's Messenger used to pray:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشِّقَاقِ وَالنِّقَاقِ وَسُوءِ الْأَخْلَاقِ

{O Allah, I seek refuge in you from dissension. Hypocrisy and bad manners}⁵

(٢٤٦٩) وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ يَبْسُ

الصَّحِيحُ وَأَعُوذُ بِكَ مِنَ الْحَيَاةِ فَإِنَّهَا يَبْسُ الْبِطَانَةُ- (رواه ابوداؤد والنسائي وابن ماجه)

2469. Sayyiduna Abu Hurayrah صلى الله عليه وسلم narrated that Allah's Messenger used to pray.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ يَبْسُ الصَّحِيحُ وَأَعُوذُ بِكَ مِنَ الْحَيَاةِ فَإِنَّهَا يَبْسُ الْبِطَانَةُ

¹ Tirmidhi # 3549, Ibn Majah # 3837, Musnad Ahmad 2-267, Nasa'i, Abu Dawud.

² Tirmidhi, Nasa'i

³ Abu Dawud # 1540, Ibn Majah # 3844, Musnad Ahmad 1-22.

⁴ Abu Dawud # 1544, Nasa'i 8-261, Musnad Ahmad 2-35, Ibn Majah # 3842.

⁵ Abu Dawud # 1546, Nasa'i 8-264.

{O Allah, I seek refuge in you from hunger, for indeed, it is an evil companion.

And, I seek refuge in you from treachery. For, indeed, It is a concealed evil!}

COMMENTARY: Hunger makes one weak and unable to devote to worship. But, hunger imposed on oneself to concentrate, but in a moderate manner, is good for internal cleansing and purity of body.

Treachery is to disobey Allah and His Messenger صلى الله عليه وسلم and to cheat people. It is to this the Quran points:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ

{O You who believe, betray not Allah and the Messenger nor betray your trusts.} (8:27)

(٢٤٧٠) وَعَنْ أَنَسِ أَرَبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرِصِ

وَالْجَذَامِ وَالْجُنُونِ وَمِنْ سَيِّئِ الْأَسْقَامِ - (رواه ابوداؤد والنسائي)

2470. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was wont to pray:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرِصِ وَالْجَذَامِ وَالْجُنُونِ وَمِنْ سَيِّئِ الْأَسْقَامِ

{O Allah, I seek refuge in your from leprosy, elephantiasis, lunacy and evil illnesses} 2

COMMENTARY: Some illnesses are named specifically and others are generalized.

Refuge is sought from such illnesses as hamper the sick from giving rights of Allah and rights of fellowmen.

The ulama (Scholars) say that leprosy is not contagious there is body contact with the leper and pus transfers to another.

(٢٤٧١) وَعَنْ قُتَيْبَةَ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ

مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ - (رواه الترمذی)

2471. Sayyiduna Qutbah ibn Maalik رضي الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to pray:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ

{O Allah, I seek refuge in you from evil morals, deeds and impulses} 3

COMMENTARY: Evil morals are bad deeds of the heart. Examples are: jealousy, hatred etc. Impulses include evil beliefs and wrong ideas.

A COMPREHENSIVE PRAYER FOR REFUGE

(٢٤٧٢) وَعَنْ شُتَيْرِ بْنِ شَكَلِ بْنِ حُمَيْدٍ عَنْ أَبِيهِ قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ عَلِّمْنِي تَعْوِيدًا أَتَعُوذُ بِهِ قَالَ قُلْ اللَّهُمَّ إِنِّي

أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَشَرِّ بَصَرِي وَشَرِّ لِسَانِي وَشَرِّ قَلْبِي وَشَرِّ مَنِي - (رواه ابوداؤد والترمذی والنسائي)

2472. Sayyiduna Shutayr ibn Shakal ibn Humayd reported about his father that he asked the Prophet Muhammad صلى الله عليه وسلم of Allah to teach him an expression by

¹ Abu Dawud # Ibn Majah # 3354.

² Abu Dawud # 1554, Musnad Ahmad 3-192.

³ Tirmidhi # 3591.

which he might seek refuge in Allah. He instructed him to pray:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَشَرِّ بَصَرِي وَشَرِّ لِسَانِي وَشَرِّ قَلْبِي وَشَرِّ مَعْي

[O Allah, I seek refuge in you from the evil of my hearing, the evil of my sight, the evil of my tongue, the evil of my heart and the evil of my semen.]¹

PROTECTION FROM SUDDEN ACCIDENTS

(٢٤٧٣) وَعَنْ أَبِي الْيَسْرِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو اللَّهَ إِذَا أَعُوذُ بِكَ مِنَ الْهَدْمِ

وَأَعُوذُ بِكَ مِنَ التَّرْدِي وَمِنَ الْعَرَقِ وَالْحَرَقِ وَالْهَرَمِ وَأَعُوذُ بِكَ مِنْ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ

الْمَوْتِ وَأَعُوذُ بِكَ مِنْ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا وَأَعُوذُ بِكَ مِنْ أَنْ أَمُوتَ لَدَيْعًا - رَوَاهُ أَبُو دَاوُدَ

وَالنَّسَائِيُّ وَرَادِي فِي رِوَايَةِ أُخْرَى وَالْعَمْرِي -

2473. Sayyiduna Abu al-Yasar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to make this supplication:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ وَأَعُوذُ بِكَ مِنَ التَّرْدِي وَمِنَ الْعَرَقِ وَالْحَرَقِ وَالْهَرَمِ وَأَعُوذُ بِكَ مِنْ

أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَأَعُوذُ بِكَ مِنْ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا وَأَعُوذُ بِكَ

مِنْ أَنْ أَمُوتَ لَدَيْعًا

[O Allah, I seek refuge in you from a house (or wall) falling on me. I seek, refuge in you from falling from a height, from drowning, from burning and from decrepitude. I seek refuge in you from the devil confusing me at the moment of my death. I seek refuge in you lest I die while deserting (the army in) your path. I seek refuge in you lest I die of a sting of a venomous bite.]²

According to version of Nasai'i the words: 'and from sorrow' are added.

COMMENTARY: Some of these things are such that death because of them is regarded as martyrdom yet refuge is sought from such death. The reason is that a terrible pain and affliction result when any of these is experienced by a person. An exceptional endurance is called for on such occasions and the devil gets an opportunity to try the victim.

Infirm old age is likely to dent a person's senses and make him speak nonsense and falter in worship. So, one should seek refuge in this kind of old age.

It is said that one who memorises the Quran is preserved from such trials.

REFUGE FROM COVETOUSNESS

(٢٤٧٤) وَعَنْ مُعَاذِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْتَعِينُوا بِاللَّهِ مِنْ طَمَعٍ يَهْدِي إِلَى طَبَعٍ - رَوَاهُ أَحْمَدُ

وَالْبَيْهَقِيُّ فِي الدَّعَوَاتِ الْكَبِيرَةِ -

2474. Sayyiduna Mu'adh رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "Seek refuge from greed that leads to disgrace."

COMMENTARY: Greed includes expecting riches from the creatures of Allah. It causes a

¹ Abu Dawud # 1551, Musnad Ahmad 3-429.

² Abu Dawud # 1552, Musnad Ahmad 3-426, Nasa'i.

defect of character because one belittles oneself before men of the world and disgraces oneself. A man loses his self-respect in the world. He becomes impure religiously too. It is root of corruption in a person's religious life while righteousness and a god fearing attitude can correct one's religions.

Shaykh Ali Muttaqi رحمه الله said that if one desires to receive wealth that one had been promised, and is certain to get it, then it does not fall under the purview of this hadith (tradition) and it is not greed. Also, when he is very much friendly with another man who fulfils his wishes then expecting something from him is not greed.

* DARKNESS OF THE MOON

(٢٤٧٥) وَعَنْ عَائِشَةَ أُمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظَرَ إِلَى الْقَمَرِ فَقَالَتْ يَا عَائِشَةُ اسْتَعِيذِي بِاللَّهِ مِنْ

شَرِّ هَذَا فَإِنَّ هَذَا هُوَ الْعَاسِقُ إِذَا وَقَبَ - (رواه الترمذی)

2475. Sayyiduna Ayshah رضي الله عنها narrated that (once) Allah's Messenger صلى الله عليه وسلم looked at the moon and said, "Seek refuge in Allah from the evil of this one, O Ayshah, for, it spreads darkness when it loses its light."¹

COMMENTARY: The surah al-Falaq of the Quran calls for seeking refuge in the Lord of the dawn from certain things. One of these is

عَاسِقٍ إِذَا وَقَبَ

[From the evil of darkness when it overspreads] (113:3)

The hadith (tradition) refers to the moon when it is eclipses. That is a portent of Allah. It does not follow that those trials and mischief descend that are predicted by soothsayers and people with wrong beliefs when an eclipse (of sun or moon) occurs. In fact, an eclipse should make one contemplate lest one face a decline in one's light of faith and deeds.

Some exegetes, however, do not speak of the verse as referring to an eclipse. They say it refers to darkness of the night.

REFUGE FROM INNER EVIL

(٢٤٧٦) وَعَنْ عُمَرَ ابْنِ حُصَيْنٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَأْتِي حُصَيْنٌ كَمْ تَعْبُدُ أَيُّومًا إِلهًا قَالَ

أَبِي سَبْعَةً سِتًّا فِي الْأَرْضِ وَوَاحِدًا فِي السَّمَاءِ قَالَ فَأَيُّهُمْ تَعْبُدُ لِرَغْبَتِكَ وَرَهْبَتِكَ قَالَ الَّذِي فِي السَّمَاءِ قَالَ يَا

حُصَيْنُ أَمَا إِنَّكَ لَوْ أَشْرَكْتَ عَلَّمْتُكَ كَلِمَتَيْنِ تَنْفَعَانِكَ قَالَ فَلَمَّا أَسْلَمَ حُصَيْنٌ قَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِي

الْكَلِمَتَيْنِ اللَّتَيْنِ وَعَدَّتْنِي فَقَالَ قُلِ اللَّهُمَّ أَهْمْنِي رُشْدِي وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي - (رواه الترمذی)

2476. Sayyiduna Imran ibn Husayn رضي الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said to his (Imran's) father, "O Husayn, how many gods do you worship in a day?" He said, "Seven, Six on earth and one in heaven." He asked, "In which of them you place your hope and have your fears?" He said, "The one who is in the heaven." He said, "O Husayn, if you submit to Islam, I shall teach you two expressions that will benefit you (in both the worlds)." When Husayn embraced

¹ Tirmidhi # 3377, Musnad Ahmad 6-215.

Islam, he said, "O Messenger of Allah. Teach me the two expressions you had promised me." He instructed him to say:

اللَّهُمَّ اهْتِنِي رُشْدِي وَأَعِزِّي مِنْ شَرِّ نَفْسِي

[O Allah guide me on the right way, and protect me from the evil in my self.]¹

COMMENTARY: Husayn's reference to the god in heaven was only according to his perception because he was not a believer who knows that Allah is not confined to a single place.

NIGHTMARE

(٢٤٧٧) وَعَنْ عُمَرُ وَبْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَرَبِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا فَرَّ أَحَدُكُمْ

فِي النَّوْمِ فَلْيُجِلْ أَحْوَدُ بِكَلِمَاتِ اللَّهِ الثَّمَانِيَةِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَرَبِ

يُخْضَرُونَ فَإِنَّهَا لَنْ تَضُرَّهُ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَيُعَلِّمُهَا مَنْ بَدَلَهُ مِنْ وَادِهِ وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا فِي

صَلْبِ نَمْرٍ عَلَّقَهَا فِي عُنُقِهِ- (رواه ابوداؤد و الترمذى وهذا لفظه)

2477. Sayyiduna Amr ibn shu'ayb رحمه الله narrated from his father, from his grandfather (Abdullah) رضى الله عنه that Allah's Messenger صلى الله عليه وسلم said that if anyone had a nightmare then he must pray:

أَحْوَدُ بِكَلِمَاتِ اللَّهِ الثَّمَانِيَةِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَرَبِ يُخْضَرُونَ

[I seek refuge in the perfect words of Allah from His wrath and His retribution, and the mischief of His creatures and from the temptations of the devils and that they come to me.]

After that they will not harm him.

So, Abdullah Ibn Amr رضى الله عنه used to teach this supplication to his grown up children and, after writing it down on some material, he hung it on the neck of those who had not attained puberty.²

COMMENTARY: We know from this hadith (tradition) that it is allowed to put a ta'widh (talisman) round the neck on which verses of the Quran or Allah's names are written down. It is forbidden to hang other kinds of amulets.

INTERCESSION OF PARADISE & HELL FOR SUPPLICANTS

(٢٤٧٨) وَعَنْ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ اللَّهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتْ

الْجَنَّةُ أَدْخَلُهُ الْجَنَّةَ وَمِنْ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ قَالَتْ النَّارُ أَلْهَمَهُ أَجْرَهُ مِنَ النَّارِ-

(رواه الترمذى والنسائى)

2478. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone prays to Allah asking Him for paradise three times, then paradise says:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ

[O Allah admit him to paradise]

¹ Tirmidhi # 3494.

² Tirmidhi # 3539, Musnad Ahmad 2-181.

And if any one pray to Allah, three times, seeking to be delivered from hell, then hell says:

اللَّهُمَّ ادْخِلْنِي الْجَنَّةَ

{O Allah, protect him from hell.}¹

COMMENTARY: Prayer may be made three times in one sitting or in different assemblies. However, it should be from the core of the heart with humility and submissiveness.

SECTION III

الْفَصْلُ الثَّالِثُ

PROTECTION FROM A SPELL

(٢٤٧٩) عَنِ الْقَعْقَاءِ أَرْبَعٍ كَعَبِ الْأَخْبَارِ قَالَ لَوْ لَا كَلِمَاتٌ أَقُولُهُنَّ لَجَعَلْتَنِي يَهُودًا حِمَارًا فَقَبِيلَ لَهُ مَا هُنَّ قَالَ
أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ الَّذِي لَيْسَ شَيْءٌ أَعْظَمَ مِنْهُ وَبِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِرُهَا بَرٌّ وَلَا فَاجِرٌ
وَبِأَسْمَاءِ اللَّهِ الْحُسْنَى مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَبَرَأَ (رواه مالك)

2479. Sayyiduna All-Qaqa رحمه الله narrated that Sayyiduna Ka'b al-Ahbar رضي الله عنه said, "But for certain words that I recite, the Jews would have turned me into as ass." He was asked, "What are they?" He said:

أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ الَّذِي لَيْسَ شَيْءٌ أَعْظَمَ مِنْهُ وَبِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِرُهَا بَرٌّ وَلَا فَاجِرٌ
وَبِأَسْمَاءِ اللَّهِ الْحُسْنَى مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَبَرَأَ

{I seek refuge in the countenance of Allah, the Mighty, there being none mightier than Him, and in the perfect words of Allah which none, pious or sinner, can exceed, and in the beautiful names of Allah of which I know and of which I do not know, from the evil of what He has created, originated and spread.}²

COMMENTARY: Ka'b al Ahbar was a wise man of the Jews He lived in the Prophet's times but remained deprived of seeing him and keeping his company. He became a Muslim in the times of Sayyiduna Umar رضي الله عنه. The Jews then hated him and, according to him, if he had not made this prayer, they would have turned him into an ass, meaning a despised and stupid one like a donkey.

The perfect words of Allah are the words of the Quran. No one can exceed them. This means that no one beyond their reward, punishment, etc. All those things that Allah has said about giving reward or punishment to anyone, or mentioned any other thing, they will all transpire without an element of doubt. There can be no change in that.

Or, Allah's perfect words are His attributes and His knowledge. Nothing escapes them and they have encompassed all things.

REFUGE FROM DISBELIEF

(٢٤٨٠) وَعَنْ مُسْلِمِ بْنِ أَبِي بَكْرَةَ قَالَ قَالَ كَأَبِ أَبِي يَفُوقُ فِي دُبْرِ الصَّلَاةِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ
وَعَذَابِ الْقَبْرِ فَكُنْتُ أَقُولُهُنَّ فَقَالَ أَيْ بَنِي عَمَّنْ أَخَذْتَ هَذَا قُلْتَ عَنْكَ قَالَ إِيَّايَ رَسُولَ اللَّهِ صَلَّى اللَّهُ

¹ Tir.midhi # 2581, Ibn Majah # 4340, Nasa'i # 5531, Musnad Ahmad # 13172.

² Muwatta Maalik # 51-4-12.

عَلَيْهِ وَسَلَّمَ كَانَتْ يَقُولُهُنَّ فِي دُبُرِ الصَّلَاةِ - رَوَاهُ النَّسَائِيُّ وَالتِّرْمِذِيُّ إِلَّا أَنَّهُ لَمْ يَذْكُرْ فِي دُبُرِ الصَّلَاةِ وَرَوَى
أَحْمَدُ لَفْظَ الْحَدِيثِ وَعِنْدَهُ فِي دُبُرِ كُلِّ صَلَاةٍ -

2480. Sayyiduna Muslim ibn Abu Bakrah رحمه الله narrated that his father used to pray after the *salah* (prayer):

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ

{O Allah, I seek refuge in you from infidelity and poverty and from the punishment in the grave}

So, Muslim also began to pray likewise and he asked him. "O son, from whom have you got these?" He said, "From you!" He said, "Allah's Messenger صلى الله عليه وسلم used to pray in these words after (every) *salah* (prayer)."¹

The version in Tirmidhi does not have after *salah* (prayer).

Ahmad's version has only the hadith (tradition) (not his father's question and his answer and the words 'after every *salah* (prayer).')

(٢٤٨١) وَعَنْ أَبِي سَعِيدٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَعُوذُ بِاللَّهِ مِنَ الْكُفْرِ وَالذَّنِّ
فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَتَعْدِلُ الْكُفْرَ بِالذَّنِّ قَالَ نَعَمْ وَفِي رِوَايَةٍ الْهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ
قَالَ رَجُلٌ وَيَعْدِلَابُ قَالَ نَعَمْ - (رواه النسائي)

2481. Sayyiduna Abu Sa'eed رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم pray:

أَعُوذُ بِاللَّهِ مِنَ الْكُفْرِ وَالذَّنِّ

{I seek refuge in Allah from infidelity and debt.}

Someone queried, "O Messenger of Allah, do not bracket infidelity and debt together?" He said, "Yes!" According to another version (he prayed):

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ

{O Allah, I seek refuge in you from infidelity and poverty.}

A man asked, "Are they at par?" He said, "Yes!"²

COMMENTARY: Debt is placed with disbelief because a debtor speaks lies, cheats and retracts on his promise. These are the worst kind of characteristics that are found in infidels and hypocrites.

As for poverty, it makes a person impatient and causes his destiny. He utters words that lead to disbelief.

¹ Abu Dawud # 5090, Nasa'i # 5405, Musnad Ahmad 5-36.

² Nasa'i # 5485, Musnad Ahmad 3-38.

CHAPTER - VIII

COMPREHENSIVE SUPPLICATION
(SUCCINCT ALL-EMBRACING PRAYERS)

بَابُ جَمَاعِيعِ الدُّعَاءِ

SECTION I

الْفَضْلُ الْأَوَّلُ

PROPHET'S صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ PRAYER FOR FORGIVENESS

(٢٤٨٢) عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ اللَّهُمَّ اغْفِرْ لِي
خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي وَخَطَائِي وَعَمْدِي
وَكُلُّ ذَلِكَ عِنْدِي اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ
الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - (متفق عليه)

2482. Sayyiduna Abu Musa al-Ash'ary رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to make this supplication:

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي وَ
خَطَائِي وَعَمْدِي وَكُلُّ ذَلِكَ عِنْدِي اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ
أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

{O Allah, forgive me my sin, my ignorance, my extravagance in my affairs and that which you know better than I know. O Allah, forgive me sins committed deliberately and my sins committed lightheartedly, my unintentional sins and my intentional sins. All these sins are committed by me. O Allah, forgive me my earlier sins and my previous sins, what I concealed and what I declared openly, and which you know better than I know. You are the one who advances and you are the one who puts back, and you are over all things powerful!}

COMMENTARY: This is how the ummah must seek forgiveness from Allah for their wrongs acknowledging that

وَكُلُّ ذَلِكَ عِنْدِي

{All these things are found in me}

The Prophet Muhammad صلى الله عليه وسلم spoke these words to demonstrate his submission and humility to Allah. He was, otherwise, innocent of all sins.

GOOD OF THE TWO WORLDS

(٢٤٨٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ
عِصْمَةُ أَمْرِي وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَايِشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي وَأَجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي
كُلِّ خَيْرٍ وَأَجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ - (رواه مسلم)

¹ Bukhari # 6398, Muslim # 70.2719, Musnad Ahmad 4-417.

2483. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was used to pray:

أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِزَّتِي وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَايِشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي
وَأَجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَأَجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

{O Allah, correct for me my faith which is the safe guard of my affairs correct for me my world in which lies my livelihood. Correct for me my next world to which is my final destination. And, cause for me life to be a means of increase in every things that is good, and cause death a means of rest me from every evil.}

COMMENTARY: Life of this world is put right with a lawful livelihood earned through clean mean. It promotes obedience clean means. It promotes obedience and uninterrupted worship. The next life is put right by such work as delivers one from punishment. Death will bring rest if life terminates with the kalimah and correct faith.

PRAYER FOR GUIDANCE

(٢٤٨٤) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى
وَالْتَقَى وَالْعَفَافَ وَالْخَيْرِي - (رواه مسلم)

2484. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to pray.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعِفَافَ وَالخَيْرِي
{O Allah, I ask you for guidance, righteousness, piety and freedom from want.}

(٢٤٨٥) وَعَنْ عَلِيٍّ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْ اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي وَأَذْكُرْ بِالْهُدَى
هَذَا يَتَكَ الطَّرِيقَ وَيَالْسَدَادَ السَّهْمِ - (رواه مسلم)

2485. Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم instructed him to pray:

اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي

{O Allah, guide me and set me aright,}

"remembering that you are being guided when you ask for guidance, and remember on arrow's ability to get the target when you ask to be set aright."³

COMMENTARY: When he made the prayer, he ought to bear in mind that he was asking guidance that led to the right path. And, he ought to conceive that he was asking to be set aright like a straight unwavering arrow. Allah will give perfect guidance and set aright perfectly.

PRAYER OF A NEW MUSLIM

(٢٤٨٦) وَعَنْ أَبِي مَالِكٍ رِبِّ الْأَشْجَعِيِّ عَنْ أَبِيهِ قَالَ كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَّمَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

¹ Muslim # 71-2721.

² Muslim # 72.2721, Tirmidhi # 3500, Ibn Majah # 3832, Musnad Ahmad 1-411.

³ Muslim # 78.2725, Abu Dawud # 4225.

الصَّلَاةُ ثُمَّ أَمَرَهُ أَنْ يَدْعُو بِهِمْ لَأَنَّ الْكَلِمَاتِ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارزُقْنِي - (رواه مسلم)
 2486. Sayyiduna Abu Maalik Al-Ashja'I رحمه الله narrated that his father said that whenever a man embraced Islam, the prophet Muhammad صلى الله عليه وسلم taught him the *salah* (prayer) and instructed him to pray:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارزُقْنِي

{O Allah, forgive me, have mercy on me, guide me, give me security (and sound health) and bestow on me provision.}¹

PRAYER COVERING ALL DEMANDS OF BOTH WORLDS

(٢٤٨٧) وَعَنْ أَنَسٍ قَالَ كَانَ أَكْثَرُ دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ - (متفق عليه)

2487. Sayyiduna Anas رضى الله عنه narrated that the supplication made by the Prophet Muhammad صلى الله عليه وسلم very often was;

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

{O Allah, grant me what is good in this world, and what is good in the next world, and preserve us from punishment of hell.}²

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم made this supplication very often because it is a comprehensive prayer. Moreover, it is also revealed in the Quran.

If anyone sits alone and contemplates with a clean inside over the blessings of both worlds and makes this prayer, he will observe that he receives perfect peace and radiance when he makes it.

SECTION II

الْفَضْلُ الثَّالِثُ

AN ALL EMBRACING SUPPLICATION

(٢٤٨٨) عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو يَقُولُ رَبِّ آعِظْنِي وَلَا تُعِزَّنِي عَلَيَّ وَلَا تُنْصِرْنِي وَلَا تُنْصِرْ عَلَيَّ وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ وَاهْدِنِي وَبَيِّرِ الْهَدْيَ لِي وَانْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ رَبِّ اجْعَلْنِي لَكَ شَاكِرًا لَكَ ذَاكِرًا لَكَ رَاهِبًا لَكَ مَطْوَأًا لَكَ مُحِبًّا لِيَتِكَ أَوْهَا مُنِيبًا رَبِّ تَقَبَّلْ تَوْبَتِي وَاعْسِلْ حَوْبَتِي وَأَجِبْ دَعْوَتِي وَتَبِّتْ حُجَّتِي وَسَدِّدْ لِسَانِي وَاهْدِ قَلْبِي وَأَسْأَلُ سَخِيمَةَ صَدْرِي - (رواه الترمذى وابوداؤد وابن ماجه)

2488. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to pray in these words:

رَبِّ آعِظْنِي وَلَا تُعِزَّنِي عَلَيَّ وَلَا تُنْصِرْنِي وَلَا تَمْكُرْ عَلَيَّ وَاهْدِنِي وَبَيِّرِ الْهَدْيَ لِي وَانْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ رَبِّ اجْعَلْنِي لَكَ شَاكِرًا لَكَ ذَاكِرًا لَكَ رَاهِبًا لَكَ مَطْوَأًا لَكَ مُحِبًّا لِيَتِكَ

¹ Muslim # 35-697.

² Bukhari # 6389, Muslim # 27.2690, Tirmidhi # 3498, Musnad Ahmad 3-208.

أَوَاهَا مُنِيبًا رَبِّ تَقَبَّلْ تَوْبَتِي وَأَعِزِّ حَوْبَتِي وَأَجِبْ دَعْوَتِي وَثَبِّتْ حُجَّتِي وَسَدِّدْ لِسَانِي وَاهْدِ قَلْبِي وَأَسْئَلُ
سَخِيمَةَ صَدْرِي

[My Lord, help me but do not help against me. Give me victory but not give victory over me. Scheme for me but do not do so against me. Guide me and make guidance easy for me. Help me against those who wrong me. O my Lord, cause me to be grateful to you, one who remembers you, who fears you, who obeys you, who is humble before you, who is earnest in supplication to you and repentant. My Lord, accept my repentance, cleanse my sins, grant my prayers and make my plea strong and let my tongue be true. Guide my heart and remove envy from my bosom]¹

COMMENTARY: While the words (واكفر لي) mean 'and conspire for me'...., when they are used for Allah, however, they mean; 'send down punishment on enemies of Islam from such places as they cannot conceive.'

The words 'envy from any bosom' are (سَخِيمَةَ صَدْرِي) and these words mean, actually, blackness of the heart. 'Blackness' represents 'grudge, envy, anger, jealousy.'

AFTER FAITH SECURITY IS GREATEST ASSET

(٢٤٨٩) وَعَنْ أَبِي بَكْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْوَيْدِيِّ وَبَكَى فَقَالَ سَلُوا اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فَإِنَّ أَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْعَافِيَةِ- رَوَاهُ الْبُيْهَقِيُّ وَابْنُ مَاجَةَ وَقَالَ الْبُيْهَقِيُّ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِسْنَادًا-

2489. Sayyiduna Abu Bakr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم stood on the pulpit and wept. He said, "Pray to Allah for forgiveness and health, because, after being given faith, none of you is given anything better than health."²

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم was aware that his ummah would fall prey to base desires, greed and indecency. He wept because of that, for, he had brought them out of ignorance into Islam which meant guidance, self sacrifice, honesty and self-respect. He had molded them as models of these noble characteristics. He realized that a time would come when they would be trapped by the devil. Hence, he instructed them to ask Allah for pardon and sound health which is aafiyah. This includes security.

BEST SUPPLICATION IS FOR SECURITY & HEALTH

(٢٤٩٠) وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا رَسُولَ اللَّهِ أَيُّ الدُّعَاءِ أَفْضَلُ قَالَ سَأَلَ رَبِّيكَ الْعَافِيَةَ وَالْمُعَافَاةَ فِي الدُّنْيَا وَالْآخِرَةِ ثُمَّ آتَاهُ فِي الْيَوْمِ الثَّانِي فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الدُّعَاءِ أَفْضَلُ فَقَالَ لَهُ وَمِثْلُ ذَلِكَ ثُمَّ آتَاهُ فِي الْيَوْمِ الثَّلَاثِ فَقَالَ لَهُ وَمِثْلُ ذَلِكَ قَالَ فَإِذَا أُعْطِيتَ الْعَافِيَةَ وَالْمُعَافَاةَ فِي الدُّنْيَا وَالْآخِرَةِ فَقَدْ أَفْلَحْتَ- رَوَاهُ الْبُيْهَقِيُّ وَابْنُ مَاجَةَ وَقَالَ الْبُيْهَقِيُّ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِسْنَادًا-

2490. Sayyiduna Anas رضى الله عنه narrated that aman came to the Prophet Muhammad

¹ Tirmidhi # 2562, Abu Dawud # 1510, Ibn Majah # 3830, Musnad Ahmad 1-227, Manners in Islam # 665 (Darul Isha'at Karachi)

² Tirmidhi # 3569, Ibn Majah # 3849, Musnad Ahmad 1/3.

and asked, "O Messenger of Allah, which supplication is the most excellent?" He said, "Pray to your Lord for health and security in this world and the next." Next day, the man came to him again and put the same question. He told him the like of what he had said. Again, he came on the third day and got a similar reply with the additional words, "If you are given health and security in this world then, indeed you have succeeded."¹

PRAY FOR LOVE OF ALLAH

(٢٤٩١) وَعَنْ عَبْدِ اللَّهِ بْنِ يَزِيدِ الْخَطْمِيِّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ فِي دُعَائِهِ اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبَّهُ عِنْدَكَ اللَّهُمَّ مَا رَزَقْتَنِي وَمَا أَحْبَبْتَ فَاجْعَلْهُ قُوَّةً لِي فِيْمَا تُحِبُّ اللَّهُمَّ مَا رَزَوَيْتَ عَنِّي وَمَا أَحْبَبْتَ فَاجْعَلْهُ قَرَأَةً لِي فِيْمَا تُحِبُّ - (رواه الترمذی)

2491. Sayyiduna Abdullah ibn Yazid al-Khatmi رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to make this supplication:

اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبَّهُ عِنْدَكَ اللَّهُمَّ مَا رَزَقْتَنِي وَمَا أَحْبَبْتَ فَاجْعَلْهُ قُوَّةً لِي فِيْمَا تُحِبُّ اللَّهُمَّ مَا رَزَوَيْتَ عَنِّي وَمَا أَحْبَبْتَ فَاجْعَلْهُ قَرَأَةً لِي فِيْمَا تُحِبُّ

{O Allah, grant me your love and love of him whose love will benefit me in your sight. O Allah, cause whatever you grant me of that which I love to be strength in what you love. O Allah, cause whatever you deny me of that which I love to be a means to me to devote myself to what you love.}

AN EXCELLENT SUPPLICATION

(٢٤٩٢) وَعَنِ ابْنِ عُمرَ قَالَ فَلَمَّا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُو بِهِمْ لِأَكْبَرِهِمْ وَلَا مَبْلَغَ عَلَيْهِمْ وَلَا تُسَلِّطَ عَلَيْهِمْ مَنْ لَا يَرْحَمُنَا - رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ غَرِيبٌ -

الدَّعَوَاتِ لِأَصْحَابِهِ اللَّهُمَّ أَقْسَمُ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ وَمِنَ الْيَقِينِ مَا هُوَ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا وَمَتَّعَنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَارَنَا عَلَى مَنْ ظَلَمْنَا وَانصُرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَهُ مِنَّا وَلَا مَبْلَغَ عَلَيْهِمْ وَلَا تُسَلِّطْ عَلَيْهِمْ مَنْ لَا يَرْحَمُنَا - رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ غَرِيبٌ -

2492. Sayyiduna Ibn Umar رضى الله عنه narrated that seldom did Allah's Messenger صلى الله عليه وسلم arise from an assembly without making this supplication for his sahabah:

اللَّهُمَّ أَقْسَمُ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ وَمِنَ الْيَقِينِ مَا هُوَ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا وَمَتَّعَنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَارَنَا عَلَى مَنْ ظَلَمْنَا وَانصُرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَهُ مِنَّا

¹ Tirmidhi # 3523, Ibn Majah # 3848.

² Tirmidhi # 3502.

وَلَا مَبْلَغَ عَلَمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

[O Allah, cause us to have as much portion of your fear as becomes a barrier between us and disobedience to you and as much of obedience to you as may lead us to paradise and as much of faith as removes hardships of this world from us. And, let us benefit from our hearing, our sight and our vitality as long as you cause us to live and cause them to survive us. And, seize revenge from those who wrong us and help us against those who antagonize us. And do not cause our difficulties to descend on our religion and do not make this world our chief ambition and do not make it the limit of our knowledge. And impose not on us one who would not have mercy on us.]¹

COMMENTARY: The prayer asks for faith to such an extent that the hardship of the world and its problems seem to be very easy. If anyone is convinced that Allah is Ar-Razzaq (The Provider) then he will not be disturbed if he faces poverty. His difficulties will become soft. The prayer also asks for being oriented in such a way that one does not worry much over worldly affairs, beyond the necessary.

PRAYER FOR KNOWLEDGE & DEEDS

(٢٤٩٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَ عَلَّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ وَاعُوذُ بِاللَّهِ مِنْ خَالِ أَهْلِ النَّارِ - رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ إِسْنَادًا -

2493. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to pray:

اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَ عَلَّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ وَاعُوذُ بِاللَّهِ مِنْ خَالِ أَهْلِ النَّارِ [O Allah, give me benefit from that which you have taught me, and teach me that which will benefit me, and increase me in knowledge. Praise belongs to Allah in every condition and I seek refuge in Allah from the condition of the dwellers of hell]²

PRAYER FOR BLESSING & HONOUR

(٢٤٩٤) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَنْزَلَ عَلَيْهِ الْوَحْيُ سَمِعَهُ عِنْدَ وَجْهِهِ دَوِيٌّ كَدَوِيِّ النَّحْرِ فَأَنْزَلَ عَلَيْهِ يَوْمًا فَمَكَتُنَا سَاعَةً فَسُرِّيَ عَنْهُ فَاسْتَقْبَلَ الْقُبْلَةَ وَرَفَعَ يَدَيْهِ وَقَالَ اللَّهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَادْرِمْنَا وَلَا تُهِنَّا وَارْحَمْنَا وَلَا تَحْزِنْنَا وَلَا تُؤَيِّرْ عَلَيْنَا وَارْضْنَا وَارْضَ عَنَّا ثُمَّ قَالَ أَنْزَلَ عَلَيَّ عَشْرَ آيَاتٍ مِنْ آفَاتِهِمْ نَحَلَّ الْجَبَّةُ ثُمَّ قَرَأَ قَدْ أَنْزَلَهُ الْمُؤْمِنُونَ حَتَّى خَسَرَ عَشْرَ آيَاتٍ - (رواه احمد والترمذى)

2494. Sayyiduna Umar ibn Khattab رضى الله عنه narrated that whenever Allah's Messenger صلى الله عليه وسلم received a revelation, a sound was heard near his face resembling the humming of the bees. One day, it came to him and they waited (near him) for a while but it went away from him. He faced the qiblah, raised his hands

¹ Tirmidhi # 3513.

² Tirmidhi # 3610, Ibn Majah # 251.

and prayer:

اللَّهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَآكْرِمْنَا وَلَا تُهِنَّا وَأَعْظِمْنَا وَلَا تَحْرِمْنَا وَارْزُقْنَا وَلَا تُؤَيِّرْ عَلَيْنَا وَارْضِنَا وَأَرْضِ عَنَّا

{O Allah give us more but do not give us less. Raise us in honour but do not humiliate us. Grant us but do not deprive us. Prefer us but do not prefer others over us. Please us and be pleased with us}

Then he said, "Then he said, "Ten verses have been revealed to me. He who abides by them will enter paradise," and he recited:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

{Prosperous indeed are the believers} till he finished the ten verses. (23: 1-10)¹

COMMENTARY: The revelation was brought to the Prophet Muhammad صلى الله عليه وسلم by Jibril عليه السلام. The sahabah (Prophet's companions) رضى الله عنهم heard him but could not decipher his voice and Sayyiduna Umar ibn al-Khattab رضى الله عنه described it as the humming of the bees.

The ten verses that were revealed to the Prophet Muhammad صلى الله عليه وسلم and the hadith (tradition) gives glad tiding to those who abide by them are:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ * وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ * وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ * وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ * إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ * فَمَنْ ابْتغىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ * وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ * وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ * أُولَٰئِكَ هُمُ الْوَارِثُونَ * الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

{Prosperous indeed are the believers, those who in their *salah* (prayer) are humble, and those who from (everything) vain turn away, and those who of zakah are doers, and those who of their private parts are guards, except in regard to their spouses or those whom their night hands possess- for then surely they are not blameworthy - but whosoever seeks beyond that, so those - they are the transgressors, and those who of their trusts and covenants are preservers, and those who of their salawat are observant, those! They are inheritors} (23:1-10)

SECTION III

الْفَضْلُ الثَّالِثُ

PRAYER FOR EYE-SIGHT

(٢٤٩٥) عَنْ عُمَرَ بْنِ حُنَيْفٍ قَالَ إِبْنُ رَجُلًا صَرِيرًا لِبَصْرِيٍّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ادْعُ اللَّهَ أَنْ يُعَافِيَنِي فَقَالَ إِبْنُ شَيْتٍ دَعَوْتُ وَإِبْنُ شَيْتٍ صَبَرْتُ فَهُوَ خَيْرٌ لَكَ قَالَ فَادْعُهُ قَالَ فَأَمَرَهُ أَنْ يَتَوَصَّأَ فَيُحْسِنَ الوُضُوءَ وَيَدْعُو بِهَذَا الدُّعَاءِ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِبَيْتِكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي لِيَقْضِيَ لِي فِي حَاجَتِي هَذِهِ اللَّهُمَّ فَسَمِعَهُ فِي - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ

¹ Tirmidhi # 3184, Musnad Ahmad 1-34.

صَحِيحٌ غَرِيبٌ -

2495. Sayyiduna Uthman ibn Hunayf رضى الله عنه narrated that a blind man came to the Prophet Muhammad صلى الله عليه وسلم and requested him, "Pray to Allah that he may cure me." He said, "If you like, I shall pray for you, but if you like, you may show patience and that is better for you." The man insisted, "pray for me." So, he instructed him to make ablution and make it perfect and supplicate in these words:

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي لِيَقْضِيَ لِي فِي حَاجَتِي
هَذِهِ اللَّهُمَّ فَشَقَّعَهُ فَوْعًا

{O Allah, I pray you - and I beseech your by virtue of your Prophet Muhammad Prophet of mercy. I turn, by mean of you (O Prophet) صلى الله عليه وسلم to my Lord to have my need, this one, granted to me O Allah let him be an intercessor for me.}¹

COMMENTARY: Patience was better because loss of eyesight is compensated by paradise. Allah, the Exalted, says, "If I deprive a slave of Mine of the sight of both his eyes and he endures it, then I give him paradise in return of that." (Bukhari # 5653, Musnad Ahmad # 700, Tirmidhi # 2408, 2409.)

PRAYER OF PROPHET DAWUD عليه السلام

(٢٤٩٦) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ مِنْ دُعَاءِ دَاوُدَ يَقُولُ اللَّهُمَّ إِنِّي
أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي
وَمَالِي وَأَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ قَالَ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَكَرَ دَاوُدَ يُحَدِّثُ عَنْهُ يَقُولُ
كَانَ أَحَبَّ الْبَشَرِ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ -

2496. Sayyiduna Abu Ad-Darda رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that among the supplications of (Prophet) Dawud عليه السلام was:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ
نَفْسِي، وَمَالِي وَأَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ

{O Allah, I pray to you for your love and love of him who loves, you, and (me) deeds that will lead me to your love. O Allah, cause Your love to be dearer to me than my own self, my family and than cold water.}

And, whenever Allah's Messenger صلى الله عليه وسلم mentioned Prophet Dawud عليه السلام, he spoke of him, saying, "He worshipped more than others of mankind."²

A COMPREHENSIVE PRAYER

(٢٤٩٧) وَعَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ قَالَ صَلَّى بِنَا عَمَّارُ بْنُ يَاسِرٍ صَلَاةً فَأَوْجَرَ فِيهَا فَقَالَ لَهُ بَعْضُ الْقَوْمِ
لَقَدْ خَفَّفْتَ وَأَوْجَرْتَ الصَّلَاةَ فَقَالَ أَمَا عَلَيَّ ذَلِكَ لَقَدْ دَعَوْتُ فِيهَا بِدَعَوَاتٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ صَلَّى

¹ Tirmidhi # 3589, Ibn Majah # 1385, Musnad Ahmad 4-138, Nasa'i Kubra 10490

² Tirmidhi # 3501.

اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَامَ تَبِعَهُ رَجُلٌ مِنَ الْقَوْمِ هُوَ أَبِي غَيْرِ أَنْتَهُ كَتَبَ عَن نَفْسِهِ فَمَسَّأَلَهُ عَنِ الدُّعَاءِ ثُمَّ جَاءَ فَأَخْبَرَ بِهِ الْقَوْمَ اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحِبِّنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَقَّئِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتِكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالنَّعْصَبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَوِيمًا لَا يَنْفَدُ وَأَسْأَلُكَ فُرَّةً عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشُّوقَ إِلَى لِقَائِكَ فِي غَيْرِ صَرَاءٍ مُضَرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ رَبِّنَا بِرَبِّنَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مَهْدِيَيْنَ - (رواه النسائي)

2497. Sayyiduna Ata ibn as-Sa'ib رحمه الله narrated that his father related to him that Sayyiduna Ammar ibn Yasir رضي الله عنه led them in *salah* (prayer) but made it very brief. Some of the people said to him. "Indeed, you made it short and brief." He said, "The brevity should not be blamed on me because I have made many supplications in it (in its qadayh) which I had heard from Allah's Messenger which I had heard from Allah's Messenger صلى الله عليه وسلم." when he got up to depart, one of the men (of the congregation) pursued him. (Here Ata said that the man was his father but he also alluded that he was Ata himself). He asked him about the supplication and then returned to enlighten the people about it, thus;

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحِبِّنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَقَّئِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتِكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالنَّعْصَبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَوِيمًا لَا يَنْفَدُ وَأَسْأَلُكَ فُرَّةً عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشُّوقَ إِلَى لِقَائِكَ فِي غَيْرِ صَرَاءٍ مُضَرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ رَبِّنَا بِرَبِّنَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مَهْدِيَيْنَ

{O Allah, though your knowledge of the unseen and your power over the creation, cause me to live as long as you know life to be better for me and cause me to die when you know death to be better for me. O Allah, I implore you to grant me fear of your both unseen and openly. And, I pray to you for the word of truth both when pleased and when angry. And, I pray to you for moderation both in poverty and in riches. And, I pray to you for a blessing that will not end. And, I pray to you for a coolness of eye that will not be snapped. And, I pray to you for satisfaction with what is decreed. And, I pray to you for a comfortable life after death. And, I pray to you for the joy of seeing your face and a longing to meet you without any distress causing hardship or a trial leading astray.

O Allah, adorn us with the ornament of faith and let us be guides who are rightly guided.!

COMMENTARY: The prayer asks for so much determination as enables one to speak the

¹ Nasa'i # 1305, Musnad Ahmad 4-264.

truth whether people be pleased or displeased. It also refers to one's own pleasure and displeasure at it.

Coolness of the eye covers perfect obedience, offspring who survive the supplicant, regularity in offering the *salah* (prayer) and good of both the worlds.

The prayer asks for a longing for Allah's sight but the longing should not effect the supplicant's path along mysticism and on adab or manners and on compliance with commands.

PRAYER FOR PROFITABLE KNOWLEDGE, APPROVED DEEDS & LAWFUL SUSTENANCE

(٢٤٩٨) وَعَنْ أُدْرِ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُبُرِ الْفَجْرِ اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَعَمَلًا مُتَقَبَّلًا وَرِزْقًا طَيِّبًا - رَوَاهُ أَحْمَدُ وَابْنُ مَاجَةَ وَالسَّيْتِيُّ فِي الدَّلَّغَاتِ الْكَبِيرِ -

2498. Sayyidah Umm Salamah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to pray after the *salah* (prayer) of fajr.

[O Allah, I beseech you for beneficial knowledge, approved deeds and lawful sustenance.]¹

(٢٤٩٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ دُعَاءُ حَفِظْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا أَدْعُهُ اللَّهُمَّ اجْعَلْنِي أُعْظَمُ شُكْرَكَ وَأَكْثَرَ زِكْرَكَ وَأَتْبِعْ نُصْحَكَ وَأَحْفَظْ وَصِيَّتَكَ - (رواه الترمذی)

2499. Sayyiduna Abu Hurayrah رضى الله عنه said, "I have learnt a supplication from Allah's Messenger صلى الله عليه وسلم that I never fail to make:

اللَّهُمَّ اجْعَلْنِي أُعْظَمُ شُكْرَكَ وَأَكْثَرَ زِكْرَكَ وَأَتْبِعْ نُصْحَكَ وَأَحْفَظْ وَصِيَّتَكَ

[O Allah, cause me to be much grateful to you, one who remembers you most and who follows your counsel and obeys your commands.]²

COMMENTARY: The counsel (نصح) are the rights of fellowmen and the command (وصيت) are Allah's rights. Hence, "O Allah cause me to give rights of your creatures and your own rights."

PRAYER FOR HEALTH

(٢٥٠٠) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَقَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْأَمَانَةَ وَحُسْنَ الْخُلُقِ وَالرِّضَى بِالْقَدْرِ -

2500. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to pray:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْأَمَانَةَ وَحُسْنَ الْخُلُقِ وَالرِّضَى بِالْقَدْرِ

[O Allah, I ask you for sound health (or body, and deeds), abstinence, integrity, a good character and being pleased with the decree.]³

¹ Ibn Majah # 924, Musnad Ahmad 6.294.

² Tirmidhi # 3617, Musnad Ahmad 2-311.

³ Bazzaz as par Kanz ul Ammal # 3690.

PRAYER TO KEEP AWAY FROM SIN

(٢٥٠١) وَعَنْ أُمِّ مَعْبِدٍ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ التَّفَاقِيهِ وَعَمَلِي مِنَ الرِّيَاءِ وَإِسَانِي مِنَ الْكِبْذِ وَعَيْنِي مِنَ الْخِيَانَةِ فَإِنَّكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورَ۔
رَوَاهُ مَا الْبَيْهَقِيُّ فِي الدَّعَوَاتِ الْكَبِيرِ۔

2501. Sayyidah Umm Ma'bad رضى الله عنه narrated that she heard Allah's Messenger صلى الله عليه وسلم pray:

اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ التَّفَاقِيهِ وَعَمَلِي مِنَ الرِّيَاءِ وَإِسَانِي مِنَ الْكِبْذِ وَعَيْنِي مِنَ الْخِيَانَةِ فَإِنَّكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورَ

{O Allah, cleanse my heart from hypocrisy, my deeds from pretence, my tongue from falsehood and my eye from sneaky glances, for you know the secret looks of the eyes and what is concealed in the breasts.}¹

{“Treachery of the eyes and what the hearts conceal”} (40:9)

PRAYER FOR BLESSING IN BOTH WORLDS

(٢٥٠٢) وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَادَ رَجُلًا مِنَ الْمُسْلِمِينَ قَدْ خَفَّتْ فَصَارَ مِثْلَ الْفَرَخِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ كُنْتَ تَدْعُو اللَّهَ بِشَيْءٍ أَوْ تَسْأَلُهُ لِأَيِّ شَيْءٍ قَالَ نَعَمْ كُنْتُ أَقُولُ اللَّهُمَّ مَا كُنْتُ مُعَاقِبِي بِهِ فِي الْآخِرَةِ فَعَجِّلْهُ لِي فِي الدُّنْيَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُبْحَانَ اللَّهِ لَا تُطِيفُهُ وَلَا تَسْتَطِيعُهُ أَفَلَا قُلْتَ اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ قَالَ فَدَعَا اللَّهَ بِهِ فَشَفَاهُ اللَّهُ (رواه مسلم)

2502. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم visited a Muslim man who had gone weak and had become like the young of a bird. Allah's Messenger صلى الله عليه وسلم asked him, “Did you pray to Allah for something, or ask Him for anything?” He said, “I used to pray: O Allah, whatever punishment you will give me in the hereafter, hasten it for me in this world.” Allah's Messenger صلى الله عليه وسلم remarked, “SubhanAllah, you have not the strength nor ability to bear it. Why do you not pray:

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

{O Allah, grant us good in this world and good in the hereafter and preserve us from the punishment of hell?}²

Then he supplicated Allah with that and Allah cured him.²

PRAY NOT FOR THE UNENDURABLE

(٢٥٠٣) وَعَنْ حُدَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَتَّبِعُنِي لِلْمُؤْمِنِ آتٍ يَنْزِلُ نَفْسَهُ قَالُوا

¹ Bayhaqi in Da'waat ul Kabir (both foregoing).

² Muslim # 23.2688, Tirmidhi # 3498, Musnad Ahmad 3-107.

وَكَيْفَ يُذِلُّ نَفْسَهُ قَالَ يَتَعَرَّضُ مِنَ الْبَلَاءِ لِمَا لَا يُطِيقُ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِي شُعَبِ
الْإِيمَانِ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ-

2503. Sayyiduna Hudhayfah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "It does not behave a believer to humiliate himself." He was asked, "How can one humiliate oneself?" He said, "He involves himself in a calamity out of which he cannot extract himself."¹

COMMENTARY: It is contrary to a believer's shrewdness that he should accept something or a responsibility that is beyond his capacity and reach. If he does it, he disgraces himself. On the face of it, this hadith (tradition) seems to be out of place in this chapter. However, if it is read with the previous hadith (tradition), we shall see that it is deeply connected with this chapter. It says that a man should not even pray for what he cannot tolerate.

A BETTER INNER NATURE

(٢٥٠٤) وَعَنْ عُمَرَ قَالَ عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قُلِ اللَّهُمَّ اجْعَلْ سِرِّي خَيْرًا مِنْ
عَلَانِيَتِي وَاجْعَلْ عَلَانِيَتِي صَالِحَةً اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ صَالِحِ مَا تُؤْتِي النَّاسَ مِنَ الْأَهْلِ وَالْمَالِ وَالْوَلَدِ غَيْرِ
الضَّالِّ وَالْأَفْضَلِ - (رواه الترمذی)

2504. Sayyiduna Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم taught him to pray:

اللَّهُمَّ اجْعَلْ سِرِّي خَيْرًا مِنْ عَلَانِيَتِي وَاجْعَلْ عَلَانِيَتِي صَالِحَةً اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ صَالِحِ مَا تُؤْتِي النَّاسَ
مِنَ الْأَهْلِ وَالْمَالِ وَالْوَلَدِ غَيْرِ الضَّالِّ وَالْأَفْضَلِ

{O Allah, cause my unseen to be better than my known conduct, and let my known conduct to be righteous. O Allah, I ask you for the good of what you grant people of family, wealth and children, neither misled nor misleading.}²

¹ Tirmidhi # 2261, Ibn Majah # 4016.

² Tirmidhi # 3597

BOOK - XI

THE RITES OF THE PILGRIMAGE

كتاب المناسك

ABOUT THE ACTIONS OF HAJJ(PILGRIMAGE)

The dictionary meaning of *Hajj (pilgrimage)* is to resolve to go to a sacred place. In the terminology of *Shari'ah*, *Hajj (pilgrimage)* is to circumambulate the *ka'bah* and stand of *Arafah* in the specific manner taught by the Prophet Muhammad صلى الله عليه وسلم during the specific period of time as prescribed by *Shari'ah*.

Hajj (pilgrimage) is one of the great five basic pillars of religion on which the entire edifice of beliefs and deeds of Islam stands. The obligation of *Hajj (pilgrimage)* (which in the terminology of *Shari'ah* is called *fard(compulsory)*) is established by the Quran explicitly just as the obligation of *zakah* is established.

WHEN WAS HAJJ (PILGRIMAGE) MADE FARD(COMPULSORY)

The obligation of *Hajj (pilgrimage)* (as a *fard(compulsory)*) was applied to the ummah of the Prophet Muhammad صلى الله عليه وسلم. It is the distinction of this ummah though the custom of performing *Hajj (pilgrimage)* continues from the times of Prophet Ibrahim عليه السلام. It was not then prescribed as a *fard(compulsory)*. The correct opinion is that *Hajj (pilgrimage)* became *fard(compulsory)* (a prescribed duty) only on the ummah of Muhammad صلى الله عليه وسلم.

Different opinions are expressed on when *Hajj (pilgrimage)* became *fard(compulsory)*. Some say that it became *fard(compulsory)* in 5 AH, some put it in 6AH, but the most correct date is the close of 9AH with the command of Allah.

وَلِلّٰهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

{And pilgrimage to the House is a duty of mankind towards Allah for him who is able to make his way to it.} (3: 97)

The command was given towards the end of the year. So, the Prophet Muhammad صلى الله عليه وسلم was engaged in teaching the rites of the pilgrimage and in making preparations for the journey next year. Therefore, he did not perform *Hajj (pilgrimage)* that (first) year. He appointed Sayyiduna Abu Bakr رضى الله عنه as amir of the pilgrims and sent them to Makkah.

Next year, 10AH, he travelled for the pilgrimage himself. It was a coincidence that, after *Hajj (pilgrimage)* was made *fard(compulsory)*, he performed this his first pilgrimage and it was also his last pilgrimage, so this *Hajj (pilgrimage)* is known as *Hajj (pilgrimage)atul wada'* (the farewell pilgrimage). After this *Hajj (pilgrimage)*, he departed from this world.

COMMAND OF HAJJ (PILGRIMAGE)

Hajj (pilgrimage) is *fard(compulsory)* once in a life time when all the conditions that make it *fard(compulsory)* are found.

If anyone does not perform *Hajj (pilgrimage)* even after all conditions are found in him making *Hajj (pilgrimage)* *fard(compulsory)* on him, then he is a sinner. And, he who rejects the obligation of *Hajj (pilgrimage)* is a disbeliever.

The correct thing is that if the conditions of *Hajj (pilgrimage)* are found then it is *fard(compulsory)* to perform *Hajj (pilgrimage)* promptly. It is a sin to put it off till the following year. *Hajj (pilgrimage)* is *wajib (obligatory)* for one who enters the *miqat* without assuming the *ihram (pilgrim-robe)*. He must assume the *ihram (pilgrim-robe)* of *Hajj*

(pilgrimage) after that. *Hajj (pilgrimage)* is *fard(compulsory)* on one who has vowed to perform *Hajj (pilgrimage)*, too.

It is unlawful and *makruh(unbecoming)* *tahrimah* to perform *Hajj (pilgrimage)* with unlawful wealth for one who performs *Hajj (pilgrimage)* without the permission of those whose permission he is bound to take. It is *makruh(unbecoming)* *tahrimah* for one who performs *Hajj (pilgrimage)* without making arrangements for ample provision for those people whose provision is his responsibility as *wajib (obligatory)*.

CONDITIONS THAT MAKE HAJJ (PILGRIMAGE) AS FARD(COMPULSORY)

Hajj (pilgrimage) becomes *fard(compulsory)* when these conditions are found:

(1) The pilgrim should be a Muslim.

(2) He should be a free man, for *Hajj (pilgrimage)* is not *fard(compulsory)* on a male or female slave.

(3) The pilgrim should be sane. *Hajj (pilgrimage)* is not *fard(compulsory)* on a mad, insane or unconscious person.

(4) He should be an adult. Children and who have not attained puberty are not obliged to perform *Hajj (pilgrimage)*.

(5) He should be of sound health. *Hajj (pilgrimage)* is not *fard(compulsory)* on a sick, blind, lame or handicapped person.

(6) He should be capable, possessing wealth beyond his real needs and debts payable, enough for his travelling expenses and provision during the journey. And the excess should be enough also to provide necessities to those who are his dependents and it is *wajib (obligatory)* on him to provide provision to them, he must leave for them enough for their expenses till he returns.

(7) There should be peace and safety along his route. If most people make the journey safely then it is said to be safe and *Hajj (pilgrimage)* becomes *fard(compulsory)* (if other conditions are met). For example, if most of the travellers are robbed on the way, or ships sink generally or there is any other kind of fear than *Hajj (pilgrimage)* is not *fard(compulsory)*. But, if these accidents occur only sometime, then (this conditions is not unfulfilled and) *Hajj (pilgrimage)* is *fard(compulsory)* (as for as this condition is concerned).

(8) A woman must be accompanied by her husband or a mahram if the journey from her residence to Makkah is equal to the distance defined by *Shari'ah* as a journey, meaning a three day travel. If she is not accompanied by her husband or a mahram than it is not allowed to her to undertake the journey. Moreover, the mahram should be a sane, adult man, not a Magian and a sinner. The woman is responsible for the provision of the mahram whom she takes along with her for *Hajj (pilgrimage)*. Besides a woman on whom *Hajj (pilgrimage)* is *fard(compulsory)*, may proceed to perform *Hajj (pilgrimage)* with a mahram even without her husband's permission.

If a minor boy, or a slave, turns into an adult, or becomes free, after assuming the *ihram (pilgrim-robe)*, and he performs the *Hajj (pilgrimage)*, then his *fard(compulsory)* is not discharged. If the boy assumes the *ihram (pilgrim-robe)* for *Hajj (pilgrimage)* afresh (all over again on attaining adulthood) than it will be correctly performed. As for the slave, his *ihram (pilgrim-robe)* will not be proper even in this condition.

NUMBER OF FARD(COMPULSORY) IN THE HAJJ (PILGRIMAGE)

Five actions are *fard(compulsory)* for a *Hajj (pilgrimage)* to be correct.

- (1) The *ihram (pilgrim-robe)*. It is both a condition for *Hajj (pilgrimage)* and a rukn or part essential, meaning *fard(compulsory)*.
- (2) *Wuquf Arafat* which is the standing at Arafat even for a minute whether during the day or in the night.
- (3) *Tawaf uz Ziyarah*. It is also called *Tawaf ul ifadah* or *tawaf ur rukn*.
- (4) Sequence should be observe in the foregoing *fard(compulsory)* duties. The *ihram (pilgrim-robe)* should precede the *wuquf* which should precede the *tawaf ziyarat*.
- (5) Each of these *fard(compulsory)* must be discharged at its appointed place, like *wuquf (staying)* at Arafat and *tawaf (circumambulation)* around the *ka'bah*. And every *fard(compulsory)* at its appointed time as prescribed by *Shari'ah*, like the *wuquf* on the ninth *Dhull Hajj (pilgrimage)* at the time of *Zuhr* till before the *fajr* of the tenth *Tawaf* is performed after that.

NUMBER OF WAJIB (OBLIGATORY) OF HAJJ (PILGRIMAGE)

These things are *wajib (obligatory)* in *Hajj (pilgrimage)*.

- (1) *Wuquf Muzdilah* or the standing or stopping at Muzdilah.
- (2) *Sa'ee* between *safa* and *Marwah*.
- (3) *Rami Jimar* or casting pebbles at the *jimar*.
- (4) *Tawaf Qudum* for non-Makkans who are called *aafaqi*.
- (5) *Halq* or *taqsir* which is to shave off or cut hair.
- (6) Every such thing omitting which makes a dumm or sacrifice of an animal *wajib (obligatory)*.

Apart from these *fard(compulsory)* and *wajib (obligatory)* things, there are many things termed as *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* and *adab of Hajj (pilgrimage)*. They will be discussed at their proper places in the pages following.

SECTION I

الْفَضْلُ الْأَوَّلُ

HAJJ (PILGRIMAGE) IS FARD(COMPULSORY) ONCE IN A LIFE TIME

(٢٥٠٥) عَنْ أَبِي هُرَيْرَةَ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا فَقَالَ رَجُلٌ أَكَلُ غَائِمٍ يَارَسُولَ اللَّهِ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا فَقَالَ لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ وَلَمَّا اسْتَطَعْتُمْ ثُمَّ قَالَ ذُرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَتْ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَيُّبَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ - (رواه مسلم)

2505. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم delivered to them a sermon in which he said, "O you people, indeed, *Hajj (pilgrimage)* is made obligatory for you. So, perform *Hajj (pilgrimage)*." A man asked, "Is it every year. O Messenger of Allah?" He observed silence till the man had asked it three times. Then, he said "Were I to say, 'Yes' it would become obligatory and you would not be able to observe it." Then, he added, "Leave me alone as long as I have spared you, for people before you were ruined because of their excessive questions and their differences with their prophets when I instruct you to do something, obey it as much as you are able to when I disallow anything,

leave it alone."¹

COMMENTARY: The Sahabi who had put the question was Sayyiduna Aqra ibn Habis رضى الله عنه. He had supposed that like *salah* (prayer), fasting and zakah, this worship would be a recurring duty.

The Prophet's saying that it would have become *fard* (compulsory) every year if he had said, 'yes' meant that he only said what Allah commanded him to say and he never passed on a command of *Shari'ah* without Allah commanding him and if *Hajj* (pilgrimage) were made *fard* (compulsory) every year, it would have been impossible to perform it every year. If he did not specify the number of times then they were to do that thing without further questioning. If he specified how many times, then they were to do it accordingly. He said, "I have been sent to convey the commands of Islam and I do that exactly as I am told."

He also said that they were to discharge Allah's commands as much as they were able to do. Thus if anyone cannot stand for the *salah* (prayer), he may offer it sitting, and so on. Other commands may be understood accordingly.

THE BEST DEED

(٢٥٠٦) وَعَنْ أَبِي هُرَيْرَةَ قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ إِيْمَانٌ بِاللَّهِ وَرَسُولِهِ قَبِيلٌ ثُمَّ مَاذَا قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ قَبِيلٌ ثُمَّ مَاذَا قَالَ حَجٌّ مَكْرُورٌ - (متفق عليه)

2506. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was asked, "Which of the deeds is the most excellent?" He said, "Belief in Allah and His Messenger." He was then asked about the next and he said, "Jihad in Allah's path." Again, he was asked, "What next?" He said, "Hajj (pilgrimage) that gains acceptance."²

COMMENTARY: The most excellent deed is described differently in different ahadith (tradition). Actually, the answer depends on the person asking, the circumstances and the surroundings.

HONOUR OF ONE WHO PERFORMS HAJJ (PILGRIMAGE) ONLY FOR ALLAH'S SAKE

(٢٥٠٧) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَجَّ لِلَّهِ فَلَمْ يَزِفْ وَلَمْ يَفْسُقْ رَجَعَتْ كَيَوْمَ وَلَدَتْهُ أُمُّهُ - (متفق عليه)

2507. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone performs *Hajj* (pilgrimage) for the sake of Allah without having sexual intercourse with his wife (during the pilgrimage) or being immodest and sinful, then he returns (sinless) as on the day his mother had delivered him."³

COMMENTARY: One who performs *Hajj* (pilgrimage) for Allah's sake does not do it to be praised or to be seen. If anyone combines business with the pilgrimage, then he would earn a smaller reward than one who performs it only for Allah's sake.

¹ Muslim # 412.1337, Nasa'i # 2619.

² Bukhari # 26, Muslim # 83-135, Tirmidhi # 1664, Nasa'i # 625, Musnad Ahmad 4.372.

³ Bukhari # 1521, Muslim # 438.1350, Tirmidhi # 811, Nasa'i # 2627, Darimi # 1796, Ibn Majah # 2889, Musnad Ahmad 2-246.

The pilgrim does not have sexual intercourse with his wife during the pilgrimage, does not talk immodestly and does not talk with women in a manner that suggest indecency or leads to it. This is what (رفث) (rafatha) means.

And, the other word (فسق) (fasaqa) implies that he does not perpetrate a grave sin during the pilgrimage and does not commit minor sins repeatedly. It must be understood that if one does not repent for his sins, then that is tantamount to Committing a major sin. This is as Allah says:

وَمَنْ لَّمْ يَتُوبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

{And whosoever repents not, then those are the evil doers} (49: 11)

In short, if anyone performs *Hajj (pilgrimage)* only for Allah's pleasure without engaging in immodesty or sin then he returns from the pilgrimage free from sin as he was born innocent.

REWARD FOR HAJJ (PILGRIMAGE) IS PARADISE

(٢٥٠٨) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ

لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ - (متفق عليه)

2508. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The umrah, from one to the next, is an expiation of what is between them (of minor sins). And, as for the *Hajj (pilgrimage)* that is accepted there is no reward for it but paradise."¹

UMRAH IN RAMADAN

(٢٥٠٩) وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ عُمْرَةً فِي رَمَضَانَ تَعْدِلُ حَجَّةً -

(متفق عليه)

2509. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "surely as umrah performed in Ramadan is equal to (one) *Hajj (pilgrimage)*."²

MINOR ALSO GETS A REWARD

(٢٥١٠) وَعَنْهُ قَالَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَ رَجُلًا بِالرَّوْحَاءِ فَقَالَ مَنِ الْقَوْمُ قَالُوا الْمُسْلِمُونَ

فَقَالُوا مَنْ أَنْتَ قَالَ رَسُولُ اللَّهِ فَرَفَعَتْ إِلَيْهِ امْرَأَةٌ صَبِيًّا فَقَالَتْ إلهَذَا حَجٌّ قَالَ نَعَمْ وَأَلَيْكَ أَجْرٌ (رواه مسلم)

2510. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم met some riders at ar-Rawha. He asked, "who are these people?" They said, "Muslims!" And, they asked, "Who are you?" He said, "Allah's Messenger. A woman carried a boy high up to him and asked. "May he (too) perform *Hajj (pilgrimage)*?" He said, "Yes, and you will get a reward."³

¹ Bukhari # 1773, Musim # 437.1349, Tirmidhi # 810, Ibn Majah # 2688, Muwatta Maalik # 20.21-66, Musnad Ahmad 2-246.

² Bukhari # 1782, Muslim # 221-1256, Nasa'i # 2110, Ibn Majah # 2994, Darimi # 1851, Musnad Ahmad 1.229.

³ Muslim # 409-1336, Ibn Majah # 2910, (Ar-Rawha is the name of several places. This one is between Madinah and Makkah - Mu'jum ul Buldah.

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم said to the woman that the child may perform *Hajj (pilgrimage)*. Though it was not *fard(compulsory)* on him, it would be treated as an optional pilgrimage and he would earn a reward. She too would get a reward for that because of her supervision and guardianship.

The ruling is that if a minor performs *Hajj (pilgrimage)*, the *fard(compulsory)* due on him is not discharge but continues to be due if the conditions are found in him. Similarly, if a slave performs *Hajj (pilgrimage)* that will not be counted as a *fard(compulsory)*, and if he gets freedom from slavery and the condition of *Hajj (pilgrimage)* found in him, then he will have to perform *Hajj (pilgrimage)* again. Contrary to this if a poor man performs *Hajj (pilgrimage)* then that will count as a *fard(compulsory)*. If he becomes rich then he will not have to perform *Hajj (pilgrimage)* again.

PERFORM HAJJ (PILGRIMAGE) FOR SOMEONE ELSE

(٢٥١١) وَعَنْهُ قَالَ إِيَّ امْرَأَةً مِنْ خَتَمِمْ قَالَتْ يَا رَسُولَ اللَّهِ إِيَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكْتُ

أَبِي شَيْخًا كَبِيرًا لَا يَثْبُتُ عَلَى الرَّاحِلَةِ أَفَأَحْتُمُ عَنْهُ قَالَ نَعَمْ وَذَلِكَ فِي حَبَّةِ الْوَدَاءِ - (متفق عليه)

2511. Sayyiduna Ibn Abbas رضى الله عنه narrated that a woman of Khatha'am said. "O Messenger o Allah, the command of Allah making *Hajj (pilgrimage)* *fard(compulsory)* on his slaves has come when my father is a very old infirm man. He cannot sit on a camel firmly. May I perform *Hajj (pilgrimage)* in his place?" He said, "Yes." This was at the time of the Farewell Pilgrimage.¹

COMMENTARY: The woman's father became rich at an old age. *Hajj (pilgrimage)* became *fard(compulsory)* but he had not the strength to perform it. The Prophet Muhammad صلى الله عليه وسلم permitted her to perform *Hajj (pilgrimage)* for her father.

The ruling is that if *Hajj (pilgrimage)* is *fard(compulsory)* on anyone and he cannot perform it for some reason like weakness, blindness etc. and is not likely to recover during his life time, then another person may perform *Hajj (pilgrimage)* on his behalf, provided the handicapped person bears all expenses and instructs him to perform it for him.

Moreover even after a person's death another person may perform *Hajj (pilgrimage)* for him if he had left instructions for t his to be done. Some ulama (Scholars) say that if children perform *Hajj (pilgrimage)* for their parents then it is not necessary to have their prior instructions and commands.

As for optional *Hajj (pilgrimage)*, any person, handicapped or not, can get another to perform an optional *Hajj (pilgrimage)* for him.

As for the woman in this hadith (tradition), it is presumed that her father had instructed her to perform *Hajj (pilgrimage)* for him and had borne the expenses too.

This deduction is based on the explanation of Shaykh Abdul Haq Dahlawi رحمه الله against the hadith (tradition) of Abu Razin رحمه الله (# 2528).

Some ulama (Scholars) maintain that children may perform *Hajj (pilgrimage)* on behalf of their parents even without their instructions. In this case, this hadith (tradition) supports their contention because the woman did not say anything about her father's instructions.

¹ Bukhari # 1513, Muslim # 408.1335, Abu Dawud # 1809, Tirmidhi # 928, Nasa'i # 2641, Ibn Majah # 2907, Darimi # 1831, Muwatta Maalik # 20.30-98.

(٢٥١٢) وَعَنْهُ قَالَ أَمَى رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ أُخْتِي نَذَرَتْ أَنْ تَحُجَّ وَإِنَّهَا مَاتَتْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَتْ عَلَيْهَا دَيْنٌ أَكُنْتُ قَاضِيَهُ قَالَ نَعَمْ قَالَ قَاضٍ دَيْنَ اللَّهِ فَهُوَ أَحَقُّ بِالْقَضَاءِ۔ (متفق عليه)

2512. Sayyiduna Ibn Abbas رضى الله عنه narrated that a man came to the Prophet Muhammad صلى الله عليه وسلم and said, "My sister had vowed to perform *Hajj* (pilgrimage) but has died (before that)." The Prophet Muhammad صلى الله عليه وسلم asked, "If she were in debt, would you have paid it?" He said, "Yes," He said, 'then pay the debt payable to Allah, for, He is the most deserving one to be repaid."

RULING: The heir is permitted to perform *Hajj* (pilgrimage) on behalf of the legator without his permission or legacy. He may do it himself or get it done. However, others need to have permission, and instructions in the will to perform *Hajj* (pilgrimage) on a dead person.' Behalf.¹

WOMAN CANNOT TRAVEL WITHOUT HUSBAND OR MAHRAM

(٢٥١٣) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَخْلُوتُ رَجُلٌ بِامْرَأَةٍ وَلَا تُسَافِرُ امْرَأَةٌ إِلَّا وَمَعَهَا مَحْرَمٌ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَكُنْتُ فِي غَرُورَةٍ كَذَا وَكَذَا وَخَرَجَتْ امْرَأَتِي حَاجَةً قَالَ أَذْهَبَ فَاخْجُمِي مَعَ امْرَأَتِكَ۔ (متفق عليه)

2513. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "No man must be alone with a woman. And no woman must travel without a mahram." A man submitted, "O Messenger of Allah, I have been enlisted in such and such a battle while my wife has decided to travel to perform *Hajj* (pilgrimage) with her."²

COMMENTARY: Woman and man who are not in the category of mahram should not remain alone.

A woman cannot travel alone to a distance (of journey defined by *Shari'ah*, 48 miles or 78 kilometres) or more without her husband or a mahram. She is not allowed to undertake a journey to perform *Hajj* (pilgrimage), too, without one of them. It is a condition that makes *Hajj* (pilgrimage) *fard* (compulsory) on her.

In the terminology of *Shariah*, a mahram is one with whom marriage is forbidden for ever either because of close relationship or fosterage or being in-laws. Moreover, A mahram must be sane, adult and not a Magian or a sinner.

THE JIHAD OF WOMEN IS HAJJ (PILGRIMAGE)

(٢٥١٤) وَعَنْ عَائِشَةَ قَالَتْ اسْتَأْذَنْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجِهَادِ فَقَالَ جِهَادُكُمْ الْحُجَّةُ۔ (متفق عليه)

2514. Sayyidah Ayshah رضى الله عنها narrated that she sought permission of the Prophet Muhammad صلى الله عليه وسلم to participate in jihad. He said, "The jihad of you (woman)

¹ Bukhari # 6699, Musnad Ahmad 1-310.

² Bukhari # 3006, Muslim # 424-1314.

is the Hajj (pilgrimage)."¹

LIMIT OF A WOMAN'S JOURNEY

(٢٥١٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُسَافِرُ امْرَأَةٌ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ - (متفق عليه)

2515. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A woman must not set out on a journey of a day and a night without there being with her a mahram."²

COMMENTARY: There might be an apparent contradiction in hadith (tradition) and juristic rulings.

The Hidayah writes that it is allowed to women to travel (without their husband or mahram) to a place that is of a distance lesser than the limit of *Shari'ah* (three manzils - or, 48 miles). This hadith (tradition), however disallows women to travel without husband or mahram even to a place that is to a distance of one day and one night (which is one manzil). Moreover, a hadith (tradition) in Bukhari and Muslim says, "No woman should undertake a journey of a distance undertake a journey of a distance of two days and two nights unless accompanied by her husband or a mahram."

The ulama (Scholars) reconcile the ahadith (tradition) by saying that the distance measure (48 miles) is the same but it is normally completed in three days and three nights with halts. If one travels with fewer halts or ceaselessly then it may be completed in one day and one night too. This explains the difference in days though the measure remains 48 miles.

It is also explained to depend on circumstances. It might be risky for women to travel beyond two days and nights or sometimes even one day and one night.

The explanation of Shaykh Abdul Haq Muhaddith Dahlawi is more appealing. He said that the essence of all these ahadith (tradition) is that women must not travel alone. The aim is not to determine the distance is measure. Hence, today when words are at the lowest ebb, care demands that women must not travel alone at all, even short distances.

THE MAWAQIT OF HAJJ (PILGRIMAGE)

(٢٥١٦) وَعَنْ ابْنِ عَبَّاسٍ قَالَ وَقَفَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلِأَهْلِ الشَّامِ الْجُحْفَةَ وَلِأَهْلِ نَجْدٍ قَرْنِ الْمَنَازِلِ وَلِأَهْلِ الْيَمَنِ يَلْمَمَةَ فَهِنَّ لَهُنَّ وَلِصَنْ أُنَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ لِمَنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُوهُنَّ فَمُهَلَّةٌ مِنْ أَهْلِهِ وَكَذَلِكَ وَكَذَلِكَ حَتَّى أَهْلِ مَكَّةَ يُهَلُّونَ مِنْهَا - (متفق عليه)

2516. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم fixed the miqat (places at which the *ihram* (pilgrim-robe) must be assumed before going further):

For: the people of Madinah: Dhull Hulayfah,

- people of Syria: Al-Juhfah,

- people of Najd: Qarn al-Manazil, and

¹ Bukhari # 2875, Ibn Majah # 201, Musnad Ahmad 6-67.

² Bukhari # 1088, Muslim # 413-1338, Tirmidhi # 1169, Ibn Majah # 2898.

- people of Yemen: Yalamlam.

These being for these regions and for the people of other regions who arrive there intending to perform *Hajj (pilgrimage)* and *umrah*

For those who reside nearer to Makkah, they should assume the *ihram (pilgrim-robe)* were they reside. (In this way) for the nearer and the nearer up to the residents of Makkah itself who should assume it in Makkah.¹

COMMENTARY: The meaning of *ihram (pilgrim-robe)* (احرام) is 'to make unlawful.' Many things are forbidden to a pilgrim. To demonstrate that those things stand forbidden from that time an attire is put on consisting only of a sheet of cloth (*rida*) and a waist wrapper (*izar*) with an intention to perform *Hajj (pilgrimage)*. It is called the *ihram (pilgrim-robe)*. However, the *ihram (pilgrim-robe)* is said to be assumed when, after putting on the attire, the intention is formed to perform *Hajj (pilgrimage)* and *talbiyah* (or *labayk*) is recited, or any such things is done that resembles the *talbiyah* like sending forth the sacrificial animal. If anyone merely dons the attire of the *ihram (pilgrim-robe)*, he does not become a *muhrim* (one who has assumed the *ihram (pilgrim-robe)*). (Both pieces of attire are unstitched.)

The word *muwaqit* is the plural of *miqat*. It is the place where any one whose destination is Makkah must assume the *ihram (pilgrim-robe)* (if he has not already done so). No one is allowed to proceed to Makkah beyond this point without the *ihram (pilgrim-robe)*.

DHUL HULAYFAH: It is to the south of Madinah about ten kilometers away. It is also called *Abyar Ali*. It is the *miqat* of the inhabitants of Madinah travelling to Makkah.

JUHFAH: It is about 188 kilometers away from Makkah and a few miles to the south of Rabigh. The Quraysh trade caravans used to half here, but not it is a deserted place. It is the *miqat* for the travellers from Shaam and Egypt.

NAJD: Actually, an elevated place is called *Najd*, but it is the name of region of Saudi Arabia. It is very high from sea-level, and presently, all the central portion of the Arabian peninsula. In the north it begins at the southern tip of the desert of Syria to the valley of *Al-Awasir* or *Ar-Rab al Khal* in the south, and breadth wise from *Ahsa* to the *Hijaz*. The capital of Saudi Arabia, *Riyadh*, is in *najd*.

QARN UL MANAZI: It is a mountainous range of *Tihamah* about 48 kilometers to the south of Makkah on the highway from Yemen to Makkah. *Sa'diyah* is a village there. It is the *miqat* of pilgrims from Yemen. The people for India and Pakistan also go from this route, so it is their *miqat* too.

There also is *Dhat Irq*, about 97 kilometers from Makkah towards the north east on the route to Iraq. It is the *miqat* of travellers from Iraq.²

The words of the hadith (tradition):

لَمَنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ

{for those intending to perform *Hajj (pilgrimage)* and *umrah*}

are evidence that if any non-resident of Makkah passes through the *miqat* with any other intention then it is not necessary from him to assume the *ihram (pilgrim-robe)*. This is the contention of Imam (leader) *Shafi'i* رحمه الله. However, Imam (leader) *Abu Hanifah's* رحمه الله opinion is that it is not allowed to enter Makkah without assuming the *ihram (pilgrim-robe)*

¹ Bukhari # 1526, Muslim # 11-1181, Abu Dawud # 1732, Nasa'i # 2658, Musnad Ahmad 10332.

² The original does not mention *Yalamlam*, the *Miqat* of Yemenis. It is to the south of Makkah. Here, the mosque of *Sayyiduna Mu'adh ibn Jabal* رضي الله عنه is situated.

whether the intention is to perform *Hajj* (pilgrimage) and umrah or not. It means that if a non-resident of Makkah goes into Makkah for *Hajj* (pilgrimage) and umrah or for any other purpose then it is *wajib* (obligatory) for him to assume the *ihram* (pilgrim-robe) at the miqat. He cannot enter without the *ihram* (pilgrim-robe). The hanafis cite the Prophet Muhammad's saying.

لَا يُجَاوِزُ حَدَّ الْبَيْتَاتِ إِلَّا مُحْرِمًا

{It is not allowed to go beyond the miqat (to enter Makkah) without assuring the *ihram* (pilgrim-robe).}

This hadith (tradition) is absolute without specifying the purpose of visit as *Hajj* (pilgrimage) and umrah. Moreover, the *ihram* (pilgrim-robe) is assumed to show respect to the sacred place *Ka'bah* whether one performs *Hajj* (pilgrimage) and umrah or not. Hence, this command applies to the pilgrim as well as to the trader, the tourist, etc. However, those people who reside within the miqat are exempt from assuming the *ihram* (pilgrim-robe) when going to Makkah for their needs because they have to travel there very often. So, they attract the same command as the residents of Makkah who can travel out of it and came back without the *ihram* (pilgrim-robe).

Those who reside within the miqat but outside the limits of the Haram may assume the *ihram* (pilgrim-robe) at their homes up to the limits of the Haram. It is not necessary for them to travel to the miqat even if they reside near to it.

The hadith (tradition) says nothing of those who reside in the main miqat itself. The ulama (Scholars) say that they are bracketed with those who reside in the miqat.

This command applies also to those who reside between the limits of the Haram to the miqat. They will assume the *ihram* (pilgrim-robe) there (at their homes) whether they are nearer the miqat or nearer the Haram. In this way, the residents of Makkah will assume the *ihram* (pilgrim-robe) within Makkah. Those who reside outside the city of Makkah but within the limits of Haram will assume the *ihram* (pilgrim-robe) at the Haram of Makkah.

The hadith (tradition) specifies that when the residents of Makkah perform *Hajj* (pilgrimage), they may assume the *ihram* (pilgrim-robe) within Makkah, but when they intend to perform umrah, they must go to Hill to assume the *ihram* (pilgrim-robe) and then go to the Haram. The reason is that the Prophet Muhammad صلى الله عليه وسلم had instructed Sayyidah Ayshah رضي الله عنها to go to Tan'im which is in hill to assume the *ihram* (pilgrim-robe) for umrah.

(٢٥١٧) وَعَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُهَلُّ أَهْلِ الْمَدِينَةِ مِنْ ذِي الْحَيْفَةِ وَالطَّرِيقُ الْآخَرُ

الْجُحْفَةُ وَمُهَلُّ أَهْلِ الْعِرَاقِ مِنْ ذَاتِ عَرْقٍ وَمُهَلُّ أَهْلِ نَجْدٍ قَرْنٌ وَمُهَلُّ أَهْلِ الْيَمَنِ يَلَمْلَمُ - (رواه مسلم)

2517. Sayyiduna Jabir رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The place to assume the *ihram* (pilgrim-robe) for the people of Madinah is Dhul Hulayfah, and on the other road is Al-Juhfah. For the people of Iraq, it is Dhat Irq. For the people of Najd, it is Qarn. And for the people of Yemen, it is Yalamlam."¹

COMMENTARY: The other road from Madinah led to Makkah through Juhfah so it was also the miqat for the Madinah. However, now there only is one route via Dhul Hulayfah though Juhfah falls on the route. This means that there are two miqats for the people of Madinah. The ulama (Scholars) say that the *ihram* (pilgrim-robe) should be assumed at a

¹ Muslim # 18-1183, Nasa'i # 2651.

place more distant from Makkah and that is Dhul Hulayfah, but if anyone assumes it at Juhfah then that, too, is allowed.

NUMBER OF UMRAH & HAJJ (PILGRIMAGE) PERFORMED BY THE PROPHET MUHAMMAD صلى الله عليه وسلم

(٢٥١٨) وَعَنْ أَنَسٍ قَالَ اعْتَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَهُ عُمَرَ كُلَّهُنَّ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي كَانَتْ مَعَ حَجَّتِهِ عُمْرَةً مِنَ الْحُدَيْبِيَّةِ فِي ذِي الْقَعْدَةِ وَعُمْرَةً مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ وَعُمْرَةً مِنَ الْجِعْرَانَةِ حَيْثُ قَسَمَ غَنَائِمَ حُتَيْنٍ فِي ذِي الْقَعْدَةِ وَعُمْرَةً مَعَ حَجَّتِهِ (متفق عليه)

2518. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم performed four umrahs, all of them in (the month of) Dhul qa'dah except the one that was performed along with his Hajj (pilgrimage). One of these was performed from Hudaibiyah in Dhul-qa'dh, a second in the year following in Dhul qadah, another from J'iranah where he disbursed the booty of hunayn in Dhul qa'dah, and an umrah performed along with his Hajj (pilgrimage).¹

COMMENTARY: Hudaibiyah is a place about 26 kilometers to the north west of Makkah towards Jiddah. The mountain Jabal ash-Shumaysi is situated here because of which it is also called Shumaysiyah. Most of this place lies within the Haram but some of it outside its limits, in the Hill.

A brief account of the umrah of Hudaibiyah follows. The Prophet Muhammad صلى الله عليه وسلم departed from Madinah on Monday. 1st Dhul qadah 6 AH with intention to perform the umrah. He was accompanied by one thousand and four hundred, or some more, companions. When he came to Hudaibiyah, the quraysh of Makkah disallowed him to visit the BaytAllah. A lengthy discussion followed where after the peace Treaty of Hudaibiyah was concluded 'The Prophet Muhammad صلى الله عليه وسلم and his companions were to go back to Madinah that year, but would be allowed to perform umrah the next year.' So, the Prophet Muhammad صلى الله عليه وسلم returned to Madinah without performing umrah. However, he did earn reward for an umrah (as did the other) so this is regarded as his first umrah, and the command of besiege came to be operative. The prophet Muhammad صلى الله عليه وسلم came next year to Makkah to redeem the umrah. He stayed there for three days during which he performed the umrah and returned from there on the fourth day. This is counted as his second umrah and is called 'umrah al qada' on the redeeming umrah and this term is applied to it in ahadith (tradition) too. The Hanafis deduce from it that if a pilgrim has to relinquish his ihram (pilgrim-robe) out of compulsion on being prevented or surrounded then it is wajib (obligatory) for him to redeem the pilgrimage, but Imam (leader) Shafi'I رحمه الله rules that it is not wajib (obligatory) to redeem it. The Prophet Muhammad's صلى الله عليه وسلم third umrah was the one he performed on coming to Makkah from Ji'ranah. Here, he had divided the spoils of the Battle of Hunayn. Ji'ranah is a place between Makkah and Ta'if. After the conquest of Makkah, the Battle of Hunayn was fought in 8 AH and a very huge booty was collected. The Prophet Muhammad صلى الله عليه وسلم stayed at Ji'ranah for fifteen or sixteen days and distributed the booty among the Sahabah

¹ Bukhari # 4148, Muslim # 217.1253, Abu Dawud # 1994, Tirmidhi # 815, Darimi # 1787, Musnad Ahmad 3-134.

(Prophet's companions) رضى الله عنهم. During those days, he went to Makkah one right after *isha* and performed the umrah. He returned to Ji'ranah on the same night and offered the *salah* (prayer) of *fajr*.

The fourth umrah of the Prophet Muhammad صلى الله عليه وسلم was the one he performed, after *Hajj* (pilgrimage) was prescribed in 10 AH, alongwith *Hajj* (pilgrimage). So this umrah was performed in Dhul Hijjah while the others were performed in Dhul qadah. These were his umrah performed four times.

During Islam, he performed *Hajj* (pilgrimage) only once, after it was made *fard*(compulsory). The qurysh used to perform *Hajj* (pilgrimage) during the jahiliyah and the prophet Muhammad صلى الله عليه وسلم had performed *Hajj* (pilgrimage) during those days, too, but the ulama (Scholars) donot know how many times he did that.

DIFFERENCE BETWEEN HAJJ (PILGRIMAGE) AND UMRAH

Hajj (pilgrimage) and Umrah will be described later on. Here, we must see the difference between *Hajj* (pilgrimage) and umrah. *Hajj* (pilgrimage) comprises the wuquf at Arafat, *tawaf* of Bayt Allah and the sa'I between safa and Marwah. Umrah is made up of the *tawaf* and the sa'I *Ihram* (pilgrim-robe) is a condition for both. Neither is valid without the *ihram* (pilgrim-robe). *Hajj* (pilgrimage) may be a *fard*(compulsory), a *sunnah*(Practice of Holy Prophet Muhammad صلى الله عليه وسلم) or an optional pilgrimage. Umrah is never *fard*(compulsory), but only a *sunnah*(Practice of Holy Prophet Muhammad صلى الله عليه وسلم) or an optional performance and if any one vows to perform an umrah then it becomes *wajib* (obligatory) for him to perform it.

PROPHET MUHAMMAD صلى الله عليه وسلم UMRAH BEFORE HIS HAJJ (PILGRIMAGE)

(٢٥١٩) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ اعْتَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذِي الْقَعْدَةِ قَبْلَ أَنْ يَحْجَّ

مَرَّتَيْنِ - (رواه البخارى)

2519. Sayyiduna Al-Bara ibn Aazib رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم performed umrah two times in Dhul qa'dah before he performed *Hajj* (pilgrimage).¹

COMMENTARY: The previous hadith (tradition) count the umrah of Hudaybiyah when he had relinquished the *ihram* (pilgrim-robe) at Allah's command as an accomplished umrah because of the reward that was given to him. This hadith (tradition) does not count that umrah because the acts of umrah were not performed. Hence, this hadith (tradition) mentions two umrahs before his *Hajj* (pilgrimage) (and the previous hadith (tradition) ;three before *Hajj* (pilgrimage)), but he earned reward for three umrah before *Hajj* (pilgrimage).

SECTION II

بِأَمْرِ النَّبِيِّ

HAJJ (PILGRIMAGE) IS FARD(COMPULSORY) ONLY ONCE

(٢٥٢٠) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ كَتَبَ عَلَيْكُمْ الْحَجَّ

فَقَامَ الْأَفْرَجُ بْنُ حَابِسٍ فَقَالَ أَفَى كُلِّ غَاوٍ يَا رَسُولَ اللَّهِ قَالَ لَوْ قُلْتُمْهَا نَعَمْ لَوَجِبَتْ وَأَوْ وَجِبَتْ لَمْ تَعْمَلُوا

بِهَا وَلَمْ تَسْتَطِيعُوا وَالْحَجَّ مَرَّةً فَمَنْ زَادَ فَتَطَوُّعٌ - (رواه احمد والنسائي والدارمي)

2520. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said,

¹ Bukhari # 1781

"O you people, surely Allah has made *Hajj (pilgrimage) fard(compulsory)* for you." On that, al-Aqra ibn Habis رضى الله عنه got up and asked, "Is it every year, O Messenger of Allah?" He said, "Were I to say, 'Yes' then it would become obligatory and if it became obligatory, you would not do it and would not be able to do it too. *Hajj (pilgrimage)* is to be performed just once. If anyone performs it more than that, it is a supererogatory performance."¹

NOT PERFORMING HAJJ (PILGRIMAGE) IN SPITE OF ABILITY

(٢٥٢١) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَلَكَ رَاذًا وَرَاحَةً تُبَلِّغُهُ إِلَى بَيْتِ اللَّهِ وَلَمْ يَحُجَّ فَلَا عَلَيْهِ أَنْ يَمُوتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا وَذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ وَفِي إِسْنَادِهِ مَقَالٌ وَهَلَالُ بْنُ عَبْدِ اللَّهِ الْمَجْهُولُ وَالْحَارِثُ يُضَعَّفُ فِي الْحَدِيثِ-

2521. Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A person who possesses ample provision and a riding beast to carry him the House of Allah but does not perform *Hajj (pilgrimage)* may die a Jew or a Christian, it matters not, in the light of the words of Allah, Blessed and Exalted:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

{And pilgrimage to the House is a duty of mankind towards Allah for him who is able to make his way to it.} (3: 97)²

COMMENTARY: A person has money enough to bear his expenses of the journey and to leave enough for the upkeep of his family in his absence and also has a means of conveyance his own or against fare. But, he does not perform *Hajj (pilgrimage)* in spite of that till he dies. Then, he dies a Jew or a Christian.

If he did not perform *Hajj (pilgrimage)* because he rejected it as an obligation, then, as a Jew or Christian, he resembles a disbeliever. If he does not reject its obligation yet does not perform it then he dies like a sinning Jew or Christian. In short, to neglect the performance of *Hajj (pilgrimage)* is a very grave sin. The Prophet Muhammad صلى الله عليه وسلم had to make such a serious comparison.

The remaining portion of the verse is:

وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

{As for him who disbelieves, surely Allah is Independent of the worlds} (3: 97)

People may obey or not obey, that does not benefit or harm Allah. It is they who derive benefit or suffer loss, through deliverance or punishment.

The Prophet Muhammad صلى الله عليه وسلم may have recited the entire verse but the narrator cited it up to (الْيَوْمِئِذِينَ).

(٢٥٢٢) وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا صَيْرُورَةَ فِي الْإِسْلَامِ - (رواه ابو داؤد)

¹ Abu Dawud # 1721, Nasa'i # 2620, Ibn Majah # 2886, Darimi # 1788, Musnad Ahmad 1-255.

² Tirmidhi # 812.

2522. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is no sayrurah in Islam."¹

COMMENTARY: Sayrurah refers to one who does not perform *Hajj* (pilgrimage). Hence, the hadith (tradition) means: 'one who does not perform *Hajj* (pilgrimage) in spite of it being obligatory on him is not a Muslim.'

This saying is as a warning or it means that such a man is not a perfect Muslim.

Some people say that sayrurah means 'abstinence from marriage' and 'neglecting to perform *Hajj* (pilgrimage).' Hence the hadith (tradition) means that to refrain from marrying and performing *Hajj* (pilgrimage) is un-Islamic. It is the practice of monks, or it is celibacy. A Muslim should not neglect marriage and *Hajj* (pilgrimage).

OBLIGATION TO PERFORM HAJJ (PILGRIMAGE) MUST NOT BE DEFERRED

(٢٥٢٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَرَادَ الْحَجَّ فَلْيَعِجِلْ - (رواه ابو داؤد والدارمي)

2523. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'He who intends to perform *Hajj* (pilgrimage) must perform it promptly.'²

COMMENTARY: If anyone is able to perform *Hajj* (pilgrimage) then he must not procrastinate but seize the opportunity lest circumstances change and he become unable to make the pilgrimage.

According to Imam (leader) Abu Hanifah رحمه الله when *Hajj* (pilgrimage) becomes *fard* (compulsory) (meaning one is able to perform it), one must discharge the obligation promptly. If he defers and, meanwhile, becomes unable to do it, then the obligation will remain binding on him. (If he does not perform *Hajj* (pilgrimage), he will be regarded as a sinner.) Imam (leader) Malik رحمه الله and Imam (leader) Ahmad رحمه الله too, subscribe to the same view.

Imam (leader) Shafi'I رحمه الله holds that the obligation need not be discharge promptly it may be deferred till the last age just as it is allowed to delay the *salah* (prayer) till its last time. Imam (leader) Muhammad رحمه الله agrees with this contention. However, both of them maintain that delay is permitted only when there is no likelihood of missing the *Hajj* (pilgrimage) altogether, otherwise it should not be deferred. If anyone on whom *Hajj* (pilgrimage) is *fard* (compulsory) dies without performing it, then all the ulama (Scholars) hold that he would die as a sinner and he would be questioned for not having performed *Hajj* (pilgrimage).

The Hanafi ulama (Scholars) say that if anyone on whom *Hajj* (pilgrimage) was *fard* (compulsory) deferred it and meanwhile, he suffers a financial set back, then he must borrow money and perform *Hajj* (pilgrimage) even if he is unable to repay the debt. It is hoped that Allah will not punish him for non-payment of debt provided he intends to repay it as soon as he gains ability to do so.

PERFORMING HAJJ (PILGRIMAGE) & UMRAH TOGETHER

(٢٥٢٤-٢٥٢٥) وَعَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا

¹ Abu Dawud # 1729, Musnad Ahmad 1-312.

² Abu Dawud # 1732, Ibn Majah # 1883, Musnad Ahmad 1-274.

يُنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبَ وَالْفِضَّةَ وَلَيْسَ لِلْحَجَّاتِ الْمَبْرُورَةِ تَوَابٌ إِلَّا الْجَنَّةُ۔ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَرَوَاهُ أَحْمَدُ وَابْنُ مَاجَةَ عَنْ عُمَرَ إِلَى قَوْلِهِ خَبَثَ الْحَدِيدِ۔

2524. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Let *Hajj* (pilgrimage) and umrah follow one another because they remove poverty and sin as the bellows remove rust form iron, gold and silver. And, there is no removed for an accepted *Hajj* (pilgrimage) but paradise."¹

2525. Sayyiduna Umar رضى الله عنه (also) narrated this hadith (tradition) (but) up to the Prophet Muhammad صلى الله عليه وسلم words, from iron."²

COMMENTARY: This calls for the qiran form of *Hajj* (pilgrimage) which is the most excellent form of *Hajj* (pilgrimage). This will be explained later on.

This hadith (tradition) could also mean that if you have already performed umrah, now perform *Hajj* (pilgrimage), and if you have already made *Hajj* (pilgrimage), now make umrah. Poverty could mean the apparent lack of wealth but also the inner feeling. Thus, Allah would bestow wealth and property, or richness of heart to one who performs *Hajj* (pilgrimage) and umrah.

CONDITIONS OF HAJJ (PILGRIMAGE)

(٢٥٢٦) وَعَنِ ابْنِ عُمَرَ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا يُوجِبُ الْحَجَّ قَالَ الرَّأْدُ وَالرَّاحِلَةُ۔ (رواه الترمذى وابن ماجه)

2526. Sayyiduna Ibn Umar رضى الله عنه said that a man came to the Prophet Muhammad صلى الله عليه وسلم and asked, "O Messenger of Allah, what makes *Hajj* (pilgrimage) obligatory?" He said, "Provision of journey and a means of conveyance."³

COMMENTARY: There are other conditions too, but this hadith (tradition) mentions the two main ones. They are the basic conditions.

This hadith (tradition) also rejects Imam (leader) Maalik's رحمه الله contention that *Hajj* (pilgrimage) is also obligatory on one who can travel on foot and also earn his expenses through trade or labour.

PILGRIM DESCRIBED

(٢٥٢٧) وَعَنْهُ قَالَ سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا الْحَاجُّ قَالَ الشَّعْثُ التَّيْفُ فَقَامَ آخَرُ فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الْحَجِّ أَفْضَلُ قَالَ وَالنَّعْمُ فَأَلْتُمْ فَقَامَ آخَرُ فَقَالَ يَا رَسُولَ اللَّهِ مَا السَّيِّئُ قَالَ رَأَى وَرَاحِلَةً۔ رَوَاهُ فِي سَرْحِ السُّنَنِ وَرَوَى ابْنُ مَاجَةَ فِي سُنَنِهِ إِلَّا أَنَّهُ لَمْ يَذْكُرِ الْفَضْلَ الْأَخِيرَ۔

2527. Sayyiduna Ibn Umar رضى الله عنه narrated that a man asked Allah's Messenger صلى الله عليه وسلم, "Who is a pilgrim?" He said, "with dishevelled hair and bad-smelling (body)" Another man got up and asked, "O Messenger of Allah, which part of *Hajj* (pilgrimage) is the most excellent?" He said, "To raise the voice while calling the

¹ Tirmidhi # 810, Nasa'i # 2630.

² Ibn Majah # 2887, Musnad Ahmad 1-387.

³ Tirmidhi # 813, Ibn Majah # 2896.

talbiyah and to shed blood of the sacrificial animal." Yet another arose and asked, "O Messenger of Allah, what is as sabil?" (A reference to hadith (tradition) # 2521, Qur'anic verse 3: 97) He said, "Provision and a riding beast."¹

PERFORMING HAJJ (PILGRIMAGE) FOR FATHER

(٢٥٢٨) وَعَنْ أَبِي رَزِينِ الْعَقِيلِيِّ أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِرَابٌ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ وَلَا الْأُحْمَرَةَ وَلَا الظَّنَّ قَالَ حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ - رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ -

2528. Sayyiduna Abu Razin Al-Uqayli رضى الله عنه came to the Prophet Muhammad صلى الله عليه وسلم and submitted, "O Messenger of Allah, my father is a very old man. He cannot perform *Hajj* (pilgrimage) and umrah, and he cannot sit firmly on a riding beast." He said, "perform *Hajj* (pilgrimage) on behalf of your father, and perform umrah, too."²

REFERENCE: See hadith (tradition) # 2511 of a similar nature. Comments follow there.

OWN HAJJ (PILGRIMAGE) BEFORE PERFORMING FOR ANOTHER

(٢٥٢٩) وَعَنْ ابْنِ عَبَّاسٍ قَالَ إِرَابٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَقُولُ لَبَيْكَ عَنْ شُرُومَةٍ قَالَ مَنْ شُرُومَةٌ قَالَ أَحْمٌ لِي أَوْ قَرِيبٌ لِي قَالَ أَحَبَّجْتِ عَنْ نَفْسِكَ قَالَ لَا قَالَ حُجَّ عَنْ نَفْسِكَ ثُمَّ حُجَّ عَنْ شُرُومَةٍ - (رواه الشافعي وابوداؤد وابن ماجه)

2529. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم heard a man call 'Labayk for shubrumah.' He asked, "Who is shubrumah?" He said, "My brother," (he said) "A relative of mine." He asked, "Have you performed *Hajj* (pilgrimage) for yourself?" He said, "No" He said, "Perform *Hajj* (pilgrimage) for yourself, first. Then perform it for shubrumah."³

COMMENTARY: Imam (leader) Shafi' رحمه الله and Imam (leader) Ahmad رحمه الله contend that one who has not performed his own *Hajj* (pilgrimage) must not perform *Hajj* (pilgrimage) for another. They cite this hadith (tradition). Imam (leader) Abu Hanifah رحمه الله and Imam (leader) Maalik رحمه الله hold that even if one has not performed his own *Hajj* (pilgrimage), he may perform *Hajj* (pilgrimage) for another, though it is better for him to perform his *Hajj* (pilgrimage) first. According to them the command in this hadith (tradition) is of the kind of *mustahab* (desirable). It is also said that this hadith (tradition) is weak or abrogated.

MIQAT OF THOSE FROM THE EAST

(٢٥٣٠) عَنْهُ قَالَ وَقَفْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَهْلِ الْمَشْرِقِ الْعَقِيْقِيِّ - (رواه الترمذى وابوداؤد)

¹ Ibn Majah # 2896, Baghawi in Sharh us sunnah (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) # 1847, (Ibn Majah does not mention the last portion (of the third man).

² Tirmidhi # 931, Abu Dawud # 1810, Nasa'i # 2617, Ibn Majah # 2906, Musnad Ahmad # 16184.

³ Abu Dawud # 1811, Ibn Majah: # 2903, Shafi' رحمه الله.

2530. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم appointed al-Aqiq as the miqat of the people of the east.¹

COMMENTARY: Al-Atiq is a place around Dhat Irq. The people of the east are those whose lands are to the east of Makkah outside the Haram. They are also called the Iraqis.

(٢٥٣١) وَعَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَّعَ لِأَهْلِ الْعِرَاقِ ذَاتَ عَرِيقٍ - (رواه ابو داود والنسائي)

2531. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم fixed Dhat Irq as the miqat of the people of Iraq.²

PREFERABLE TO ASSUME THE IHRAM (PILGRIM-ROBE) BEFORE THE MIQAT

(٢٥٣٢) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَهَلَ بِحِجَابَةٍ أَوْ عُمَرَةٍ مِنَ الْمَسْجِدِ

الْأَقْصَى إِلَى الْمَسْجِدِ الْحَرَامِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ أَوْ وَجِبَتْ لَهُ الْجَنَّةُ - (رواه ابو داود وابن ماجه)

2532. Sayyidah Umm Salamah رضى الله عنها narrated that she heard Allah's Messenger صلى الله عليه وسلم say that if anyone assumes the *ihram* (pilgrim-robe) for Hajj (pilgrimage) or umrah from Masjid Al-Aqsa to the Masjid Al-Haram then his sins, the previous as well as the latest, are forgiven, or paradise is assured to him.³

COMMENTARY: The 'or' between the words 'Hajj (pilgrimage)' and 'umrah' is to differentiate 'one of the two, But the or between forgiven and paradise is the narrator's uncertainty about which of the two the Prophet Muhammad صلى الله عليه وسلم spoke.

Anyone who begins his journey for Hajj (pilgrimage) from Bayt ul Maqdis (Jerusalem) at Masjid al-Aqsa passes through Madinah on his way to Makkah. He is very fortunate that he touches three sacred cities and his journey too is for a sacred cause. Hence, he entitles himself to the great reward promised in the hadith (tradition).

Some scholars say that this hadith (tradition) suggests that the further the place where the *ihram* (pilgrim-robe) is assumed, the more the reward. Therefore Imam (leader) Abu Hanifah رضى الله عنه said that to assume the *ihram* (pilgrim-robe) at a place ahead of the miqat, or even at one's home, is better, Imam (leader) Shafi'I رحمه الله gave one verdict in agreement with this opinion of Abu Hanifah رحمه الله, but this is on condition that one is able to respect the conditions and prohibitions of the *ihram* (pilgrim-robe). If he is unable to do so then he should assume the *ihram* (pilgrim-robe) at the miqat itself.

The Hanafis have both allowed and classified as makruh (unbecoming) the assumption of the *ihram* (pilgrim-robe) before the months of Hajj (pilgrimage) (Shawwal, Dhul qa'dah and Dhul Hajj (pilgrimage) before its ten initial days) Imam (leader) Maalik رحمه الله and Imam (leader) Ahmad رضى الله عنه also regard it as makruh (unbecoming) (disliked). Imam (leader) Shafi'I رحمه الله gave one verdict that it is not correct to assume the *ihram* (pilgrim-robe) before the months of Hajj (pilgrimage), but his operative ruling is that if anyone assumes the *ihram* (pilgrim-robe) before the months of Hajj (pilgrimage) then his *ihram* (pilgrim-robe) will be regarded to be of umrah, not of Hajj (pilgrimage).

¹ Abu Dawud # 1740, Tirmidhi # 832.

² Abu Dawud # 1739, Nasa'i # 2656.

³ Abu Dawud # 1741, Ibn Majah # 3001, Musnad Ahmad 6.299.

SECTION III

الْفَضْلُ الثَّابِتُ

AVOID BEGGING DURING HAJJ (PILGRIMAGE)

(٢٥٣٣) عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ أَهْلُ الْيَمَنِ يَحْجُونَ فَلَا يَتَرَوُّدُونَ وَيَقُولُونَ نَحْنُ الْمُتَوَكِّلُونَ

فَإِذَا قَدِمُوا مَكَّةَ سَأَلُوا النَّاسَ فَأَنْزَلَ اللَّهُ تَعَالَى وَتَرَوُّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى - (رواه البخارى)

2533. Sayyiduna Ibn Abbas رضى الله عنه said that when the people of Yemen performed Hajj (pilgrimage), they did not bring provision but pleaded that they had trust in Allah. When they arrived in Makkah, however, they resorted to begging from the people. So, Allah revealed:

وَتَرَوُّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى

[And take provision with you, (however) the best provision indeed in piety.]¹(2: 197)

COMMENTARY: Those people had a misconception of tawakkal (trust in Allah). They were told to keep provision with them and not to stop too low to begging. It is not correct to proceed for Hajj (pilgrimage) without equipping oneself with provision of the journey if one is not confident that he will not beg and put himself to inconvenience and not be able to discharge the rites of Hajj (pilgrimage) perfectly, and put others to inconvenience too. The verse and the hadith (tradition) suggest that it is not contrary to tawakkal to carry necessary provisions. Of course, if anyone adopts only tawakkal and carries no means there is no harm if he is resolute and persevering. That should be true tawakkal, however.

WOMEN'S JIHAD IS HAJJ (PILGRIMAGE) & UMRAH

(٢٥٣٤) وَعَنْ عَائِشَةَ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ عَلَى النِّسَاءِ جِهَادٌ قَالَ نَعَمْ عَلَيْهِنَّ جِهَادٌ لَا قِتَالَ فِيهِ الْحَجُّ

وَالْعُمْرَةُ - (رواه ابن ماجه)

2534. Sayyidah Ayshah رضى الله عنها narrated that she asked, "O Messenger of Allah, is jihad fard (compulsory) on women?" He said, "Yes. It is jihad in which is no fighting. It is Hajj (pilgrimage) and u mrah."²

COMMENTARY: Islam has not prescribed jihad on woman but rather than deprive them of its great reward has elevated Hajj (pilgrimage) and umrah to its level for them. Though there is no fighting in it, it calls for strenuous effort and a journey away from home.

WARNING TO THOSE WHO FAIL TO PERFORM HAJJ (PILGRIMAGE) FOR NO REASON

(٢٥٣٥) وَعَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يَمْتَعَهُ مِنَ الْحَجِّ حَاجَةٌ ظَاهِرَةٌ أَوْ

سُلْطَانٌ جَائِرٌ أَوْ مَرَضٌ حَابِسٌ فَمَاتَ وَأَمْرٌ يَحْتَمُّ فَلَيْمَتْ إِنْ شَاءَ يَهُودِيًّا وَإِنْ شَاءَ نَصْرَانِيًّا - (رواه الدارى)

2535. Sayyiduna Abu Umamah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If any one is not obstructed from performing Hajj (pilgrimage) by an obvious excuse, an oppressive king or an illness that confines him yet he dies without performing Hajj (pilgrimage), then he may die, if he wishes as a Jew, or, if he

¹ Bukhari # 1523, Abu Dawud # 1730.

² Ibn Majah # 2901.

wishes, as a Christian."¹

COMMENTARY: If anyone fears for his life and property during the journey at the hands of a monarch or rulers who are cruel then *Hajj (pilgrimage)* is not *fard(compulsory)* on him even though he may have met the other conditions of *Hajj (pilgrimage)*. Similar, such diseases as restrict movement absolve one from the obligation of *Hajj (pilgrimage)*. These include the bind, paralyzed, etc.

Hence, the hadith (tradition) means that if anyone meets all the conditions of *Hajj (pilgrimage)* and nothing hinders him from proceeding yet he does not perform *Hajj (pilgrimage)* then he may die a Jew or a Christian. This warning has been explained against hadith (tradition) # 2521.

PILGRIMS ARE ALLAH'S GUESTS

(٢٥٣٦) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ الْحَاجُّ وَالْعَمَّارُ وَفَدُ اللَّوَابِ دَعْوُهُ أَجَابُهُمْ
وَأَبِ اسْتَعْفَرُوهُ عَفَّرَهُمْ - (رواه ابن ماجه)

2536. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "The pilgrims whether performing *Hajj (pilgrimage)* or performing umrah are guests of Allah. If they pray to him, he answers them and if they seek His forgiveness, He forgives them."²

COMMENTARY: *Ka'bah* is Allah's House. Visitors to it are His guests. As their host, Allah cares for all their permissible needs.

(٢٥٣٧) وَعَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَفَدُ اللَّهِ ثَلَاثَةٌ الْغَازِي وَالْحَاجُّ وَالْمُعْتَمِرُ - (رواه النسائي والبيهقي في شعب الایمان)

2537. Sayyiduna Abu Hurayrah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "The guests of Allah are of three kinds; the warrior, the pilgrim who performs *Hajj (pilgrimage)* and the pilgrim who performs umrah."³

SALAAM & HANDSHAKE WITH RETURNING PILGRIMS

(٢٥٣٨) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَقِيتَ الْحَاجَّ فَسَلِّمْ عَلَيْهِ وَصَافِحْهُ وَمُرَّهُ
أَنْ يَسْتَعْفِرَ لَكَ قَبْلَ أَنْ يَدْخُلَ بَيْتَهُ فَإِنَّهُ مَحْفُورٌ لَكَ - (رواه احمد)

2538. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you meet him who has performed *Hajj (pilgrimage)* greet him with salaam, shake hands with him and request him to make istighfar for you before he enters his house because he is one who is forgiven."⁴

COMMENTARY: A person who has performed *Hajj (pilgrimage)* has his prayers answered from the time he enters Makkah till forty days after he returns home. In the past , people used to receive returning pilgrims warmly. Their objective was to shake hands with them

¹ Darimi # 1785.

² Ibn Majah # 2892.

³ Ibn Majah # 2892, Nasa'i # 2626, Bayhaqi I shabul Eeman.

⁴ Musnad Ahmad 2-69.

who has been forgiven and gain some of the blessings before they occupied themselves with worldly pursuits. Today, this spirit has given way to ostentation and pretence.

This hadith (tradition) instructs that even before a pilgrim enters his home, we must shake hands with him before he engages in worldly tasks and mingles with his family. Till this time, he is said to be in Allah's path and innocent of sins and hence one whose prayers are granted. We are instructed to request him to make istighfar for us so that Allah will answer his prayer and forgive us.

The ulama (Scholars) say that one who performs umrah, who wages jihad and who seeks religious knowledge are all like the pilgrim who has performed *Hajj* (pilgrimage). When these people return home, we should offer them salaam, shake hands with them and request them to make istighfar for us before they enter their homes because they are forgiven.

A PILGRIM WHO DIES GETS FULL REWARD

(٢٥٣٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ خَرَجَ حَاجًّا أَوْ مُعْتَمِرًا أَوْ غَازِيًا ثُمَّ

مَاتَ فِي طَرِيقِهِ كَتَبَ اللَّهُ لَهُ أَجْرَ الْغَازِي وَالْحَاجِّ وَالْمُعْتَمِرِ - رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ -

2539. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone proceeds to perform *Hajj* (pilgrimage) or umrah, or as a warrior and dies on his way, then Allah writes for him the reward of the warrior, the pilgrim performing *Hajj* (pilgrimage) and the pilgrims performing umrah."¹

COMMENTARY: The seeker of religious knowledge is also in the fold of these people. If anyone goes out of his home in pursuit of religious knowledge and dies on his way then he will get the reward of a scholar.

MAKKAH & MADINAH

Some basic information about *Hajj* (pilgrimage) has been given in this chapter and its commands and rules will follow in succeeding chapter. Makkah is the central place of this great worship and good fortune. Madinah is the heartbeat of every Muslim. It is the land of the beloved. Every pilgrim loves to visit Madinah.

Hence, we present a brief historical and geographical account of these two places. Of course chapters, on the merits of these two places will follow.

MAKKAH: The Bayt Allah or house of Allah is situated here. It is a city of al-Hijaz in Saudi Arabia, in the wadi (valley) Ibrahim. It is about three hundred and fifty feet above sea level. Its latitude is 21°N and longitude 29.5°E. Its population is four hundred thousand, or more than that. It is situated about 78 kilometres away from the seashore.

Makkah is also known as Bakkah, Umm ul Qura and Balad ul Amin, but the most common and well-known name is Makkah. The land where it is situated is uncultivable, a narrow and deep valley. It was once a waterless, grassless desert, uninhabited. It extends in the valley more than five miles from east to west and is more than two miles breadth wise. It is also called Batha because it lies in the path of onrushing flood waters. The valley of Makkah is surrounded by two mountain ranges extending from the west to the east, one of them is in the north and the other in the south, and both ranges are called Akhshaban. The Torah refers to them as Jibal Faran (Faran mountains).

About four thousand years ago, Prophet Ibrahim عليه السلام brought his wife, Sayyidah Hajrah

¹ Bayhaqi # 4100.

عليه السلام, and young son, Sayyiduna Ismail عليه السلام to this desert wilderness, and settles them here. He also rebuilt the *ka'bah* at that time. Besides, he prayed to Allah to 'cause some of mankind to inhabit the land. Since then this desolate place attracted the neighbouring people - rather, all the worlds dwellers - to it. Allah's worshippers turn toward it five times a day for *salah* (prayer) and will keep facing it.

The progeny of Sayyiduna Ismail عليه السلام settled here and even spread in the surroundings. The Quraysh became the trustee and residents of this place. And, it was here that, among the Quraysh, was born the supreme guide and Allah's last Messenger the chief of the two worlds صلى الله عليه وسلم. He conveyed to the world, from this sacred city. Allah's last message and religion, Islam. Here, began every effort and exertion to propagate Islam worldwide.

In the beginning the makkans dwelled in tents. Two hundred years before the hijrah, the Prophet Muhammad's صلى الله عليه وسلم ancestor Qusay ibn Kilab came from shaam (Syria and adjoining areas) and he initiated erection of houses. With the advent of Islam, the city continued to prosper so that, presently, it is the biggest city of its neighbourhood and Islam's most important and central city.

There is only one spring in the city, the only source of water, called zamzam. There is no well. Paucity of water forbade cultivation of any sort, but not a large supply of water has made it possible to grow some grass and plants. Earlier a river was diverted at a point near Ta'if and it was called River Zubaydah having been commissioned by the mother of Amin ur Rashid, Zubaydah. It was expended with time and other means of water supply were tapped. The present government has made a solid arrangement for supply of water so that there is no shortage of water now.

Since Makkah is sandwiched between mountains, it is a very hot place. Its winter is very mild. It is very unbearable in summer. It rains only in winter, not more than about five inches annually. Summer begins in March and continues till October.

MADINAH: Madinah is about four hundred and thirty two kilometers to the north of Makkah. To its western side at about one hundred kilometers lies the sea and the famous seaport of the area, Yanbu al Bahr.

Madinah lies about the middle of the highway between Makkah and Shaam. It is situated at 24.35° North and 39.52 East.

When the infidels of Makkah made life difficult for the Muslims and persecuted them, it became nearly impossible to preach Islam. So, on receiving Allah's commands, the Prophet Muhammad صلى الله عليه وسلم instructed the sahabah (Prophet's companions) رضى الله عنهم to emigrate to Madinah and he himself followed them to it. Thus the centre of propagation of Islam moved to Madinah. From here. The light of Islam dispersed beyond the limits of Arabia into the entire world.

Before the Prophet Muhammad's صلى الله عليه وسلم arrival, this city was known as yathrib. He changed its name to Madinah and it came to be called Madinatul Rasul, the city of the Messenger. Its other names are: Tabah, Tayyibah, Ta'ibah, Ardullah, Darul hijrah, Bayt Rasul Allah Haram Rasul Allah, Mahbubah, Hasanah, and so on. These are found in ahadith (tradition) and other texts, but Madinah is the most famous name.

In contrast to Makkah, Madinah is an evergreen, verdurous, cultivable city, Apart from its western side, there are gardens on all its other sides producing dates, grapes and variety of other fruits in a large quantity. Its fields are cultivated and its climate is moderate. There are no mountain surrounding it, but gardens enclose it from different sides and it is twelve

thousand five hundred feet above sea level. It has extreme summer and winter, and it is said to be an invigorating, healthy city.

When the Prophet Muhammad صلى الله عليه وسلم arrived here, its climate was very unpleasant. Illness and epidemics were common. Both Sayyiduna Abu Bakr رضى الله عنه and Sayyiduna Bilal رضى الله عنه became seriously ill on coming here. The Prophet Muhammad صلى الله عليه وسلم prayed for its climate to become agreeable and his prayer was granted.

The mountains Hurratul Waqim and Hurratul Wabrah lie on its east and west respectively. On its south is the Mount Uhud in whose proximity the Battle of Uhud was fought. There are at this place graves of many sahabah (Prophet's companions) رضى الله عنهم including of Sayyiduna Hamzah رضى الله عنه. The Mount Uhud is about two and a half miles away from the city. To its south are two mountains Ayr (جبال عير) and two suburbs, Quba and Awaly. Between Hurratul Waqim and Hurratul Wabrah, to the north but somewhat isolated is the Mount Sal (جبل سلع). It was here that the Prophet Muhammad صلى الله عليه وسلم and his sahabah (Prophet's companions) رضى الله عنهم has dug trenches together in 4 AH to block the path of the infidels into Madinah. This event came to be known as Ghazwah Ahzab (Battle of the confederates) or Ghazwah Khandaq (Battle of the Trenches).

The trenches were dug in the form of a crescent from Hurratul Waqim to Hurratul Wabrah and dug from behind the Mount Sal. The Muslim army was positioned at the base of Mount Sal.

The Prophet Muhammad's صلى الله عليه وسلم beautiful mosque is situated in about the centre of the city in a rectangular form. In the eastern portion of the mosque at the southern corner is the Prophet Muhammad's صلى الله عليه وسلم grave in which he rests. His two honourable companions, Abu Bakr رضى الله عنه and Umar Faruq رضى الله عنه are also buried by his side.

CHAPTER - II

بَابُ الْإِحْرَامِ وَالتَّلْبِيَةِ

THE IHRAM (PILGRIM-ROBE) AND THE TALBIYAH (ASSUMING THE IHRAM (PILGRIM-ROBE) AND CALLING HE LABAYK)

'Ihram (pilgrim-robe)' means to make unlawful. Many things become unlawful for the pilgrim, so this word is used to denote that (as of that moment) these things are forbidden. The clothing consists only of a sheet of cloth covering the upper body and a waist-wrapper over the lower body waist-wrapper over the lower body waist-down, with the intention to perform Hajj (pilgrimage) or umrah, and it is called the ihram (pilgrim-robe).

'Talbiyah' is to call the labayk. It is:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّكَ الْحَمْدُ وَالنِّعْمَةُ لَكَ وَالْمُلْكُ لَكَ لَا شَرِيكَ لَكَ

SECTION I

اللَّهُ أَضَلُّ الْأَوَّلِ

APPLYING PERFUME WHILE IN THE STATE OF IHRAM (PILGRIM-ROBE)

(٢٥٤٠) عَنْ عَائِشَةَ قَالَتْ كُنْتُ أَطِيبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَهُ وَيُحِلِّمَهُ

قَبْلَ أَنْ يُطْلُوفَ بِالْبَيْتِ بِطِيبٍ فِيهِ مِنْكَ كَأَنِّي أَنْظُرُ إِلَى وَيَبِصُ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَبِعَلِّمَ وَهُوَ مُحْرِمٌ - (متفق عليه)

2540. Sayyidah Ayshah رضى الله عنها narrated that she used to apply perfume to Allah's Messenger صلى الله عليه وسلم for his *ihram* (pilgrim-robe) before he assumed the *ihram* (pilgrim-robe) and when he relinquished his *ihram* (pilgrim-robe) before he circumambulated the House with a perfume of musk. She said, "It is as though I still see the shine of the perfume at the parting of the hair of Allah's Messenger while he was in the state of the *ihram* (pilgrim-robe)."¹

COMMENTARY: If perfume is applied on the clothing of *ihram* (pilgrim-robe) before it is assumed then there is no harm in it even if the fragrance persists after assuming the *ihram* (pilgrim-robe). Imam (leader) Abu Hanifah رحمه الله and Imam (leader) Ahmad رحمه الله hold this contention that perfume may be applied before assuming the *ihram* (pilgrim-robe) but not afterwards. Imam (leader) Malik رحمه الله and Imam (leader) Shafi'i رحمه الله, however, contend that it is makruh (unbecoming) to apply a perfume before assuming the *ihram* (pilgrim-robe) if its fragrance persists even after assuming the *ihram* (pilgrim-robe).

Before we explain the second portion of the hadith (tradition), we must remember that on the 10th Dhul Hijjah, the pilgrims come to Mina from Muzdalifah. There they perform the rami jamrah uqbah and put off their *ihram* (pilgrim-robe) so that whatever (lawful) was forbidden in the state of *ihram* (pilgrim-robe) becomes legal again except sexual intercourse or suggestion of it to women. This becomes permissible only after *tawaf ifadah* in Makkah. Sayyidah Ayshah رضى الله عنها said that she applied perfume to Allah's Messenger صلى الله عليه وسلم again when he relinquished the *ihram* (pilgrim-robe) on coming to Mina and making the rami jimrat uqbah though he had not yet performed the *tawaf ifadah*.

TALBID & TALBIYAH (MATTED HAIR & LABBAYK)

(٢٥٤١) وَعَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْلُ مُلْبِدًا يَقُولُ لَبَيْكَ اللَّهُمَّ لَبَيْكَ لَبَيْكَ لَا شَرِيكَ لَكَ لَبَيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ لَا يَزِيدُ عَلَى هَذَا الْكَلِمَاتِ - (متفق عليه)

2541. Sayyiduna Ibn Umar رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم call (the talbiyah) in a loud voice while his hair was matted:

لَبَيْكَ اللَّهُمَّ لَبَيْكَ لَبَيْكَ لَا شَرِيكَ لَكَ لَبَيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

{I am here, O Allah! I am here! I am here; you have no partner. I m here! Surely, all praise and grace are Yours, and the dominion. You have no partner.}

He did not add over these words.²

COMMENTARY: The Arabic word (تلبيد) (talbid) translated as 'matted' implies applying henna or any other sticking material to the hair on the head to keep hair together. Also, dust and lice will be kept away. The pilgrims may do it before assuming the *ihram* (pilgrim-robe). The ulama (Scholars) differ on the saying of the talbiyah or labayk. Imam (leader) Abu

¹ Bukhari # 1539, Muslim # 37-1189, Abu Dawud # 1745, Tirmidhi # 918, Nasa'i # 2693, Ibn Majah # 2926, Muwatta # 17, Musnad Ahmad 6.98, Darimi # 183.

² Bukhari # 1540, Muslim # 21-1184, Abu Dawud # 1747, Ibn Majah # 3047, Musnad Ahmad 2-131.

Hanifah رحمه الله regards it as a condition for the *ihram* (pilgrim-robe) to be correct. Imam (leader) Maalik says that while *talbiyah* is not *wajib* (obligatory) but if it is neglected then one will have to pay the *dumm* (which is sacrificing an animal). Imam (leader) Shafi'i رحمه الله says that *talbiyah* is a *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) and if it is neglected, no expiation (*dumm*) is necessary.

The prophet Muhammad صلى الله عليه وسلم used only these words in *talbiyah* generally. Other versions give more words and the verdict is that it is *makruh* (unbecoming) to cut down the words of *talbiyah* as given here, and to add (those) more words is not *makruh* (unbecoming), but *mustahab* (desirable).

All the ulama (Scholars) agree that it is *mustahab* (desirable) to call the *talbiyah* in a raised voice.

WHEN TO CALL THE TALBIYAH

(٢٥٤٢) وَعَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ادْخَلَ رِجْلَهُ فِي الْغُرْزِ وَاسْتَوَتْ بِهِ نَاقَتُهُ

قَائِمَةً أَهْلًا مِنْ عِنْدِ مَسْجِدِ زِي الْحَلَيْفَةِ - (متفق عليه)

2542. Sayyiduna Ibn Umar رضي الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم put his feet in the stirrup and his she camel stoop up with him (seated on it), he called the *talbiyah* in a loud voice from near the mosque of Dhul Hulayfah.¹

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم prepared for his journey for the Farewell pilgrimage and offered the *salah* (prayer) of *zuhr* in Madinah. He offered the *salah* (prayer) of *asr* at Dhul Hulayfah which is the *miqat* of the people of Madinah. He spent the night there and assumed the *ihram* (pilgrim-robe) in the morning.

While this hadith (tradition) says that the Prophet Muhammad صلى الله عليه وسلم sat down on the camel's back and called the *labayk* after the camel stood up, another hadith (tradition) says that he offered two *raka'at* optional *salah* (prayer) for the *ihram* (pilgrim-robe) and called the *labayk*. Another hadith (tradition) says that he reached *bayda*, an elevated place, and called the *labayk*. Hence, there are three different versions of when the Prophet Muhammad صلى الله عليه وسلم called the *labayk*.

Imam (leader) Shafi'i رحمه الله abides by the first version which is the hadith (tradition) under discussion. According to him, the pilgrim must call the *labayk* after sitting on his camel or whatever kind of conveyance he uses.

Imam (leader) Abu Hanifah رحمه الله, Imam (leader) Maalik رحمه الله and Imam (leader) Ahmad رحمه الله have followed the second version. According to these three Imam (leader)s, it is *mustahab* (desirable) to offer two *raka'at salah* (prayer) (optional), form the intention to assume the *ihram* (pilgrim-robe) and while still at the prayer rug the *labayk* may be called, but it is better to call it immediately after the *salah* (prayer).

The three versions are reconciled by assuming that the Prophet Muhammad صلى الله عليه وسلم offered this *salah* (prayer) and called the *labayk* while at the prayer rug. Again he called the *labayk* after sitting on the she camel. And, once again, he called the *labayk* at *Bayda*.

This is why the ulama (Scholars) have said that *labayk* may be called with every change in situation, time and place. Such a repetition is *mustahab* (desirable).

¹ Bukhari # 2865, Muslim # 22-1187, Abu Dawud # 1773, Nasa'i # 2757, Ibn Majah # 2916, Darimi # 1929, Musnad Ahmad 2-18, Muwatta Maalik # 20-9-29.

So, the Prophet Muhammad صلى الله عليه وسلم called the labayk three times in this manner. The narrator, in each case, thought that he had called it where he had heard the Prophet Muhammad صلى الله عليه وسلم. Therefore, each of them reported just as he had heard the Prophet Muhammad صلى الله عليه وسلم. This reconciliation is based on the hadith (tradition) of Sayyiduna Ibn Abbas رضى الله عنه that Shaykh Abdul Haq رحمه الله has cited in Ash'ah al lam'at on the authority of the sharh kitab Kharqi.

ABOUT TALBIYAH & KINDS OF HAJJ (PILGRIMAGE)

(٢٥٤٣) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَضْرُخُ بِالْحَجِّ صَرَخًا.

(رواه مسلم)

2543. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that they set out with Allah's Messenger صلى الله عليه وسلم with their voices very loud for the Hajj (pilgrimage) (calling the labayk).¹

COMMENTARY: Only Hajj (pilgrimage) is mentioned because Hajj (pilgrimage) is the real pilgrimage, Besides, the narrator spoke of himself and of those who called the talbiyah only for Hajj (pilgrimage), or this hadith (tradition) speaks of those who performed the Hajj (pilgrimage) ifrad and assumed the ihram (pilgrim-robe) for it.

This hadith (tradition) says nothing about The Prophet Muhammad صلى الله عليه وسلم. This will be explained in the next hadith (tradition). Hence, this hadith (tradition) cannot be said to contradict other ahadith (tradition).

(٢٥٤٤) وَعَنْ أَنَسٍ قَالَ كُنْتُ رَدِيفَ أَبِي طَلْحَةَ وَإِنَّهُمَا لَيَصْرُخُونَ بِهِمَا جَمِيعًا الْحَجَّ وَالْعُمْرَةَ. (رواه البخارى)

2544. Sayyiduna Anas رضى الله عنه narrated that he was a co-rider with Abu Talhah رضى الله عنه, and they (the suhabah) رضى الله عنه were calling out aloud for both of them, the Hajj (pilgrimage) and the umrah.²

COMMENTARY: This hadith (tradition) is evidence that Hajj (pilgrimage) of the form qiran is more excellent. Imam (leader) Abu Hanifah رحمه الله holds this view because the sahabah (Prophet's companions) رضى الله عنهم were with the Prophet Muhammad صلى الله عليه وسلم they would never be willing to do anything different from what the Prophet Muhammad صلى الله عليه وسلم did. He may have observed the form qiran and they emulated him. The form qiran is explained in the next hadith (tradition).

(٢٥٤٥) وَعَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ حَجَّةِ الْوَدَاعِ فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ

وَمِنَّا مَنْ أَهَلَ بِحَجٍّ وَعُمْرَةٍ وَمِنَّا مَنْ أَهَلَ بِالْحَجِّ وَأَهَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَجِّ فَأَمَّا مَنْ أَهَلَ

بِعُمْرَةٍ فَحَلَّ وَأَمَّا مَنْ أَهَلَ بِالْحَجِّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ فَلَمْ يَحْلُوا حَتَّى كَانَ يَوْمَ النَّحْرِ. (متفق عليه)

2545. Sayyiduna Ayshah رضى الله عنها: we set out with Allah's Messenger صلى الله عليه وسلم in the year of the Farewell pilgrimage. Some of us assumed the ihram (pilgrim-robe) for umrah (alone and called aloud the talbiyah). Some of us assumed the ihram

¹ Muslim # 211-1247, Musnad Ahmad 3-5.

² Bukhari # 1526, Muslim # 118.1211, Abu Dawud # 1779, Ibn Majah # 3000, Muwatta Maalik # 56 (Hajj).

(pilgrim-robe) for Hajj (pilgrimage) and umrah (both) and some of us assumed it for Hajj (pilgrimage) (alone). Allah's Messenger صلى الله عليه وسلم assumed the ihram (pilgrim-robe) for Hajj (pilgrimage). Those who had assumed the ihram (pilgrim-robe) for umrah (alone), relinquished it while those who had assumed it for Hajj (pilgrimage) or for both Hajj (pilgrimage) and umrah together did not relinquish it till the day of sacrifice.¹

COMMENTARY: There are three kinds of people who perform Hajj (pilgrimage):

- (i) Mufrid.
- (ii) Qarin.
- (iii) Mutamatta.

The mufrid assumes the ihram (pilgrim-robe) of Hajj (pilgrimage) only. Hence, ifrad is to assume the ihram (pilgrim-robe) of only Hajj (pilgrimage) and to confine oneself to performance of Hajj (pilgrimage).

The qarin assumes the ihram (pilgrim-robe) for both Hajj (pilgrimage) and umrah. He performs the umrah first and then the Hajj (pilgrimage). To assume the ihram (pilgrim-robe) for both Hajj (pilgrimage) and umrah and perform umrah and Hajj (pilgrimage) in this sequence is called qiran.

The mutamatta is one who assumes the ihram (pilgrim-robe) for umrah at the miqat during the months of Hajj (pilgrimage), and performs the rites of umrah. If he has brought the hadi (animal for sacrifice) with him, then he should retain the ihram (pilgrim-robe) and if he has not brought the hadi, then he must relinquish the ihram (pilgrim-robe), but remain in Makkah. When the days of Hajj (pilgrimage) arrive, he must assume the ihram (pilgrim-robe) of Hajj (pilgrimage) from the Haram, and must perform Hajj (pilgrimage). To assume the ihram (pilgrim-robe) for umrah first in the months of Hajj (pilgrimage) and after performing umrah but before returning to one's native land and without relinquishing the ihram (pilgrim-robe) if the animal of sacrifice is brought along - or after relinquishing the ihram (pilgrim-robe), assuming the ihram (pilgrim-robe) of Hajj (pilgrimage) at the Haram and performing the Hajj (pilgrimage) is called tamatta.

Only definitions are given here in brief a detailed exposition of commands will follow later, insha Allah.

THE PROPHET MUHAMMAD'S IHRAM (PILGRIM-ROBE): صلى الله عليه وسلم The question arises; what kind of ihram (pilgrim-robe) the Prophet Muhammad صلى الله عليه وسلم had assumed during the farewell pilgrimage? Was he a mufrid, a qarin or a mutamatta? The ahadith (tradition) differ on this subject. Some of them, like the one under discussion, suggest that he was a mufrid. But, most ahadith (tradition) say that he was a qarin, and some say that he was mutamatta.

The differences in the ahadith (tradition) may be explained on the hearing of the narrators. Some heard him say (لَبَيْكُ بِحَجَّةٍ) (labayk for Hajj (pilgrimage)), other also heard the words (لَبَيْكُ بِحَجَّةٍ وَ غَمْرَةٍ) (and umrah with Hajj (pilgrimage)), and others heard only (لَبَيْكُ بِغَمْرَةٍ) (for umrah). Or the Prophet Muhammad صلى الله عليه وسلم may have said at different moments each of these: (لَبَيْكُ بِحَجَّةٍ) and (لَبَيْكُ بِغَمْرَةٍ). Thus, the sahabah (Prophet's companions) رَضِيَ اللهُ عَنْهُمْ reported according to what they heard.

Some sahabah might have used the word tamatta in its literal meaning which his 'to

¹ Bukhari # 294, Muslmi # 1211, Tirmidhi # 820, Nasa'i # 242, Abu Dawud # 1250, Ibn Majah # 2963.

benefit,' 'to profit.' This benefit is also derived in qiran for the pilgrim qarin benefits from umrah, too, that he performs with *Hajj (pilgrimage)*.

Those who has assumed the *ihram (pilgrim-robe)* for u mrah relinquished it after observing the *tawaf* and sa'I and having their head shaved. Later, they assumed the *ihram (pilgrim-robe)* for *Hajj (pilgrimage)*. The others retained their *ihram (pilgrim-robe)* whether it was only for *Hajj (pilgrimage)* or for *Hajj (pilgrimage)* and umrah. Then all of them put off their *ihram (pilgrim-robe)* till the day of sacrifice was over. That day they observed ram (casting pebbles) of Jamratul aqabah, had their heads shaved and relinquished their *ihram (pilgrim-robe)*. There after, everything that was disallowed to them because of the *ihram (pilgrim-robe)* became permissible to them, except sexual intercourse with women. This was permitted to them after the *tawaf rukn* (also called *ifadah*).

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم *HAJJ (PILGRIMAGE)*

(٢٥٤٦) وَعَنِ ابْنِ عُمَرَ قَالَ تَمَتَّعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ بَدَأَ فَأَهْلًا بِالْعُمْرَةِ ثُمَّ أَهْلًا بِالْحَجِّ - (متفق عليه)

2546. Sayyiduna Ibn Umar رضي الله عنه said that Allah's Messenger صلى الله عليه وسلم performed the *Hajj (pilgrimage)* tamatta in t he farewell pilgrimage (deriving benefit with) umrah before *Hajj (pilgrimage)*, calling the labayk loudly for umrah first and afterwords for *Hajj (pilgrimage)*. (Thus, he combined *Hajj (pilgrimage)* and umrah and become qarin.)¹

SECTION II

الْفَضْلُ الثَّانِي

CLOTHING OF THE *IHRAM (PILGRIM-ROBE)*

(٢٥٤٧) وَعَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْجَرْدَ لِإِهْلَالِهِ وَأَعْتَسَلَ - (رواه الترمذى والدارى)

2547. Sayyiduna Zayd ibn Thabit رضي الله عنه narrated that he saw that the Prophet Muhammad صلى الله عليه وسلم took off his clothing to put on his *ihram (pilgrim-robe)* after having a bath.²

COMMENTARY: 'He took off his clothing and put on the *ihram (pilgrim-robe)*;' means he changed into the *ihram (pilgrim-robe)* which is a waist wrapper and an upper sheet of cloth. Both are unstitched. In the state of the *ihram (pilgrim-robe)*, stitched garments are not allowed, like shirt, pajamas, cap, overalls, socks and so on.

It is *Masnun* to have a bath for the *ihram (pilgrim-robe)* and also better. If a bath is not possible, then ablution is enough. Bath is *masnun* even for the women who menstruate or experience post childbirth bleeding and for minor children.

TALBID

(٢٥٤٨) وَعَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبَّدَ رَأْسَهُ بِالْغُسْلِ - (رواه ابوداؤد)

2548. Sayyiduna Ibn Umar رضي الله عنه said that the Prophet Muhammad صلى الله عليه وسلم matted his hair with ghisl (which is a sticking material of various kind to keep off dust, etc. from the hair during the *ihram (pilgrim-robe)*).³

¹ Bukhari # 1691, Muslim # 174-1227, Abu Dawud # 1805, Nasa'i # 2732, Musnad Ahmad 2-139.

² Tirmidhi # 831, Darimi # 1794.

³ Abu Dawud # 1748.

RAISING THE VOICE IN THE TALBIYAH

(٢٥٤٩) وَعَنْ خَلَادِ بْنِ السَّائِبِ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا نِي جِبْرِيلُ فَأَمَرَنِي

أَنْ أُمَرَ أَصْحَابِي أَنْ يَرْفَعُوا أَصْوَاهُمْ بِالْإِهْلَالِ أَوِ التَّلْبِيَةِ - (رواه مالك والترمذى وابوداؤد

والنسائي وابن ماجه والدارمي)

2549. Sayyiduna Khallad ibn as-Sa'ib رضى الله عنه reported that his father narrated that Allah's Messenger صلى الله عليه وسلم said, "Jibril عليه السلام came to me and instructed me to command my companions that they should raise their voices when calling the ihlal or the talbiyah."¹

COMMENTARY: Raising voices is for men. They must raise voices but not to such an extent as requires extra exertion. Women may call it softly so that only they hear it. Others should not hear their voice.

MERIT OF ONE WHO CALLS THE LABAYK

(٢٥٥٠) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يُلَبِّئُ إِلَّا لَبِي مَا مِنْ

وَشِمَالِهِ مِنْ حَجْرٍ أَوْ شَجَرٍ أَوْ مَدْرٍ حَتَّى تَنْقُطَ الْأَرْضُ مِنْ هَهُنَا وَهَهُنَا - (رواه الترمذى وابن ماجه)

2550. Sayyiduna Sahl ibn Sa'd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "No Muslim calls the talbiyah aloud but all on his right and left, stones, trees and even clouds say the same, penetrating the earth hither and thither."²

COMMENTARY: This hadith (tradition) highlights the excellence of the person who say labayk and of labayk.

TWO RAKA'AT FOR THE IHRAM (PILGRIM-ROBE)

(٢٥٥١) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْكَعُ بِذِي الْحُلَيْفَةِ رُكْعَتَيْنِ ثُمَّ إِذَا

اسْتَوَتْ بِهِ النَّاقَةُ فَأَمَمَهُ عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ أَهْلًا يَهُؤُلَاءِ الْكَلِمَاتِ وَيَقُولُ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

وَسَعْدَيْكَ وَالْحُيْرُ فِي يَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ - مُتَّفَقٌ عَلَيْهِ وَأَفْظُهُ لِمُسْلِمٍ -

2551. Sayyiduna Ibn Umar رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم used to offer two raka'at salah (prayer) at Dhul Hulayfah. Then, as the she-camel stood up (erect) with him near the mosque of Dhul Hulayfah, he called the talbiyah in a loud voice, saying:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْحُيْرُ فِي يَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ

[I am here, O Allah! I am here! I am here, obedient to you. All good is in your hands.

I am here! Desires are directed towards you and deeds are for you]³

COMMENTARY: The two raka'at for the ihram (pilgrim-robe) are *masnun*. In these, he

¹ Tirmidhi # 830, Abu Dawud # 1814, Nasa'i # 2752, Ibn Majah # 2922, Musnad Ahmad # 16569, Muwatta Maalik # 34 (Hajj)

² Tirmidhi # 8291, Ibn Majah # 2921.

³ Bukhari # 1549, Muslim # 19-1184, Abu Dawud # 1812, Tirmidhi # 826, Nasa'i # # 2750. Ibn Majah # 2918, Muwatta Maalik # 20.9-28, (This hadith (tradition) belongs to section I but is placed in II).

recited the surahs al-Kafirun and al-Ikhlās. Then he formed the intention and called the labayk. Then, he mounted the she camel near the mosque of Dhul Hulayfah and as it stood up with him on its back, he called the labayk in the well-known words and then in the additional form given in this hadith (tradition).

DUROOD & SUPPLICATION AFTER TALBIYAH

(٢٥٥٢) وَعَنْ عُمَارَةَ بْنِ حُرَيْمَةَ بْنِ ثَابِتٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ إِذَا فَرَعَهُ مِنْ تَلْبِيئِهِ سَأَلَ اللَّهَ رِضْوَانَهُ وَالْجَنَّةَ وَاسْتَعْفَاهُ بِرَحْمَتِهِ مِنَ النَّارِ - (رواه الشافعي)

2552. Sayyiduna Umarah ibn Khuzaymah ibn Thabit رحمه الله reported on the authority of his father¹ that when the prophet Muhammad صلى الله عليه وسلم finished reciting his talbiyah, he prayed to Allah for His pleasure and paradise, and sought His (protection by) forgiveness through His mercy from hell.²

COMMENTARY: The hanafi ulama (Scholars) say that after reciting the talbiyah, it is *mustahab* (*desirable*) for the pilgrim to invoke blessings on the prophet Muhammad صلى الله عليه وسلم in a voice subdued relative to his voice for the talbiyah. He must pray to Allah for His pleasure and paradise as also for deliverance from hell. Then, he may pray for his religious and worldly prosperity and good for whatever he wishes.

It is *makruh* (unbecoming) to greet one who is reciting the talbiyah, but if he himself offers salaam while reciting the talbiyah then a response may be given.

The hanafi ulama (Scholars) hold that it is *fard* (*compulsory*) to recite the talbiyah once. To recite more times is *sunnah* (*Practice of Holy Prophet Muhammad صلى الله عليه وسلم*), such a *sunnah* (*Practice of Holy Prophet Muhammad صلى الله عليه وسلم*) that to neglect it is regarded as bad.

SECTION III

الْفَضْلُ الْفَاتِحُ

INTENTION TO PERFORM FAREWELL PILGRIMAGE PROCLAIMED

(٢٥٥٣) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَرَادَ الْحَجَّ أَذَّنَ فِي النَّاسِ فَاجْتَمَعُوا فَلَمَّا آتَى الْبَيْدَاءَ أَخْرَمَ - (رواه البخاري)

2553. Sayyiduna Jabir رضي الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم intended to perform *Hajj* (*pilgrimage*), he informed the people through a proclamation. So they gathered together. When he arrived at al-Bayda'. He assumed the *ihram* (*pilgrim-robe*).³

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم had assumed the *ihram* (*pilgrim-robe*) already at Dhul Hudayfah after offering two *raka'at* optional *salah* (*prayer*) for the *ihram* (*pilgrim-robe*) At Bayda he called the labayk once again and this is what assuming the *ihram* (*pilgrim-robe*) there implies. By calling the labayk, he demonstrated that he was a muhriim (one who was in *ihram* (*pilgrim-robe*)).

TALBIYAH OF THE POLYTHEISTS

(٢٥٥٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ الْمُشْرِكُونَ يَقُولُونَ لَبَيْكَ لَا شَرِيكَ لَكَ فَيَقُولُ رَسُولُ اللَّهِ صَلَّى

¹ Sayyiduna Khuzaymah رضي الله عنه

² Al-Imam (leader) Shafi رحمه الله 2-157.

³ Muslim 147-1218, (Not found in Bukhari)

اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَلِكُمْ قَدْ قَدِ إِلَّا شَرِيكًا هُوَ لَكَ تَمَلِكُهُ وَمَا مَلَكَ يَقُولُونَ هَذَا وَهُمْ يَطُوفُونَ
بِالْبَيْتِ - (رواه مسلم)

2554. Sayyiduna Ibn Abbas رضى الله عنه narrated that the polytheists used to call (the talbiyah). "labayk, you have no partner..." Allah's Messenger صلى الله عليه وسلم would remark, 'woe to you! Enough said (and say not) 'except a partner you have and whom you own, but he partner) owns not.' They would call thus and circumambulate the House (Ka'bah).¹

COMMENTARY: The polytheists also used to perform *Hajj (pilgrimage)*, umrah *tawaf* and so on. They also sanctified the *ka'bah*, but their talbiyah was conditional as stated in the hadith (tradition). The prophet Muhammad صلى الله عليه وسلم would advice them to stop before the additional words, but the polytheists were deficient of understanding and did not follow guidance. They did not desist from speaking the additional words. Their stupidity was evident when they conceded that the idols were Allah's Possessions, but also said that they were His partners. How could something owned be a partner of its owner?

CHAPTER - III

THE NARRATIVE OF THE FAREWELL PILGRIMAGE (HAJJ (PILGRIMAGE) AT UL WIDA')

بَابُ قِصَّةِ حَجَّةِ الْوُدَاعِ

Wida (وداع) means to bid farewell. The *Hajj (pilgrimage) at ul wida'* is the *Hajj (pilgrimage)* of the Prophet Muhammad صلى الله عليه وسلم in 10 AH after pilgrimage was prescribed. The Prophet Muhammad صلى الله عليه وسلم taught the commands of *Hajj (pilgrimage)* during this pilgrimage and bade farewell to his shabah رضى الله عنه. He informed them of his departure from this world. He made them witnesses that he had discharged his responsibilities as messenger and conveyed the commands of *Shari'ah* and imposed them.

The first hadith (tradition) of this chapter is of Sayyiduna Jabir رضى الله عنه. It is lengthy and the most comprehensive of the ahadith (tradition). One hundred and fifty juristic rulings are derived from it. Rather, if anyone studies it in greater depth, he might derive more rulings.

SECTION I

الْفَضْلُ الْأَوَّلُ

A COMPLETE ACCOUNT OF THE FAREWELL PILGRIMAGE

(٢٥٥٥) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَرَبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَتَ بِالْمَدِينَةِ تِسْعَ سِنِينَ لَمْ يَحُجَّ نَحْرُ
أَدْنَى فِي النَّاسِ بِالْحَجِّ فِي الْعَاثِرَةِ أَرَبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاجًّا فَقَدِمَ الْمَدِينَةَ بِشَرِّ كَثِيرٍ
فَخَرَجْنَا مَعَهُ حَتَّى إِذَا أَتَيْنَا دَاخِلِيَّةَ فَوَلَدْتُ أَسْمَاءَ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ فَأَرْسَلْتُ إِلَى رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَصْنَعُ قَالَ اغْتَسِلِي وَاسْتَنْفِرِي بِحَوْبٍ وَآخِرِينَ فَصَلِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقُضْوَاءَ حَتَّى إِذَا اسْتَوَتْ بِهِ نَاقَتُهُ عَلَى الْبَيْدَاءِ أَهَلَ بِالتَّوْحِيدِ لَيْتِكَ اللَّهُمَّ

¹ Muslim # 22-1185.

لَبَيْتِكَ لَبَيْتِكَ لَا شَرِيكَ لَكَ لَبَيْتِكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ قَالَ جَابِرٌ
لَسْنَا نَتَّبِعُ إِلَّا الْحَجَّ لَسْنَا نَعْرِفُ الْعُمْرَةَ حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الرُّكْنَ فَطَافَ سَبْعًا فَرَمَلَ فَلَاقًا
وَمَشَى أَرْبَعًا ثُمَّ تَقَدَّمَ إِلَى مَقَامِ إِبْرَاهِيمَ فَقَرَأَ وَاتَّخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًى فَصَلَّى رُكْعَتَيْنِ فَجَعَلَ الْقَامَةَ
بَيْنَهُ وَبَيْنَ الْبَيْتِ، وَفِي رِوَايَةٍ أَنَّهُ قَرَأَ فِي الرُّكْعَتَيْنِ قُلْ هُوَ اللَّهُ أَحَدٌ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ ثُمَّ رَجَعَ إِلَى
الرُّكْنِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّفَا فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ الرَّكْعَةَ وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ
أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ فَبَدَأُ بِالصَّفَا فَتَرَفَّقَ عَلَيْهِ حَتَّى رَأَى الْبَيْتَ فَاسْتَقْبَلَ الْقِبْلَةَ فَوَحَّدَ اللَّهَ وَكَذَّبَهُ وَقَالَ لَا إِلَهَ إِلَّا
اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ
عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ ثُمَّ دَعَا بَيْنَ ذَلِكَ قَالَ مِثْلَ هَذَا ثَلَاثَ مَرَّاتٍ ثُمَّ نَزَلَ وَمَشَى إِلَى الْمَرْوَةَ حَتَّى
انْصَبَّتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي ثُمَّ سَعَى حَتَّى إِذَا صَحَدَتَا مَشَى حَتَّى آتَى الْمَرْوَةَ فَمَعَلَ عَلَى الْمَرْوَةَ كَمَا فَعَلَ عَلَى
الصَّفَا حَتَّى إِذَا كَانَ إِخْرَ طَوَافٍ عَلَى الْمَرْوَةَ نَادَى وَهُوَ عَلَى الْمَرْوَةَ وَالنَّاسُ يَخْتَصِمُونَ فَقَالَ لَوْ آتَى اسْتَقْبَلْتُكَ مِنْ
أَمْرِي مَا اسْتَدْبَرْتُكَ لَمْ أَسْقِ الْهَدْيَ وَجَعَلْتُهَا عُمْرَةً فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيُجِلْ وَلْيُجْعَلْهَا
عُمْرَةً فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشِمٍ فَقَالَ يَا رَسُولَ اللَّهِ أَلْعَامِنَا هَذَا أَمْ لَا يَبْدُ فَشَبَّكَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَابِعَهُ وَاحِدَةً فِي الْأُخْرَى وَقَالَ دَخَلْتَ الْعُمْرَةَ فِي الْحَجِّ مَرَّتَيْنِ لَا بَلَّ لِأَبْدِ آئِدٍ وَقَدِمَ عَلَيَّ
مِنَ الْيَمَنِ يَبْدُبُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ مَاذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ قَالَ قُلْتُ اللَّهُمَّ إِنِّي
أَهْلُ بِمَا أَهَلُّ بِهِ رَسُولُكَ قَالَ فَارْتَمَى مَعِيَ الْهَدْيَ فَلَمْ يَحُلْ قَالَ فَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِي قَدِمَ بِهِ عَلَيَّ مِنَ
الْيَمَنِ وَالَّذِي آتَى بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِائَةً.

قَالَ فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَّروا إِلَّا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ كَانَ مَعَهُ هَدْيٌ فَلَمَّا كَانَ يَوْمُ
الثَّرَوِيَّةِ تَوَجَّهُوا إِلَى مِثْلِ فَاهْلُوا بِالْحَجِّ وَرَكِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى بِهَا الظُّهْرَ وَالْعَصْرَ
وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ ثُمَّ مَكَتَ قَلِيلًا حَتَّى طَلَعَتِ الشَّمْسُ وَأَمَرَ بِقُبَّةٍ مِنْ شَعْرِ تَصْرُبُ لَهُ بِبِمْرَةَ
فَسَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا تَشْكُ فَرِيشٌ إِلَّا أَنَّهُ وَقَفَ عِنْدَ الْمَشْعَرِ الْحَرَامِ كَمَا كَانَتْ فَرِيشٌ
تَضَعُ فِي الْجَاهِلِيَّةِ فَأَجَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى آتَى عَرَفَةَ فَوَجَدَ الْقِبْلَةَ قَدْ صُرِبَتْ لَهُ بِبِمْرَةَ
فَنَزَلَ بِهَا حَتَّى إِذَا رَاعَتِ الشَّمْسُ أَمَرَ بِالْقَضْوَاءِ فَرُجِلَتْ لَهُ فَأَتَى بَطْنَ الْوَادِي فَحَطَّ بِهِ النَّاسُ وَقَالَ إِنَّ
دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا إِلَّا كُلَّ شَيْءٍ مِنْ أَمْرٍ

الجَاهِلِيَّةِ تَحْتَ قَدَمَيْ مَوْصُوعٍ وَدِمَاءِ الْجَاهِلِيَّةِ مَوْصُوعَةٌ وَإِنَّ أَوَّلَ دَمٍ أَصَبَهُ مِنْ دِمَائِنَا دَمُ ابْنِ رَيْبَعَةَ بْنِ الْحَارِثِ وَكَانَ مُسْتَرْضِعًا فِي بَيْتِي سَعْدٍ فَقَتَلَهُ هُدَيْلٌ وَرَبَا الْجَاهِلِيَّةِ مَوْصُوعٌ وَأَوَّلُ رَبَا أَصَبَهُ مِنْ رَبَانَا رَبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْصُوعٌ كُلُّهُ فَأَتَقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ وَاسْتَحْلَلْتُمُ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُؤْطَيْنَ فُرُسِكُمْ أَحَدًا تَكَرَّهُوَنَّهُ فَإِنْ فَعَلْنَ ذَلِكَ فَأَصْرِبُوهُنَّ صَرْبًا غَيْرَ مُبْرَحٍ وَهِنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَصْلُوا بَعْدَهُ إِنْ اعْتَصَمْتُمْ بِهِ كِتَابَ اللَّهِ وَأَنْتُمْ تُسْئَلُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ قَالُوا تَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَآدَيْتَ وَنَصَحْتَ فَقَالَ يَا صَبِيحَةَ السَّبَابَةِ يَرْفَعُهَا إِلَى السَّمَاءِ وَيُنْكِسُهَا إِلَى النَّاسِ اللَّهُمَّ اشْهَدْ اللَّهُمَّ اشْهَدْ ثَلَاثَ مَرَّاتٍ ثُمَّ أَذِنَ بِلَالٌ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى العَصْرَ وَآمَرَ يُصَلِّي بَيْنَهُمَا شَيْئًا ثُمَّ رَكِبَ حَتَّى آتَى الْمُوقِفَ فَجَعَلَ بَطْنَ نَافِثِهِ الْقَضْوَاءَ إِلَى الصَّخْرَاتِ وَجَعَلَ حَبْلَ المُشَاةِ بَيْنَ يَدَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ فَلَمْ يَزَلْ وَاقِفًا حَتَّى غَرَبَتِ الشَّمْسُ وَذَهَبَتِ الصُّفْرَةُ قَلِيلًا حَتَّى غَابَ الْقُرْصُ وَارْدَفَ أَسَامَةَ وَدَفَعَهُ حَتَّى آتَى الْمُرْدَلِفَةَ فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَاقَامَتَيْنِ وَلَمْ يَسْبِغْ بَيْنَهُمَا شَيْئًا ثُمَّ اصْطَجَعَ حَتَّى طَلَعَ الْفَجْرُ فَصَلَّى الْفَجْرَ حِينَ تَبَيَّنَ لَهُ الصُّبْحُ بِأَذَانٍ وَاقَامَةٍ ثُمَّ رَكِبَ الْقَضْوَاءَ حَتَّى آتَى الْمُشَعَرَ الْحَرَامَ فَاسْتَقْبَلَ الْقِبْلَةَ فَدَعَاهُ وَكَبَّرَهُ وَهَلَّلَهُ وَحَدَّاهُ فَلَمْ يَزَلْ وَاقِفًا حَتَّى اسْفَرَ جَدًّا فَدَفَعَهُ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَارْدَفَ الْقُصْلَ بَنَ عَبَّاسٍ حَتَّى آتَى بَطْنَ مُحَيَّرٍ فَمَحَّرَكَ قَلِيلًا ثُمَّ سَلَكَ الطَّرِيقَ الْوَسْطَى الَّتِي تَخْرُجُ عَلَى الْجُبَيْرَةِ الْكُبْرَى حَتَّى آتَى الْجُمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ فَرَمَاهَا بِسَبْعِ حَصِيَّاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا وَمِثْلَ حَصَى الْحَذْفِ رَمَى مِنْ بَطْنِ الْوَادِي ثُمَّ انْصَرَفَ إِلَى الْمُشَحْرِ فَتَحَرَ ثَلَاثًا وَسِتِّينَ بَدَنَةً بِيَدِهِ ثُمَّ أُعْطِيَ عَلِيًّا فَتَحَرَّمَا غَيْرَ وَاشْرَكَهُ فِي هَدْيِهِ ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبِضْعَةٍ فَجَعَلَتْ فِي قِدْرِ فَطَبِخَتْ فَأَكَلُوا مِنْ لَحْمِهَا وَشَرِبُوا مِنْ مَرَقِهَا ثُمَّ رَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقَاضَ إِلَى الْبَيْتِ فَصَلَّى بِمَكَّةَ الظُّهْرَ فَأَتَى عَلَى بَنِي عَبْدِ الْمُطَّلِبِ يَسْفُونَ عَلَى زَمْرَمَ فَقَالَ أَنْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ فَلَوْلَا أَنْبُ يُعَلِّبِكُمُ النَّاسُ عَلَى سَقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ فَنَأَوْ لَوْهُ دَلُّوا فَشَرِبَ مِنْهُ - (رواه مسلم)

2555. Sayyiduna Jabir ibn Abdullah narrated that Allah's Messenger صلى الله عليه وسلم had been in Madinah for nine years (after coming here) but had not performed *Hajj* (pilgrimage). Then in 10AH, he had it proclaimed that he intended to perform the *Hajj* (pilgrimage) that year. A very large number of people arrived in Madinah and all of them accompanied him. (They departed five days before the end of the month of Dhul Qa'dah between *zuhr* and *asr*) When they came to Dhul Hulayfah,

Sayyidah Asma bint Umayy رضي الله عنه gave birth to Muhammad ibn Abu Bakr رضي الله عنه, she required from Allah's Messenger صلى الله عليه وسلم what she ought to do (assume the *ihram* (pilgrim-robe) or not)? He sent instruction that she should have a bath for the *ihram* (pilgrim-robe), bandage her private parts with a piece of cloth and assume the *ihram* (pilgrim-robe). After that, Allah's Messenger صلى الله عليه وسلم offered the *salah* (prayer) in the mosque and after he mounted (his camel) al-Qaswa and it stood erect with him on its back at al-Bayda (when he reached it), he declared Allah's unity in a loud voice and recited the talbiyah. 'Here am I, O Allah. Here am I. Here am I. You have no partner. Here am I. All praise and blessings are yours, and the dominion. You have no partner.

Sayyiduna Jabir رضي الله عنه continued to say that their intention was merely to perform *Hajj* (pilgrimage). They had not umrah in mind. When they came with him to the House, he touched the rank (corner, making istilam of the Black stone and kissed it). He made seven rounds, ramal (or running) in three and walking in four. Then he came to the station of Ibrahim and recited.

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

{Take the station of Ibrahim as your place of worship} (2: 25)

Then he offered the *salah* (prayer), two *raka'at*, keeping the station between him and the house.

According to a version; he recited in the two *raka'at* (قُلْ هُوَ اللَّهُ) (al-Ikhlās, 112) and (قُلْ يَا أَيُّهَا الْكَافِرُونَ) (al-Kāfirūn, 109). Then he returned to the rukn and made the istilam of it. Then he went out of the gate to as-Safa. As he approached as-Safa, he recited:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

{Surely As-Safa and al-Marwa are among the landmarks of Allah} (2: 158)

And he said, "I begin from the very safa mentioned in this verse by Allah first (and then He mentioned al-Marwa, So I too ascend the Safa first and will go up Marwah afterwards). So he claimed as Safa till he could see the House. He faced the qiblah and declared Allah's unity, proclaimed His greatness and said.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ

وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَرَمَ الْأَحْرَابَ وَحْدَهُ

{None is worthy of worship besides Allah. He is one and has no partner. To Him belongs the kingdom and for Him is all praise and He is over all things powerful. There is no God but Allah, Alone, He has fulfilled His promise, helped His servant and routed the confederates by Himself}

He then made supplication between that, repeating the like of it three times. Then he descended and walked towards al-Marwa till his feet touched the bottom of the valley, he ran. Again, as he approached the ascent, he walked till he was at al-Marwa. Here, he did what he had done at as-Safa. When he was at al-Marwa for the last time, he called out while he was on it and the people below him. He said, "If I had realized earlier what I realize not, I would not have brought the animals of sacrifice from Madinah but made it an umrah. Thus if any of you have no sacrificial animal, he may relinquish the *ihram* (pilgrim-robe) and regard it as an ummah.'

Suraqah ibn Maalik ibn Ju'shum رضى الله عنه arose and asked, 'O Messenger of Allah صلى الله عليه وسلم, does it apply to the current year only, or is it for ever?' He intertwined his fingers of both hands and said twice, "The umrah is part of *Hajj (pilgrimage)*.. No, but for ever and ever."

And Sayyiduna Ali رضى الله عنه came from yemen with the Prophet Muhammad's صلى الله عليه وسلم sacrificial animals. He asked him what intention he had formed when he has assumed the *ihram (pilgrim-robe)* to perform *Hajj (pilgrimage)*. He said that he had resolved, 'O Allah, I assume the *ihram (pilgrim-robe)* with the same intention as the intention formed by your Messenger on assuming it.'

He said, "Indeed, I have with me the sacrificial animals, so do not relinquish the *ihram (pilgrim-robe)*."

Jabir رضى الله عنه continued that the number of animals brought by Sayyiduna Ali رضى الله عنه from Yemen and those that the Prophet had brought added up to one hundred.

Then all the people relinquished the *ihram (pilgrim-robe)* and shaved (or clipped) their hair, but not the Prophet Muhammad صلى الله عليه وسلم and those who had the sacrificial animals with them. The, when it was the day of tarwiyah (8th of Dhul Hijjah, all people set out for Mina and (those who had put off the *ihram (pilgrim-robe)*) assumed the *ihram (pilgrim-robe)* for *Hajj (pilgrimage)*. The Prophet Muhammad صلى الله عليه وسلم rode and offered there the *salah (prayer)* of zuhr, asr, *maghrib isha* and *fajr*. Then, the Prophet Muhammad صلى الله عليه وسلم waited some time till the sun rose before giving an order for tent of hair to be pitched up for him at Namirah (in Arafah).

Then he set out (from Mina to Arafat). The Quraysh were certain that he would half at the holy place (Mash'ar al-Haram in Muzdalifah) as they had been doing during the Jahiliyah (for the *Hajj (pilgrimage)*). But, he went ahead till he came to Arafat He found his tent pitched for him at Namirah. He dismounted there and (stayed there and) when the sun began to decline, he called for (his she camel) al-Qaswa. It was saddled for him and (sitting on it,) he went down into the valley (Namirah) where he delivered sermon to the people. He said:

{O People! You lives, your properties and your honour be as sacred to each other of you as this your sacred day as this your sacred month and as this your sacred month and as this your sacred town. Known will that everything pertaining to the days of ignorance is trampled under my feet. (I proclaim their end and annulment)

This day, retaliation for all murders committed then is cancelled. The foremost of all (is the killing of a member of my own family) that I remit is the son of Rabi'ah ibn Harith (ibn Abdul Muttalib) who was suckled among the Banu Sa'd. He was killed by Hudhayl.

This day, all gums of interest of pre-Islamic days are written off. The first of our interest that I waive is that of (my uncle) Abbas ibn Abdul Muttalib. All of it is written off.

O people! Fear Allah in respect of the rights of your women, for, you have taken them as a trust of Allah in your hands. To derive satisfaction from them has been made legitimate for you by His command. Your claim on them is that they do not permit into your house anyone you do not like to come, and to sit in your place and on your bed. If they over do that, beat them but not severely. Their claim on you is that you are responsible to provide them food and clothing in a proper way.

I leave behind (for your guidance) something that if you abide by it and stick to it, you shall never go astray. It is the Book of Allah – the quran

(On the day of resurrection,) you will be asked concerning me. What will you say?

(The valley resounded with their reply) They said, "We testify that you have conveyed to us the message and fulfilled (the mission). You have guided us."

On that, he raised his forefinger towards the sky and pointed it to the people and said thrice, 'O Allah (I beseech you) be you witness to it!'

Thereafter, Sayyiduna Bilal رضى الله عنه called the adhan and then the iqamah. The Prophet Muhammad صلى الله عليه وسلم led the *salah* (prayer) of *zuhr*. Again Sayyiduna Bilal رضى الله عنه called the iqamah and the Prophet Muhammad صلى الله عليه وسلم led the *salah* (prayer) of *asr*. He offered no *salah* (prayer) between the two (neither *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) nor optional).

Then, the Prophet Muhammad صلى الله عليه وسلم mounted (his camel) and came to the *mawquf* (or place of standing in Arafat). He made his she camel al-Qaswa turn its back to the rock. He had the *Habl ul Mashat* in front of him. He faced the *qiblah* and remained standing till sunset (*maghrib*) till the yellowness had faded somewhat and the sun disc was gone. He took Usamah (on the animal) behind him and advanced rapidly till he was at Muzdalifah and, here, he offered the *salah* (prayer) of *maghrib* and *isha* with a single adhan and two iqamahs. Between the two (*salah* (prayer)s), he did not glorify Allah (or recite any *tasbih* at all). Then he rested till dawn. He offered the *salah* (prayer) of *fajr* when the light of dawn was apparent to him, only one adhan and iqamah was called for that.

Then, he mounted al-Qaswa (and rode) till he came to al-Mash'arul Haram, he faced the *qiblah*, prayed to Allah, extolled Him, declared His unity and oneness (meaning (لا اله الا الله وحده لا شريك له) and (لا اله الا الله)) and did not cease to stand till the morning was very bright. Then, before sunrise, he rode quickly having taken Fadl ibn Abbas رضى الله عنه behind him. He came to the valley of Muhassir. He urged the camel a little and took the middle path that leads to al-jamra'at ul kubra. He came to the jamrah that is beside the tree. He threw at it seven pebbles. Saying Allahu Akbar at the throw of each pebble. Which was like a grain of bean. He cast them from the bottom of (the valley) Muhassir.

Then he went to the place of sacrifice (in Mina). He sacrificed sixty three camels with his own hands, Then, he let Sayyiduna Ali رضى الله عنه sacrifice the rest. He shared with him in the sacrificial animals. Then, the prophet Muhammad صلى الله عليه وسلم had a piece of meat from every camel that was sacrificed cooked in a cauldron and he and Sayyiduna Ali رضى الله عنه ate some of the meat and drank some of the broth. After that, he preceded to the House on his camel. He offered the *salah* (prayer) of *zuhr* at Makkah. After the *salah* (prayer), He went to the Banu Abd al-Muttalib who were drawing water at zam zam (and giving it to the people to drink). He said (to them), "Draw water, O Banu Abd al-Muttalib. If there was not the likelihood of people forcibly taking away from you the right to draw water, I would have drawn water alongwith you." They drew out a pitcher from zamzam and offered it to the Prophet Muhammad صلى الله عليه وسلم who drank from it.¹

¹ Muslim # 147-1218.

COMMENTARY: As to the number of people accompanying the prophet Muhammad ﷺ during the farewell pilgrimage, they are said to be between ninety thousand and one hundred and thirty thousand, or more.

Sayyiduna Asma bint Umayy ﷺ was married first to Sayyiduna Ja'far ibn Abu Talib ﷺ. After his death, Sayyiduna Abu Bakr ﷺ married her, and after his death, Sayyiduna Ali ﷺ married her.

When the Prophet Muhammad ﷺ set out for the farewell pilgrimage, she was the wife of Sayyiduna Abu Bakr. ﷺ (Sayyiduna) Muhammad ibn Abu BAKr ﷺ was born to her.

The Prophet Muhammad's ﷺ instruction to her to bathe herself is evidence that it is *masnun* for a women experiencing lochia to have a bath for the *ihram* (pilgrim-robe). This bath is for cleanliness and not to obtain purity. This is why a lochial woman is not asked to make tayammum. The same ruling applies to a menstruating women. Moreover, the Prophet Muhammad's ﷺ directions to her to assume the *ihram* (pilgrim-robe), meaning, 'to form the intention and to call the labayk, is evidence that the assuming of *ihram* (pilgrim-robe) by a woman experiencing post child birth bleeding is correct. The ulama (Scholars) are unanimous on this ruling.

The prophet Muhammad ﷺ offered the two *raka'at* for *ihram* (pilgrim-robe) in the mosque of Dhul Hulayfah. If there is a mosque in the place of miqat, then it is better to offer the two *raka'at* in the mosque though if any one offers it anywhere else then too there is no harm, but this *salah* (prayer) should not be offered at a time that is *makruh*(unbecoming) for *salah* (prayer). The ulama (Scholars) hold that the *fard*(compulsory) *salah* (prayer) stands for the *salah* (prayer) of *ihram* (pilgrim-robe) as it stands for the *tahiyat* ul *masjid*, if their times coincide.

During the jahiliyah, people used to think of umrah in the months of *Hajj* (pilgrimage) as sinful. So, the Prophet Muhammad ﷺ by his action rejected their contention and the doubts of the sahabah (Prophet's companions) ﷺ were also set at rest. This issue will be discussed later.

They came to the House of Allah from the elevated site thaniyah ul ulya. There they did not offer the *tahiyatul masjid* because the *tahiyatul masjid* of BaytAllah is the *tawaf*.

In the *tawaf*, they observed ramal three times and used their normal pace in four circuits. There are seven circuits of the *tawaf*. Each circuit begins at the black stone, and ends at it. Each circuit or round is called (شوط) (shawt) in the terminology of *Shari'ah*.

In the first three rounds of *tawaf*, ramal is observed. The shoulders are jerked and the swaggering gait of a wrestler is adopted, walking rapidly with feet place in short steps. The remaining four rounds are completed in the normal manner at a regular pace.

The reason why ramal is observed is that when the prophet Muhammad ﷺ came to Makkah to make the redeeming umrah, the idolaters of Makkah said that the fever of Madinah had weakened them. Thus, the Prophet Muhammad ﷺ instructed the Muslims to walk in this manner -ramal and display their strength and vigour. Though that time has gone and the reason is no more valid yet the command is still operative.

This hadaith does not mention (اضطباع) (idtiba). But, it is *masnun* while observing the *tawaf*. Other ahadith (tradition) speaks of it.

Idtiba is to put a sheet of cloth over oneself in a way that one side of it goes from under the

right shoulder from the right armpit round over the left shoulder. It leaves the right shoulder bare. This command was of the same nature as of ramal to demonstrate strength and alertness. It stands operative even today.

The station of Ibrahim was where Prophet Ibrahim عليه السلام stood. It is a stone on which he stood to build the *Ka'bah*. The imprint of his feet remains to date on this stone.

Some people say that maqam Ibrahim (station of Ibrahim) is a stone. When Prophet Ibrahim عليه السلام came to meet his son Prophet Isma'il عليه السلام in Makkah, he alighted from the camel on this stone. And, when he departed, he stood on it to mount the camel. The imprint of both his feet transferred on the stone.

This stone is now preserved in a casing in front of the *ka'bah*. The Prophet Muhammad صلى الله عليه وسلم completed *tawaf* and offered two *raka'at salah* (prayer) behind this maqam Ibrahim. It is better to offer the two *raka'at salah* (prayer) here, but it is allowed anywhere in the haram within the sacred mosque or outside it. Imam (leader) Abu Hanifah رحمه الله holds that it is *wajib* (obligatory) after every *tawaf* but Imam (leader) Shafi'i رحمه الله contends that it is *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم).

The hadith (tradition) says that the Prophet Muhammad صلى الله عليه وسلم recited (قل هو الله احد) (al-Ikhlâs) and (قل يا ايها الكافرون) (al-Kafirun) in the two *raka'at*. In its literal sense, it implies that a succeeding surah (al-Ikhlâs) was recited before a preceding surah (al-kafirun). The ulama (Scholars) say that it is not so but the hadith (tradition) only says that the Prophet Muhammad صلى الله عليه وسلم recited these two surahs. Teebi رحمه الله said that (قل هو الله احد) declares Allah's unity while (قل يا ايها الكافرون) condemns polytheism. So, *tawheed* (or Allah's unity) is a great declaration and significant, so is mentioned first.

Moreover, some version are explicit that they mention (قل يا ايها الكافرون) first and (قل هو الله احد) next.

The Prophet Muhammad صلى الله عليه وسلم observed Sa'I between as-Safa and al-Marwa in the manner that from al-Safa to al-Marwa was one time and again to as-Safa the second time. The seven times were counted in this manner. Sa'I began at as-Safa and ended at al-Marwa. Sa'I is *wajib* (obligatory) Its origin lies in Sayyiduna Ismail عليه السلام being a child and his mother Sayyidah Hajrah عليه السلام began her search for water. When she was on the slope or declivity, she lost sight of him, so she went from as-Safa to al-Marwa to climb them and look at him. This sa'I is her *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم). The Prophet Muhammad صلى الله عليه وسلم kept it alive. Since the declivity is now filled over the years with sand, it cannot be distinguished but for the sign posts erected between which the pilgrims run to keep alive the *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) of Sayyidah Hajrah عليه السلام.

When the Prophet Muhammad صلى الله عليه وسلم was in Makkah and had performed the umrah, he instructed his sahabah (Prophet's companions) رضى الله عنهم who had not brought a sacrificial animal with them that they should relinquish their *ihram* (pilgrim-robe). The *ihram* (pilgrim-robe) of Hajj (pilgrimage) should be considered as the *ihram* (pilgrim-robe) of umrah and when the days of Hajj (pilgrimage) arrived, they should assume the *ihram* (pilgrim-robe) of Hajj (pilgrimage) again and perform Hajj (pilgrimage). Those who had taken the sacrificial animal along should not relinquish the *ihram* (pilgrim-robe) but retain it till after Hajj (pilgrimage). The Prophet Muhammad صلى الله عليه وسلم remained in *ihram* (pilgrim-robe) because he had the sacrificial animal with him. The sahabah (Prophet's companions) رضى الله عنهم found

it difficult in the sense that they had relinquished the *ihram* (pilgrim-robe) but the Prophet Muhammad صلى الله عليه وسلم had retained it so that they were not emulating him with which situation they could not compromise. Secondly, they saw that only five days remained for the day of Arafah. So, it was not reasonable that they should put off the *ihram* (pilgrim-robe) and enjoy their women during these days and on the day of Arafah they should assume the *ihram* (pilgrim-robe) promptly and go to Arafah and perform *Hajj* (pilgrimage). They wished to retain the *ihram* (pilgrim-robe) even for those five days and follow the Prophet Muhammad's صلى الله عليه وسلم example and refrain from their natural tendencies towards women. They also had fresh in their minds the practice of the jihiliyah when it was considered bad to perform umrah in the months of *Hajj* (pilgrimage). They did not like that they should go through a complete from of umrah at that time. They wished that the Prophet Muhammad صلى الله عليه وسلم should not command them to put off the *ihram* (pilgrim-robe). This enraged the Prophet Muhammad صلى الله عليه وسلم. He explained to them that he could not do anything in a religious matter and Allah's command will have to be obeyed, like it or not. He said, "If I had known that you would have had to abandon emulating me against your will then I, too, would not have it have brought an animal of sacrifice. And, I too would have come out of the *ihram* (pilgrim-robe) and converted *Hajj* (pilgrimage) (*ihram* (pilgrim-robe)) into umrah. I did not know that Allah would give this command."

Imam (leader) Nawawi رحمه الله said: the ulama (Scholars) disagree on this conversion of *ihram* (pilgrim-robe) from *Hajj* (pilgrimage) to umrah whether it was only for those sahabah (Prophet's companions) رضى الله عنهم or it is a perpetual command. Imam (leader) Ahmad and some of the ahluz-Zahir hold that this conversion was not only for those sahabah (Prophet's companions) رضى الله عنهم, but it is a perpetual command. Hence, if anyone assumes the *ihram* (pilgrim-robe) of *Hajj* (pilgrimage) but does not have the hadi with him, then it is allowed to him to convert the *ihram* (pilgrim-robe) of *Hajj* (pilgrimage) into umrah and after performing the rites of umrah, he may relinquish the *ihram* (pilgrim-robe).

Imam (leader) Abu Hanifah رحمه الله, Imam (leader) Maalik رضى الله عنه and Imam (leader) Shafi'I رحمه الله and most of the ulama (Scholars), predecessors and their successors, hold that this command was valid only that year for those sahabah (Prophet's companions) رضى الله عنهم, for, it was considered then that it was forbidden to perform umrah in the months of *Hajj* (pilgrimage). This misconception had to be rejected (and corrected, so it was done).

Further, Imam (leader) Abu Hanifah رضى الله عنه and Imam (leader) Ahmad رضى الله عنه derive from this hadith (tradition) the ruling that if anyone assumes the *ihram* (pilgrim-robe) of umrah and does not take along the hadi, then, after performing umrah, he may relinquish the *ihram* (pilgrim-robe). If he takes the hadi along with him, then he must not put off the *ihram* (pilgrim-robe) till, on the day of sacrifice, his hadi is slaughtered.

However, Imam (leader) Shafi رحمه الله and Imam (leader) Maalik رحمه الله hold that it is allowed to put off the *ihram* (pilgrim-robe) after performing umrah whether the pilgrim has the hadi with him or not.

Mashar ul Haram is a mountain in Muzdalifah. In the pre-Islamic days, the Quraysh did not observe the wuquf (standing) for *Hajj* (pilgrimage) in Arafat, but they stood in Muzdalifah. They said that and mawquf hims, meaning the place of standing for the quraysh and the dwellers for the Haram was Muzdalifah. All the other Arabs would observe the standing in the Arafat. Since the Prophet Muhammad صلى الله عليه وسلم was a

Quraysh, the Quraysh presumed that he would observe the wuquf in muzdalifah, but he did not do so. Rather, he went straight to Arafat, and delivered the sermon in the valley of Namirah. He delivered two sermons. In the first, he mentioned the commands of *Hajj (pilgrimage)* and urged that much dhikr and supplication must dhikr and supplication must be made at Arafat. The second was relatively smaller and was made up only of supplication.

The account of the bloodshed of the son of Rabi'ah ibn Harith is that Harith was the paternal uncle of the Prophet Muhammad ﷺ and son of Abdul Muttalib. He had a son Rabi'ah. Rabi'ah had a infant son, Iyas. According was handed over to Banu Sa'd for suckling. Those days, there existed hostility between Banu Sa'd and the Hudhayl (tribe). Iyas was among Banu Sa'd. During the hostilities, someone from the Hudayl struck Iyas with a stone and he died because of it. Iyas was the grandson of the Prophet Muhammad's ﷺ uncle, so the Prophet Muhammad ﷺ had a right to seek retaliation. However, he forgave the bloodshed.

Sayyiduna Abbas ibn Abdul Muttalib رضى الله عنه was the Prophet Muhammad's ﷺ paternal uncle. He was engaged in the business of lending money against interest and had a huge amount of interest receivables from the people. The Prophet Muhammad ﷺ wrote off all the interest receivables.

The *salah (prayer)* of *zuhr* was held that day. Then at its heels, *salah (prayer)* of *asr* was offered. These two *salah (prayer)*s were sort of combined. It is called *jama taqdeem* (combining by advancing). Both these *salah (prayer)* are offered together at Arafat at the time of *zuhr*. The four *fard (compulsory)*, of *zuhr* are offered and then the second *iqamah* is called by the mu'adhhdhin and the *salah (prayer)* of *asr* is offered. No *sunnah (Practice of Holy Prophet Muhammad ﷺ)* or *nafl salah (prayer)* etc is offered in-between the two lest the combination becomes invalid because of a time lag between the two because it is *wajib (obligatory)* of offer them in quick succession, one upon the other.

The Prophet Muhammad ﷺ proceeded quickly to Muzdalifah. It is between Mina and Arafat. The Hanafis regard it as a *sunnah (Practice of Holy Prophet Muhammad ﷺ)* to stop in Muzdalifah on the night of the 10th. The Shafi is and Hambalis consider it a *wajib (obligatory)*.

The hadith (tradition) says that at Muzdalifah, the prophet Muhammad ﷺ offered the *salah (prayer)* of *maghrib* and *isha* for which one adhan and two iqamahs were called in the same way as he had combined *zuhr* and *asr* at Arafat. Imam (leader) Shafi' I رحمه الله, Imam (leader) Malik رحمه الله and Imam (leader) Ahmad رحمه الله rule accordingly. But, Imam (leader) Abu Hanifah رحمه الله rules that both these *salah (prayer)*s are offered at Muzdalifah with one adhan and one iqamah because the *salah (prayer)* of *isha* is offered at its proper time and it only involves an excess *salah (prayer)*. At Arafat, the *salah (prayer)* of *asr* was advanced ahead of its time into the time of *zuhr*. Sahih Muslim has this version from Ibn Umar رضى الله عنه and Tirmidhi too has narrated it (Muslim # 1288, Tirmidhi # 888, Abu Dawud # 1932.)

As stated earlier, Mash'aril Haram is a mountain in Arafat. The wuquf (as standing) there on the tenth is *wajib (obligatory)* in the view of Imam (leader) Abu Hanifah رحمه الله but a rukn, or part of *Hajj (pilgrimage)* in the sight of Imam (leader) Shafi' I رحمه الله.

Muhassir is a valley between Muzdalifah and Mina. It is said that the *ashab ul feel* (the people of the elephant, Abraha's men who had attacked Makkah) were punished here

when Allah's Messenger صلى الله عليه وسلم came from Muzdalifah, he hastened his beast at this place and passed through it very quickly. It was his habit that he hastened through a place on his route where any people has been punished.

Some authorities contend that the Christians and the Arab idolaters used to observe the standing in the valley of Muhassir during the pilgrimage. So, the prophet Muhammad صلى الله عليه وسلم hastened through it to make it clear that their action had no sanction.

In any case, it is incumbent on every pilgrim to emulate the prophet Muhammad صلى الله عليه وسلم and hurry through the valley of Muhassir.

The Prophet Muhammad صلى الله عليه وسلم took a route different from the one he had taken while going down. This return route took him to jamrat ul kubra or jamrat ul aqabah. The route that he had taken to Arafat and Muzdalifah was called Tariq Dabb while this return route that led to Mina for rami jamrah was called Tariq Maazmam. Dabb and Maazmam are two mountains.

Jamrah is a pillar. There are many such in Mina. Pebbles are cast at them. Insha Allah, we shall speak about them shortly.

The Prophet Muhammad صلى الله عليه وسلم had shared his sacrificial animals with Sayyiduna Ali رضى الله عنه in the sense that he had given him some of his camels so that he might sacrifice them on his own account. He may have given him those camels from the remainder of his stock or he may have had him given from the other camels. The Prophet Muhammad صلى الله عليه وسلم eating the meat of his sacrifice and drinking its both with Sayyiduna Ali رضى الله عنه establishes that it is *mustahab* (desirable) to consume from one's own sacrifice.

Then the Prophet Muhammad صلى الله عليه وسلم went to the Ka'bah and made its *tawaf*. This *tawaf* is called *tawaf ifadah* or *tawaf rukn*. It is a rukn (or part) of *Hajj* (pilgrimage). With this *tawaf*, the last action of *Hajj* (pilgrimage) is done and *Hajj* (pilgrimage) is accomplished. While it is better to perform this *tawaf* on the day of sacrifice, yet it is allowed to make it later.

He offered the *salah* (prayer) of *zuhr* in Makkah according to this hadith (tradition). However, the hadith (tradition) (# 2652) of Ibn Umar رضى الله عنه is that he offered *zuhr* in Mina. Now, we might presume that he had, indeed, offered the *zuhr* in Makkah but Sayyiduna Ibn Umar رضى الله عنه might have supposed, on seeing him offer the optional *salah* (prayer) in Mina, that he had offered the *zuhr*. Or, since the two tradition differ, both stand rejected and, since it is better to offer *salah* (prayer) in Makkah, we shall prefer to say that he offered the *zuhr* in Makkah. (Allah knows best.)

KINDS OF HAJJ (PILGRIMAGE)

(٢٥٥٦) وَعَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ فَمِثًّا مِنْ أَهْلِ بَعْثَرَةَ وَمِثًّا مِنْ أَهْلِ بَحْجٍ فَلَمَّا قَدِمْنَا مَكَّةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَهْلٌ بِبَعْثَرَةَ وَأَمْ يُهْدَى فَلَْيَحْلِلْ وَمَنْ أَحْرَمَ بِبَعْثَرَةَ وَأَهْدَى فَلَْيَهْلُ بِالْحَجِّ مَعَ الْعُمْرَةِ ثُمَّ لَا يَحْلِلُ حَتَّى يَحْلِلَ مِنْهُمَا وَفِي رِوَايَةٍ فَلَا يَحْلِلُ حَتَّى يَحْلِلَ بِسَحْرِ هَدْيِهِ وَمَنْ أَهْلٌ بِحَجِّ فَلَيْتَمَّ حَجَّهُ قَالَتْ فَحِصْتُ وَلَمْ أَطْفِ بِأَبِيَّتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ فَلَمْ أَرَلْ حَائِضًا حَتَّى كَانَتْ يَوْمَ عَرَفَةَ وَلَمْ أَهْلِلْ إِلَّا بِبَعْثَرَةَ فَأَمَرَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَنْقُصَ رَأْيِي

وَأَمْسَيْتُمْ وَأَهْلًا بِالْحَجِّ وَأَتْرَكَ الْعُمْرَةَ فَفَعَلْتُ حَتَّى قَصَيْتُ حَيْجِي بَعَثَ مَعِيَ عَبْدَ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ
وَأَمَرَنِي أَنْ أَعْتَمِرَ مَكَانَ عُمَرَةَ مِنَ التَّنْعِيمِ قَالَتْ فَطَافَ الَّذِينَ كَانُوا أَهْلُوا بِالْعُمْرَةِ بِالْبَيْتِ وَيَبْنَ
الصَّفَا وَالْمَرْوَةَ ثُمَّ حَلُّوا طَافُوا طَوَافًا بَعْدَ أَنْ رَجَعُوا مِنْ مِيٍّ وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا
طَافُوا طَوَافًا وَاحِدًا - (متفق عليه)

2556. Sayyidah Ayshah رضى الله عنها narrated that they set out with the Prophet Muhammad صلى الله عليه وسلم at the farewell pilgrimage. Some of them called aloud the talbiyah for an umrah and others for a Hajj (pilgrimage) (or Hajj (pilgrimage) and umrah, and had assumed the ihram (pilgrim-robe) accordingly). At Makkah, Allah's Messenger صلى الله عليه وسلم instructed those who has assumed the ihram (pilgrim-robe) for an umrah and had not brought sacrificial animals that they relinquish the ihram (pilgrim-robe) (after performing the umrah with its rites). Those who had assumed the ihram (pilgrim-robe) for an umrah and had brought sacrificial animals should call aloud the talbiyah for the Hajj (pilgrimage) together with the umrah (and become a Qarin and not relinquish the ihram (pilgrim-robe) till they had finished and performed both of them - or, according to a version. Not relinquish the ihram (pilgrim-robe) till they had finished after sacrificing their animals. Those who had assumed the ihram (pilgrim-robe) for Hajj (pilgrimage) (whether they has brought the animals or not and whether they had combined umrah with Hajj (pilgrimage) or not). Were complete their Hajj (pilgrimage).

Sayyidah Ayshah رضى الله عنها said that she was menstruating, so did not make the tawaf of the House or observe the sa'I between as Safa and al Marwah. She continued to menstruate till the day of Arafah. Since she had assumed the ihram (pilgrim-robe) for umrah only, the Prophet Muhammad صلى الله عليه وسلم instructed her to undo her hair and comb it. Then, she was to assume the ihram (pilgrim-robe) of Hajj (pilgrimage) and forgo the umrah. (she was to redeem the umrah later.) She obeyed and performed the Hajj (pilgrimage) (when that was done,) the Prophet Muhammad صلى الله عليه وسلم sent Sayyiduna Abdur Rahman ibn Abu Bakr رضى الله عنه along with her and instructed her to perform an umrah, to redeem the one she had forgone, from at Tamim.

Sayyidah Ayshah رضى الله عنها said that those people who had assumed the ihram (pilgrim-robe) for umrah, relinquished it after performing the tawaf of the House and the sa'I between as Safa and al-Marwah. On returning from Mina, they performed the tawaf (again), but those who has assumed the ihram (pilgrim-robe) for both Hajj (pilgrimage) and umrah performed only one tawaf.¹

COMMENTARY: At-Tamim is about three miles away from Makkah to its north west. It is outside the limits of the Haram. The pilgrims go there to assume the ihram (pilgrim-robe) for umrah.

It is necessary that the ihram (pilgrim-robe) for umrah should be assumed outside the limits of the Haram which is called the hill (الحل) and it is a condition too. The applies to both a resident of Makkah and an outsider. As for the ihram (pilgrim-robe) for Hajj (pilgrimage), an outsider must assume it at the hill, meaning outside the limits of the Haram, but a resident

¹ Bukhari # 319, Muslim # 111-1211, Abu Dawud # 1781, Nasa'i # 2764, Musnad Ahmad 6-177.

of Makkah may assume it any where within the limits of the Haram.

The hadith (tradition) implies that a qarīn may perform only one *tawaf* for both *Hajj* (pilgrimage) and *umrah*. Imam (leader) Shafi'ī رحمه الله has ruled along these lines. Imam (leader) Abu Hanifah رحمه الله said that a qarīn must perform two *tawafs*, one for *umrah* after entering Makkah and the second for *Hajj* (pilgrimage) after the *wuquf* of Arafat. It is clear from the hadith (tradition) that the Prophet Muhammad صلى الله عليه وسلم was a qarīn. When he came to Makkah, he performed one *tawaf* and the second, *tawaf* *ziyarah*, he made after the *wuquf* at Arafat.

Daraqutni has also transmitted one hadith (tradition) whose essence is also that the qarīn should make two *tawafs* and two *sa'is* between as *Safa* and *al-Marwah*.

The same things ascribed to Sayyiduna Ali رضي الله عنه and Sayyiduna Abdullah ibn Mas'ud رضي الله عنه. They said that the qarīn must make two *tawafs* and two *sa'is*.

(٢٥٥٧) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ تَمَتَّعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ فَسَاقَ مَعَهُ الْهَدْيَ مِنْ زَيْلِ الْحُلَيْفَةِ وَبَدَأَ فَأَهَلَ بِالْعُمْرَةِ ثُمَّ أَهَلَ بِالْحَجِّ فَتَمَتَّعَ النَّاسُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى وَمِنْهُمْ مَنْ لَمْ يُهْدَ فَلَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ قَالَ لِلنَّاسِ مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لَا يَحِلُّ مِنْ شَيْءٍ حَرَّمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى فَلْيُطْفِئِ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَيَقْصِرْ وَيَسْخُلْ ثُمَّ لِيَهَلَّ بِالْحَجِّ وَيُهْدِ فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيُضْمِرْ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةَ إِذَا رَجَعَ إِلَى أَهْلِهِ فَطَافَ حِينَ قَدِمَ مَكَّةَ وَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ ثُمَّ حَبَّ ثَلَاثَةَ أَطْوَافٍ وَمَشَى أَرْبَعًا فَرَكْعَةً حِينَ قَفَى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَأَنْصَرَفَ فَأَتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةَ سَبْعَةَ أَطْوَافٍ ثُمَّ لَمْ يَحِلَّ مِنْ شَيْءٍ حَرَّمَ مِنْهُ حَتَّى قَفَى حَجَّهُ وَتَحَرَّ هَدْيَهُ يَوْمَ النَّحْرِ وَأَفَاضَ فَطَافَ بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرَّمَ مِنْهُ وَفَعَلَ وَمِثْلَ مَا فَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَاقَ الْهَدْيَ مِنَ النَّاسِ - (متفق عليه)

2557. Sayyiduna Abdullah ibn Umar رضي الله عنه narrated that during the farewell pilgrimage, Allah's Messenger صلى الله عليه وسلم took the benefit by assuming the *ihram* (pilgrim-robe) for *umrah* first and after wards for *Hajj* (pilgrimage). He drove with him the *hadi* from Dhull Hulaifah. Thus, he first called the *talbiyah* for *umrah* and then for *Hajj* (pilgrimage). When he arrived at Makkah, he said to the people, "Those of you who have brought the sacrificial animals should not make lawful of anything that is forbidden to them (because of the *ihram* (pilgrim-robe) and not put it off). Those of you who have not brought the sacrificial animals should make the *tawaf* of the House and (the rounds of) as *Safa* and *al-Marwah*, and clip or shave off their hair, and relinquish the *ihram* (pilgrim-robe). Then, they must assume the *ihram* (pilgrim-robe) of *Hajj* (pilgrimage) and bring the sacrificial animals (and make the sacrifice). Those who cannot get the sacrificial animals should fast for three days during the *Hajj* (pilgrimage) and seven days on returning to their families. (The three should be observed before sacrifice, better on 7th, 8th and 9th. The seven should be observed after

completing *Hajj (pilgrimage)* in makkah or on reaching home.)

The Prophet Muhammad صلى الله عليه وسلم circumambulated the *ka'bah* when he came to Makah, kissed (or made istislam of) the Black stone and made ramal of three rounds and walked the other four (at normal pace). On finishing his *tawaf* of the house. He offered two *raka'at salah (prayer)* at the maqam (Ibrahim). Then he gave the sanitation (of the *salah (prayer)* to end it) and departed till he came to as-Safa and made the seven rounds of as-Safa and al-Marwah. Then, he did not regard anything that was forbidden to him (because of the *ihram (pilgrim-robe)*) as lawful till he had accomplished his *Hajj (pilgrimage)* and sacrificed his animals on the day of sacrifice, and made the *tawaf ifadah* of the House. Then everything was lawful to him what had become unlawful to him. And everyone who had brought sacrificial animals did as Allah's Messenger صلى الله عليه وسلم did.¹

COMMENTARY: Though it seems from this hadith (tradition) that the Prophet Muhammad صلى الله عليه وسلم performed *Hajj (pilgrimage)* tamatta, the correct thing is that he performed the qiran from. We might say that the word tamatta is used here in the sense of 'to benefit.' This meaning is found in the qiran from too in that umrah is joined to it so it is beneficial' in the sense.

UMRAH ALLOWED IN MONTHS OF HAJJ (PILGRIMAGE)

(٢٥٥٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ عُمْرَةٌ اسْتَمْتَعْتَابَهَا فَمَنْ لَمْ يَكُنْ عِنْدَهُ الْهَدْيُ فَلْيَجْلُ الْجِلَّ كُلَّهُ فَإِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ- (رواه مسلم)

2558. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "This umrah we have profited thereby. He who has no sacrificial animal with him (may relinquish his *ihram (pilgrim-robe)* completely and) may treat as lawful what the sacred state had denied him, for, indeed, the umrah may be performed in the months of *Hajj (pilgrimage)* till the Last Hour."²

COMMENTARY: In this hadith (tradition), too, Tamatta' is used in the sense of 'to benefit,' This has been explained earlier.

This chapter does not have Section II.

SECTION III

الْفَضْلُ الْفَائِدُ

SAHABAH'S رضى الله عنه HESITATION TO ALTER NATURE OF *IHRAM (PILGRIM-ROBE)*

(٢٥٥٩) وَعَنْ عِظَاءَ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ فِي نَائِسٍ مَعِيَ قَالَ أَهْلَكْنَا أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَجِّ خَالِصًا وَخَدَهُ قَالَ عِظَاءُ قَالَ جَابِرٌ فَقَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صُبْحَ رَابِعَةِ مَضَتْ مِنْ ذِي الْحِجَّةِ فَأَمَرْنَا أَنْ نَحْلَلَ قَالَ عِظَاءُ قَالَ جَلُّوا وَأَصِيبُوا النِّسَاءَ قَالَ عِظَاءُ وَأَمْ يَعْزِمُ عَلَيْهِمْ وَلَكِنْ أَحَلَّهِنَّ نَهْمٌ فَقُلْنَا لَمَّا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا خُمُسُ أَمَرْنَا أَنْ نُنْفِضَ إِلَى نِسَائِنَا فَتَأْتِي عَرَفَةَ تَقَطَّرُ مَدَاكِيرُنَا الْمَنِيِّ قَالَ يَقُولُ جَابِرٌ بِيَدِهِ كَأَنِّي أَنْظُرُ إِلَى قَوْلِهِ يَحْرِكُهَا قَالَ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِينَا فَقَالَ قَدْ

¹ Bukahri # 1691, Muslim # 174, 1227, Abu Dawud # 1805, Nasa'i # 2732, Musnad Ahmad 2.139.

² Muslim # 203-1241, Nasa'i # 2815, Darimi # 1856, Musnad Ahmad 1-236.

عَلَيْتُمْ إِنِّي أَتَقَاكُمْ لِلَّهِ وَأَصْدُقُكُمْ وَأَبْرُكُمْ وَلَوْ لَا هَدَى لَخَلَلْتُ كَمَا تَحْلُونَ وَلَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسْقِ الْهَدَى فَمَجَلُّوا فَخَلَلْنَا وَسَمِعْنَا وَأَطَعْنَا قَالَ عَطَاءٌ قَالَ جَابِرٌ فَقَدِمَ عَلَيَّ مِنْ سَعَاءِيَّتِهِ فَقَالَ بِمِ أَهْلَكْتَ قَالَ بِمَا أَهَلَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَهْدِ وَأَمَّا خَرَامًا قَالَ وَأَهْدِي لَهُ عَلِيٌّ هَدِيًّا فَقَالَ سُرَاقَةُ بْنُ مَالِكٍ بْنُ جُعْشِمٍ يَا رَسُولَ اللَّهِ أَلْعَامِنَا هَذَا أَمْ لَا يَبْدُ قَالَ لَا يَبْدُ - (رواه مسلم)

2559. Sayyiduna Ata رحمه الله narrated that he, along with some people with him, heard Sayyiduna Jabir ibn Abdullah رضى الله عنه say, "We the sahabah of Muhammad صلى الله عليه وسلم called aloud the talbiyah for Hajj (pilgrimage) only (having assumed the ihram (pilgrim-robe) for only Hajj (pilgrimage))."

Ata رضى الله عنه said further that Jabir رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم arrived (in Makkah) on the morning of the 4th Dhul Hijjah and commanded them to relinquish the ihram (pilgrim-robe). Ata رحمه الله quoted him as saying, "Come out of the sacred state and have sexual intercourse with your wives." Ata رحمه الله elaborated that he did not make it wajib (obligatory) but meant to say that it was lawful for them to go to their women. (The command to cede the ihram (pilgrim-robe) made it wajib (obligatory) but to have intercourse was to make it clear that after ceding the ihram (pilgrim-robe) it become permissible.)

(Ata رحمه الله remarked:) "We wondered that only five days remained between us and Arafat and he commands us to go to our wives, so we shall come to Arafat while our perises will be dripping with prostates fluid.

And, he said that Jabir رضى الله عنه gestured with his hand, moving it such that he still saw do it. (During the jahiliyah, it was considered very abominable to have sexual intercourse with wives on the eve of the days of Hajj (pilgrimage).)

Jabir رضى الله عنه said that the Prophet Muhammad صلى الله عليه وسلم stood among them and said, "You know very well that I fear Allah more than you do, I am more truthful and pious than you are. Had I not brought the sacrificial animals with me, I too would have put off the ihram (pilgrim-robe) as you do now. If I had known earlier about this state of mine what I have now know, I would not have brought the sacrificial animals (meaning, if I had realized that putting off the ihram (pilgrim-robe) would tax you, I would not have brought the sacrificial animals with me and would have put off the ihram (pilgrim-robe) as you do). So (do not hesitate but) remove the ihram (pilgrim-robe)." Hence, they relinquished the ihram (pilgrim-robe) (in the spirit of) hearing and obeying (see Quran, 2: 235)

Ata رحمه الله added that Jabir رضى الله عنه continued to narrated that Sayyiduna Ali رضى الله عنه arrived on an errand (having been sent as judge to Yemen and he came from there on some mission). He asked him, "What kind of ihram (pilgrim-robe) have you assumed?" He said, "The same as the Prophet Muhammad صلى الله عليه وسلم had assumed." So, bring the sacrificial animals (and sacrifice on the day of sacrifice because it is wajib (obligatory) on the qarin) and retain the sacred state (of the ihram (pilgrim-robe), as I do)."

He said further that Sayyiduna Ali رضي الله عنه brought the sacrificial animals for him (meaning, for the Prophet Muhammad صلى الله عليه وسلم or for himself). And, Sayyiduna Suraqa ibn Maalik ibn Jush'um رضي الله عنه asked, "O Messenger of Allah, it is for this year of ours or for ever?" He said, "For always,"¹

COMMENTARY: As for the *ihram* (pilgrim-robe) some people had assumed it only for *Hajj* (pilgrimage) as Sayyiduna Jabir رضي الله عنه said in this hadith (tradition). But there were those too who has assumed it for only umrah and for umrah and *Hajj* (pilgrimage) combined as we read in the hadith (tradition) of Sayyidah Ayshsh رضي الله عنه previously.

PROPHET MUHAMMAD'S صلى الله عليه وسلم DISPLEASURE AT SAHABAH'S رضي الله عنه
HESITATION

(٢٥٦٠) وَعَنْ عَائِشَةَ أَنَّهَا قَالَتْ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَرْبَعِ مَضِينَ مِنْ ذِي الْحِجَّةِ أَوْ خَمْسٍ فَدَخَلَ عَلَيْهِ وَهُوَ غَضَبٌ فَقُلْتُ مَنْ أَعْضَبَكَ يَا رَسُولَ اللَّهِ أَدَخَلَهُ اللَّهُ النَّارَ قَالَ أَوْ مَا شَعَرْتِ أَبِي أَمَرْتُ النَّاسَ بِأَمْرٍ فَإِذَا هُمْ يَتَرَدَّدُونَ وَلَوْ إِيَّيَّيْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا سَمِعْتُ الْهَدْيَ مَعِيَ حَتَّى اشْتَرَيْتُهُ ثُمَّ أَجَلَّ كَمَا حَلُّوْا - (رواه مسلم)

2560. Sayyidah Ayshah رضي الله عنها narrated that (during the Farewell pilgrimage) Allah's Messenger صلى الله عليه وسلم came to her (in Makkah) on the fourth or fifth of Dhul Hijjah in an angry mood. She asked, "Who has angered you O Messenger of Allah? May Allah consign him to hell!" He said, "Do you not know that I commanded the people (to suffice with umrah) but they hesitate? If I had known afore hand about my predicament as I now learn, I would never have brought the sacrificial animals with me. Rather, I would have relinquished the *ihram* (pilgrim-robe) as the people have done and would have bought the sacrificial animals (here)."²

CHAPTER - IV

بَابُ دُخُولِ مَكَّةَ وَالطَّوَافِ

ENTRY INTO MAKKAH & CIRCUMAMBULATING THE KA'BAH

The literal meaning of (مك) (makk) is 'to ruin,' 'to destroy.'

This blessed city is called 'Makkah' because it ruins and destroys sins and it destroys (in this world or the next) the person who is oppressive and evil, pursuing wrong ways.

This chapter will direct those who come to Makkah how they may enter this sacred city and from which side, and how and from where they may depart from it, when may they arrive and what the manners and rules of admittance are. The nature and rules of *tawaf* will be mentioned together with of those things associated with it, like kissing the Hajr Aswad or the Black Stone which is the istilam of it.

¹ Muslim # 141-1216, Nasa'i # 2805, Ibn Majah # 1980, Musnad Ahmad 4-175.

² Muslim # 130-1211.

SECTION I

الْفَضْلُ الْأَوَّلُ

ENTRY INTO & EXIT FROM MAKKAH

(٢٥٦١) عَنْ نَافِعٍ قَالَ قَالَ ابْنُ عُمَرَ كَانَ لَا يَقْدِرُ مَكَّةَ إِلَّا بَاتَ بِذِي طُوًى حَتَّى يُصْبِحَ وَيَغْتَسِلَ وَيُصَلِّيَ فَيَدْخُلُ مَكَّةَ هَازًا وَإِذَا نَفَرَ مِنْهَا مَرَّ بِذِي طُوًى وَبَاتَ بِهَا حَتَّى يُصْبِحَ وَيَذْكُرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَفْعَلُ ذَلِكَ - (متفق عليه)

2561. Sayyiduna Nafi رحمه الله said that Sayyiduna Ibn Umar رضى الله عنه never came to Makkah without spending the night at Dhu Tuwa. In the morning, he would have a bath, offer *salah* (prayer) and enter Makkah by day when he departed from it, he went by the route of Dhu Tuwa where he spend the night till the morning. And, he used to say that the Prophet Muhammad صلى الله عليه وسلم did that.¹

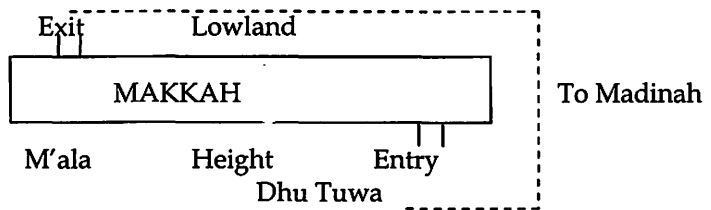
COMMENTARY: Dhu Tuwa is a place towards Tan'im within the limits of the Haram. The Prophet Muhammad صلى الله عليه وسلم used to rest here overnight. In the morning, he had a bath and offered *salah* (prayer) before going into the sacred city. The *salah* (prayer) that he offered was supererogatory *salah* (prayer) prior to entering Makkah.

While returning, he again stopped here to permit all companions to join him with their luggage. Ibn Maalik رحمه الله said that it is established though this hadith (tradition) that it is *mustahab* (desirable) to enter Makkah during day time. The House of Allah will be seen clearly in the day and supplication may be made.

(٢٥٦٢) وَعَنْ عَائِشَةَ قَالَتْ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا جَاءَ إِلَى مَكَّةَ دَخَلَهَا مِنْ أَعْلَاهَا وَخَرَجَ مِنْ أَسْفَلِهَا - (متفق عليه)

2562. Sayyidah Ayshah رضى الله عنها narrated that on coming to Makkah, the Prophet Muhammad صلى الله عليه وسلم entered through its heights. And, when he departed, he went through its lowlands.²

COMMENTARY: Dhu Tuwa is in the elevated portion of Makkah. The famous graveyard of Makkah al-Mala is on this side. The other side of the city is the lower portion.



This does not contradict the previous hadith (tradition). When he departed from the lower portion of Makkah and came to the road leading to Madinah he touched Dhu Tuwa. He stayed there overnight and set out for Madinah in the morning.

¹ Bukhari # 1773, Muslim # 226-1259, Abu Dawud # 1865, Nasa'i # 2862, Darimi # 1927, Muwatta Maalik # 20 (Hajj).

² Bukhari # 1755, Muslim # 224-1258, Tirmidhi # 854, Abu Dawud # 1869, Nasa'i # 2865, Ibn Majah # 2940, Musnad Ahmad 6-40.

TAWAF ONLY IN A STATE OF PURITY

(٢٥٦٣) وَعَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ قَالَ قَدَحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَ نِسِي عَائِشَةَ أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِينَ قَدِمَ مَكَّةَ أَنَّهُ تَوَضَّأَ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً ثُمَّ حَجَّ أَبُو بَكْرٍ فَكَانَ أَوَّلُ شَيْءٍ بَدَأَ بِهِ الطَّوَافَ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ وَمِثْلَ ذَلِكَ - (متفق عليه)

2563. Sayyiduna Urwah ibn Zubayr said that the Prophet Muhammad صلى الله عليه وسلم performed *Hajj (pilgrimage)*. Sayyidah Ayshah رضى الله عنها told him that when the Prophet Muhammad صلى الله عليه وسلم came to Makkah, the first things he did was to make ablution. Then he circumambulated the House, but there was no umrah.

The Sayyiduna Abu Bakr رضى الله عنه performed *Hajj (pilgrimage)* and the first things he did was to circumambulate the House, but there was no umrah.

Then Sayyiduna Umar رضى الله عنه and after him Sayyiduna Uthman did like that.¹

COMMENTARY: Before observing the *tawaf*, the Prophet Muhammad صلى الله عليه وسلم made a fresh ablution though he was already in a state of ablution. He has had a bath at Dhu Tuwa as we learnt from an earlier hadith (tradition) (# 2561) which clearly included ablution.

The *Tawaf* can only be proper with purity. The ulama (Scholars) say that it is a condition for making *tawaf* to first obtain purity. However, the hanafis say that it is not a condition but it is *wajib (obligatory)* to obtain purity before making *tawaf*.

We learn from the previous ahadith (tradition) that the Prophet Muhammad صلى الله عليه وسلم and the sahabah (Prophet's companions) رضى الله عنهم performed umrah on arriving in Makkah. Those who had the sacrificial animals with them retained their *ihram (pilgrim-robe)*, but those who had it not relinquish their *ihram (pilgrim-robe)*. Hence this hadith (tradition), when it says 'but there was no umrah.' Means that the Prophet Muhammad صلى الله عليه وسلم did not alter the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* into umrah, and did not relinquish the *ihram (pilgrim-robe)* but remained in the sacred state of the *ihram (pilgrim-robe)* because he was a qarin. He put off the *ihram (pilgrim-robe)* finally on the day of sacrifice. The narrator included these words to reject those people who presume that the Prophet Muhammad صلى الله عليه وسلم infringed the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* and performed umrah.

These words could also imply that all these people did not perform another umrah after *Hajj (pilgrimage)* but let it suffice with the umrah that was combined with *Hajj (pilgrimage)*.

RAMAL

(٢٥٦٤) وَعَنْ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا طَافَ فِي الْحُجَّةِ أَوْ الْعُمْرَةِ أَوَّلَ مَا يَقْدِرُ سَعَى ثَلَاثَةَ أَطْوَافٍ وَمَشَى أَرْبَعَةَ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ - (متفق عليه)

2564. Sayyiduna Ibn Umar رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم circumambulated (the *Ka'bah*) for *Hajj (pilgrimage)* or umrah (when he arrived), he first walked rapidly (at near-running pace) in the first three rounds (which is normal). The next four he walked (at normal pace). Then he offered two *raka'at salah (prayer)* and after that made sa'I (the rounds) between as-Safa and al-Marwah.²

¹ Bukhari # 1614, Muslim # 190-1235.

² Bukhari # 1616, Muslim # 231-1261, Abu Dawud # 1893, Nasa'i # 2941, Musnad Ahmad 2-125.

COMMENTARY: One rounds of the Ka'bah is called a shawt (شوط). Seven circuits make up a *tawaf*. The Prophet Muhammad صلى الله عليه وسلم walked rapidly in the first three rounds without running or jumping. The remaining four he walked.

SA'I IS WAJIB (OBLIGATORY) - BETWEEN AS SAFA & AL-MARWAH

(٢٥٦٥) وَعَنْهُ قَالَ رَمَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْحَجَرِ إِلَى الْحَجَرِ ثَلَاثًا وَمَشَى أَرْبَعًا وَكَانَ

يَسْعَى بِبَطْنِ الصَّبِيِّ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ - (رواه مسلم)

2565. Sayyiduna Ibn Umar said that Allah's Messenger صلى الله عليه وسلم made ramal (walked briskly) in the (first) three rounds from the (Black) stone to (Black) stone and he walked at normal pace in the (remaining) four. At as-Safa and al-Marwah, he run in the batn nasil when (makilg the Sa'i)¹

COMMENTARY: The hanafis regard Sa'I as *Wajib* (obligatory) while the Shaf'I'is say that it is a rukn (part, essential).

Batn Masil (rain water passage, bottom of the valley) is marked between as Safa and al-Marwah by two green pillars. It is *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) in the sight of all ulama (Scholars) to run between these pillars.

KISSING THE HAJR ASWAD

(٢٥٦٦) وَعَنْ جَابِرٍ قَالَ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَدِمَ مَكَّةَ آتَى الْحَجَرَ فَأَسْتَأَمَّهُ ثُمَّ مَشَى عَلَى

يَمِينِهِ فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا - (رواه مسلم)

2566. Sayyiduna Jabir رضي الله عنه said that when Allah's Messenger صلى الله عليه وسلم came to Makkah, he approached the (Black) Stone, made its istilaam (kissed or touched it) and moving to his right, made ramal in three circuits and walked normally in four.²

(٢٥٦٧) وَعَنِ الزُّبَيْرِ بْنِ عَرَفَةَ قَالَ سَأَلَ رَجُلٌ ابْنَ عُمَرَ عَنِ اسْتِئْلَامِ الْحَجَرِ فَقَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ يَسْتَلِمُهُ وَيُقَبِّلُهُ - (رواه البخاري)

2567. Sayyiduna Az-Zubayr ibn Arabi رضي الله عنه narrated that a man asked Sayyiduna Ibn Umar رضي الله عنه about the istilam of the stone. He said, "I saw Allah's Messenger صلى الله عليه وسلم touch it and kiss it."³

ISTILAM OF RUKN YAMANI

(٢٥٦٨) وَعَنِ ابْنِ عُمَرَ قَالَ لَمَّا آتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُ مِنَ الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانِيَيْنِ -

(متفق عليه)

2568. Sayyiduna Ibn Umar رضي الله عنه said that he had seen Allah's Messenger صلى الله عليه وسلم make istilam of only the two Yamani corners of the House (they are to the Yamani side).⁴

COMMENTARY: The Ka'bah has four corners. The Black stone is pitched in one. The other

¹ Bukhari # 1644, Muslim # 230-1261, Tirmidhi # 856, Muwatta Maalik # 108 (Hajj) Darimi # 1841, Musnad Ahmad 2-40.

² Muslim # 232-1261, Tirmidhi # 857, Nasa'i # 2939, Darimi # 1840.

³ Bukhari # 1611, Tirmidhi # 862, Nasa'i # 2946.

⁴ Bukhari # 1609, Muslim # 247-1269, Tirmidhi # 859, Musnad Ahmad 2-114.

opposite to it is truly the Yamani corner. Both these are called the Yamani rukn. Of the other two, one is Rukn Iraqi and the other Rukn Shaami. Both, however, are called Rukn Shaami. The corner with the Black stone is excellent twice over. First, it is made by prophet Ibrahim عليه السلام. Secondly, it has the Black Stone. The rukn Yamani has only one excellence. It is that Prophet Ibrahim عليه السلام had built it. In short, both these corners are more excellent than the two corners rukn Shaami and rukn Iraqi. *Istilam* is therefore, associated with only these two corners.

Istilam means 'to touch' with the hands or a kiss, or both. When this word is used with the Black stone, it implies kissing it. With the rukn Yamani, it stands for only touching it. Since the rukn aswad (corner with Black stone) is better than rukn Yamani, it is kissed either by touching it with the hands or any other thing by gestures towards it and a symbolic kiss. The Yamani corner is only touched, not kissed. The remaining two corners are neither kissed nor touched.

Thus, the ruling is that no stone, apart from the Hajr Aswad and the Yamani corner, is kissed or touched.

CIRCUITS OF KA'BAH RIDING A CAMEL

(٢٥٦٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ طَافَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ

يُمَسِّحُ بِهِ - (متفق عليه)

2569. Sayyiduna Ibn Abbas رضى الله عنه narrated that during the Farewell Pilgrimage, Allah's Messenger صلى الله عليه وسلم made the *tawaf* (of the House) on a camel. He touched the rukn (corner) with a mihjan (crooked stick).¹

COMMENTARY: The hanafis hold that it is *wajib* (obligatory) to perform the *tawaf* on foot. So, they explain that the Prophet Muhammad صلى الله عليه وسلم had some reason to do it on a camel. This *tawaf* is exclusive with him and no one else is permitted to do it.

Teebi رحمه الله that though it is better to make the *tawaf* on foot, the Prophet Muhammad صلى الله عليه وسلم rode a camel to allow everyone to see him.

However, a question arises that it is confirmed through ahadith (tradition) that while making *tawaf* during the farewell pilgrimage, the Prophet Muhammad صلى الله عليه وسلم had observed ramal in the first three rounds. Clearly, he could not have done that on a camel.

The fact is that those ahadith (tradition) refer to his *tawaf* Qudoom (when he had come to Makkah for the pilgrimage) while the *tawaf* made on camel back was *tawaf ifadah* which was *fard* (compulsory) and is performed on the day of sacrifice (the tenth). It is also called *tawaf ur rukn*. His aim was that the people might see him and learn the motions and rules.

Mihjan is a stick with an etched edge. The stick was pointed towards the Hajr Aswad and given a light kiss.

METHOD OF ISTILAM OF HAJR ASWAD

(٢٥٧٠) وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَافَ بِالْبَيْتِ عَلَى بَعِيرٍ كُلَّمَا آتَى عَلَى الرُّكْنِ أَشَارَ إِلَيْهِ

يَسْتَلِمُ فِي يَدِهِ وَكَتِفِهِ - (رواه البخارى)

2570. Sayyiduna Ibn Abbas رضى الله عنه narrated that rounds of the House on a camel.

¹ Bukhari # 1607, Muslim # 223-1272, Abu Dawud # 1877, Nasa'i # 2954, Ibn Majah # 2948.

Every time he came to the corner, he pointed to it with something in his hand and called the takbir (Allahu Akbar).¹

COMMENTARY: Both hands are placed on the Black Stone and both lips are brought to it. Because there were very many people and a crowd around the Black Stone, the Prophet Muhammad صلى الله عليه وسلم pointed towards it and blew a kiss at it,

(٢٥٧١) وَعَنْ أَبِي الطَّفَيْلِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُطَوِّفُ بِالْبَيْتِ وَيَسْتَلِمُ الرُّكْنَ

بِمِخْجَنِ مَعَهُ وَيُقَبِّلُ الْأَيْمَانَ. (رواه مسلم)

2571. Sayyiduna Abu at-Tufayl رضى الله عنه narrated that he saw Allah's Messenger صلى الله عليه وسلم make the *tawaf* of the House. He made istilam of the rukn with a mihjan that he had and then kissed it.²

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم sometimes kissed the Black Stone directly, but when there was a crowd around he touched it with something and kissed that or he blew a kiss at the Black Stone from afar. This happened in a single *tawaf* in its different rounds or from *tawaf* to *tawaf* depending on circumstances and the situation.

MENSTRUATING WOMEN NEED MAKE NO TAWAF OR SA'I

(٢٥٧٢) وَعَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَذْكُرُ إِلَّا الْحَجَّ فَلَمَّا كُنَّا بِسَرِفٍ طَوَّفْتُ

فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَبْكِي فَقَالَ لَعَلَّكِ نَفْسٌ قُلْتَ نَعَمْ قَالَ فَإِنَّ ذَلِكَ شَيْءٌ كَتَبَهُ اللَّهُ

عَلَى بَنَاتِ آدَمَ فَأَفْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهَرِي. (متفق عليه)

2572. Sayyidah Ayshah رضى الله عنها narrated that they set out with the Prophet Muhammad صلى الله عليه وسلم mentioning nothing but *Hajj (pilgrimage)*. (some people interpret it to mean that their objective was to perform *Hajj (pilgrimage)* not umrah. So not mentioning umrah does not necessitate that they had not formed an intention to perform umrah alongwith it). When they were at Sarif, she began to menstruate. The Prophet Muhammad صلى الله عليه وسلم went to her to find her weeping. He asked, "It seems that you have your menses?" She said, "Yes." He said, "That is what Allah has decreed for the daughters of Aadam عليه السلام. So, do what the pilgrims do but do not circumambulate the House (and do not make Sa'I which is proper only after circumambulation) till you are purified of your menses and have had a bath."³

COMMENTARY: Sarif is a place about six miles from Makkah, three or four miles to the south of Tanim on the route to Shaam. By a rare coincidence, here also lies the grave of the mother of believers, Sayyidah Maymunan رضى الله عنه and, indeed, it was here that she was married to the Prophet Muhammad صلى الله عليه وسلم and here their marriage was consummated. The words of Sayyidah Ayshah رضى الله عنها that they mentioned nothing but *Hajj (pilgrimage)* seem to contradict her words in hadith (tradition) # 2556. She said there that the people

¹ Bukhari # 1612, Tirmidhi # 866, Nasa'i # 2952, Darimi # 1845.

² Muslim # 257-1275, Ibn Majah # 2949.

³ Bukhari # 294, Muslim # 120.1211, Abu Dwud # 1782, Nasa'i # 2741, Ibn Majah # 2963, Darimi # 1846, Muwatta Maalik # 224 (*Hajj*).

performed the different forms of *Hajj* (pilgrimage); ifrad, tamatta and qiran. Hence, here she meant to say that their true objective was to perform *Hajj* (pilgrimage). The three forms of *Hajj* (pilgrimage) fall under the objective to perform *Hajj* (pilgrimage). She had opted for tamatta but when she had her menses the Prophet Muhammad صلى الله عليه وسلم instructed her to give up the *ihram* (pilgrim-robe) for umrah and retain that of *Hajj* (pilgrimage) and perform deeds of *Hajj* (pilgrimage).

IDOLATERS DISALLOWED TO PERFORM TAWAF

(٢٥٧٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ بَعَثَنِي أَبُو بَكْرٍ فِي الْحُجَّةِ الَّتِي أَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهَا قَبْلَ حَجَّتِهِ الْوُدَاعِ يَوْمَ الشَّحْرِ فِي رَهْطِ أَمْرِهِ أَنْ يُؤَدِّتَ فِي النَّاسِ إِلَّا لَا يَحْتَمُّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ؟ - (متفق عليه)

2573. Sayyiduna Abu Hurayrah رضى الله عنه narrated that on the day of sacrifice during the *Hajj* (pilgrimage) that preceded the Farewell pilgrimage and over which the Prophet had made him the amir, Sayyiduna Abu Bakr رضى الله عنه sent him (Abu Hurayrah) رضى الله عنه along with some others with instructions to proclaim among the masses, "know! After this year no idolater (and polytheist) may perform *Hajj* (pilgrimage) and no one may make the *tawaf* of the House naked."¹

COMMENTARY: As stated earlier, *Hajj* (pilgrimage) was made *fard* (compulsory) towards the close of 9AH. The Prophet Muhammad صلى الله عليه وسلم was occupied in various religious affairs, so did not proceed himself. He sent Sayyiduna Abu Bakr رضى الله عنه as amir of the pilgrims. This was one year before the farewell Pilgrimage.

As the amir, Abu Bakr رضى الله عنه made the proclamation through Abu Hurayrah رضى الله عنه and some others. Only Muslims would benefit from this great honour. His proclamation was made in the light of this verse of the Quran:

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ مَا مَهَرَهُ هَذَا

{The associators are indeed filthy so let them not come near the sacred Mosque after this year of theirs.} (9: 28)

Sayyiduna Abu Bakr رضى الله عنه also instructed them to proclaim that no one should make the *tawaf* while he is a naked form. During the jahiliyah, people used to undress and circumambulate the House on the plea that they could not go round Allah's House that is a mighty worship in their unseemly clothing in which they had committed sin day and night.

Islam put an end to this obnoxious practice.

SECTION II

الْفَضْلُ الثَّانِي

MY HAND BE RAISED WHEN MAKING SUPPLICATION ON SEEING THE KA'BAH

(٢٥٧٤) عَنْ الْمُهَاجِرِ الْمَدِينِيِّ قَالَ سُئِلَ جَابِرٌ عَنِ الرَّجُلِ يَرَى الْبَيْتَ يَرْفَعُ يَدَيْهِ فَقَالَ قَدْ حَجَجْنَا مَعَ النَّبِيِّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ نَكُنْ نَقْعَلُهُ - (رواه الترمذى وابوداؤد)

¹ Bukhari # 369, Muslim # 435-1347, Abu Dawud # 1946, (Also Bu khari # 1622, 3177, 4363, 4655, 4656, 4657.)

2574. Sayyiduna Al-Muhajir Al-Makki رحمه الله said that Sayyiduna Jabir ibn Abdullah رضى الله عنه was asked about the man who sees the House and raises his hands. He said, "Indeed, we did perform *Hajj (pilgrimage)* with the Prophet Muhammad صلى الله عليه وسلم but we never did so."¹

COMMENTARY: When a visitor to Makkah enters the sacred mosque and his eyes fall on the *Ka'bah* and he makes a supplication, his prayer is answered, Hence, he must pray to Allah for whatever he wishes.

The hadith (tradition) says that he must not raise his hands to make supplication. Imam (leader) Abu Hanifah رحمه الله, Imam (leader) Shafi'I رحمه الله and Imam (leader) Maalik رحمه الله have ruled in accordance with the hadith (tradition) the hands should not be raised when making supplication. Imam (leader) Ahmad رحمه الله, however, holds that one must raise hands when making supplication on seeing the *Ka'bah* (Teebi)

Mulla Ali Qari رحمه الله however, says that Imam (leader) Abu Hanifah رحمه الله and Imam (leader) Shafi'I رحمه الله have ruled like Imam (leader) Ahmad رحمه الله that hands may be raised. Again, the same Mulla Ali Qari رحمه الله has termed it, in his book 'Manasik'. To be makruh (unbecoming). Some ulama (Scholars) hold that it is allowed. The Hidayah and Durr Mukhtar affirm that hands should not be raised.

LOOKING AT THE KA'BAH DURING SA'I AND SUPPLICATING WITH HANDS RAISED

(٢٥٧٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ أَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ مَكَّةَ فَأَقْبَلَ إِلَى الْحُجْرِ فَأَسْتَلَمَهُ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ أَتَى الصَّفَا فَعَلَاهُ حَتَّى يَنْظُرَ إِلَى الْبَيْتِ فَمَرَّقَهُ يَدَيْهِ فَجَعَلَ يَذْكُرُ اللَّهَ مَا شَاءَ وَيَدْعُو-

(رواه ابو داؤد)

2575. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم came (for the pilgrimage) and entered Makkah, he came to the (black) Stone and kissed it. Then he made the *tawaf* of the House. Then, he came to as-Safa and climbed it till he could look at the House and he raised his hands and began to make *zikr* (remembrance of Allah) as much as he wished and made supplication.²

COMMENTARY: When the pilgrim is as-Safa while observing Sa'I, and stand. Then he must call Allahu Akbar and recite the Kalimah and invoke blessings on Allah's Messenger صلى الله عليه وسلم. Then, he must raise his hands and make supplication.

Some people raise their hands with takbir (Allahu Akbar) as in *salah* (prayer). They must know that it is not sanctioned in *Shari'ah*. It is not legal and not *masnun*.

RESEMBLANCE IN SALAH (PRAYER) & TAWAF

(٢٥٧٦) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الطَّلَافُ حَوْلَ الْبَيْتِ وَمِثْلُ الصَّلَاةِ إِلَّا أَنَّكَ تَتَكَلَّمُونَ فِيهِ فَمَنْ تَكَلَّمَ فِيهِ فَلَا يَتَكَلَّمَنَّ إِلَّا بِحَيْرٍ - رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَذَكَرَ التِّرْمِذِيُّ جَمَاعَةً وَفَمَوْهُ عَلَى ابْنِ عَبَّاسٍ -

¹ Tirmidhi # 856, Abu Dawud # 1870, Nasa'i # 1946.

² Muslim # 84-1780, Abu Dawud # 1872.

2576. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The *tawaf* round the House is like *salah* (prayer) except that you converse while performing it. He who converses must do so with a good word."¹

COMMENTARY: *Salah* (prayer) and *tawaf* are alike in the great reward associated with them. Speech, however, is the nullifier of *salah* (prayer) but not of *tawaf*. Whatever attracts the command of speech like eating and drinking does not nullify *tawaf* but nullifies *salah* (prayer). There are other differences too in *salah* (prayer) one faces the qiblah but not in *tawaf*. *Salah* (prayer) is offered at appointed time, not *tawaf*.

Purity is a condition for both. However, *salah* (prayer) is more excellent than *tawaf*. Their resemblance lies in their reward and singular sanctity.

ORIGIN OF THE BLACK STONE

(٢٥٧٧) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَ الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ وَهُوَ أَسَدٌ بَيَاضًا مِنَ

الدَّبَنِ فَسَوَّدَتْهُ خَطَايَا بَنِي آدَمَ - رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ -

2577. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The Hajr Aswad came down from paradise. It was whiter than milk, but the sins of the children of Aadam عليه السلام blackened it."²

COMMENTARY: It is something to ponder. If man's sins can have this effect on a stone, what could they be doing to the hearts on mankind? We seek refuge in Allah!

TESTIMONY OF THE BLACK STONE ON THE DAY OF RESURRECTION

(٢٥٧٨) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَجَرِ وَاللَّهُ لَيَبْعَثُنَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ

يُبْصِرُ بِهِمَا وَإِسَارٌ يَنْطِقُ بِهِ يَشْهَدُ عَلَى مَنْ اسْتَلَمَهُ بِحَقِّهِ - (رواه الترمذى وابن ماجه والدارى)

2578. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said about the (Black) Stone, "By Allah! Surely, Allah will raise it on the day of resurrection. It will have eyes with which it shall see and a tongue with which it shall speak and give testimony for those who had touched it (and kissed it) truthfully."³

COMMENTARY: The testimony will be in favour of anyone who had made the istilam of the Black Stone sincerely.

This hadith (tradition) means what it Says. Allah will give sight and speech to all inanimate things. He is Omnipotent and can do it just as He gives these things to a creature of blood and flesh.

BLACK STONE & MAQAM IBRAHIM RUBIES OF PARADISE

(٢٥٧٩) وَعَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الرُّكْنََ وَالْمَقَامَ

يَأْفُوتَتَانِ مِنْ يَأْفُوتِ الْجَنَّةِ طَمَسَ اللَّهُ نُورَهُمَا وَلَوْ لَمْ يَطْمَسْ نُورُهُمَا لَأَصَاءَ مَا بَيْنَ الْمَشْرِقِ

وَالْمَغْرِبِ - (رواه الترمذى)

¹ Tirmidhi # 961, Nasa'i # 2972, Darimi # 1847, Musnad Ahmad 5-377.

² Tirmidhi # 878, Musnad Ahmad 1-307.

³ Tirmidhi # 963, Ibn Majah # 2944, Darimi # 1839.

2579. Sayyiduna Ibn Umar رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Surely the Rukn (the Black Stone) and the Maqam (Station of Ibrahim) are two rubies from the rubies of paradise. Allah has blotted out their light. If He had not done so, they would have illuminated whatever is between the east and the west."¹

EXCELLENCE OF ISTILAAM & OF TAWAF

(٢٥٨٠) وَعَنْ عُبَيْدِ بْنِ عُمَيْرٍ أَرَبِ ابْنِ عُمَرَ كَانَ يُرَاجِعُ عَلَى الرُّكْنَيْنِ زِحَامًا مَا رَأَيْتُ أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرَاجِعُ عَلَيْهِ قَالَ إِنْ أَفْعَلُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنْ مَسَحْتُمَا كَفَّارَةً لِلْخَطَايَا وَسَمِعْتُهُ يَقُولُ مَنْ طَافَ بِهَذَا الْبَيْتِ أُسْبُوعًا فَأَحْصَاهُ كَانَ كَعَتَقِ رَقَبَةٍ وَسَمِعْتُهُ يَقُولُ لَا يَصْغُرُ قَدَمًا وَلَا يَزِيدُ فَهَ أَخْرَى إِلَّا حَطَّ اللَّهُ عَنْهُ بِهَا خَطِيئَةً وَكَتَبَ لَهُ بِهَا حَسَنَةً.

(رواه الترمذی)

2580. Sayyiduna Ubayd ibn Umayr رحمه الله narrated that Sayyiduna Ibn Umar رضى الله عنه used to precede (the people) at the two corners in a way he had not observed any of the sahabah (Prophet's companions) رضى الله عنهم of Allah's Messenger صلى الله عليه وسلم do. Also, he used to say. "If I do that, it is because I had heard Allah's Messenger صلى الله عليه وسلم say, "Touching them is an expiation of sins." And, I had heard him say, "If anyone makes *tawaf* of this House (for a week or) seven times,² mindful of it (by observing its details), it is tantamount to setting free a slave." And, I heard him say, 'No one places a foot on the ground or raises the other but Allah removes a sin from him because of that and records a pious deed because of that."³

COMMENTARY: He stepped ahead to make istilam of the two corners even when there was a crowd but without inconveniencing anyone. So, it is not but sinful if anyone pushes people to make it to these corners. If there is a rush, he must do it by making a gesture from afar.

There are three possible explanations for 'makes *tawaf*... seven times.

- (i) He makes the seven rounds of one *tawaf*.
- (ii) He makes seven *tawaf*.
- (iii) He makes *tawaf* for seven days (which is a week).

PROPHET MUHAMMAD'S SUPPLICATION BETWEEN TWO RUKN

(٢٥٨١) وَعَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا بَيْنَ الرُّكْنَيْنِ رَبَّتْنَا اِتِّتْنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِتْنَا عَذَابَ النَّارِ۔ (رواه ابوداؤد)

2581. Sayyiduna Abdullah ibn Sa'ib رضى الله عنه said that he heard Allah's Messenger صلى الله عليه وسلم pray between the two corners (Black Stone and Yamani corner):

رَبَّنَا اِتِّتْنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِتْنَا عَذَابَ النَّارِ

{Our Lord, grant us what is good in this world and what is good in the hereafter and

¹ Tirmidhi # 879, Musnad Ahmad # 7017.

² The Arabic urdu could be translated 'a week.'

³ Tirmidhi # 961, Nasa'i # 2919, Musnad Ahmad # 5706.

save us from the chastisement of the Fire.¹ (2: 201)

COMMAND TO OBSERVE SA'I

(٢٥٨٢) وَعَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ أَخْبَرْتَنِي بِنْتُ أَبِي نُجْرَةَ قَالَتْ دَخَلْتُ مَعَ زَيْنَبَ مِنْ فُرَيْشِ دَارِ أَبِي
أَبِي حُسَيْنٍ نُنْظَرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ فَرَأَيْتُهُ يَسْعَى وَإِلَّا
مُنْزَرَةً لِيَدُورُ مِنْ شِدَّةِ السَّعْيِ وَسَمِعْتُهُ يَقُولُ اسْعُوا فَإِنَّ اللَّهَ كَتَبَ عَلَيْكُمُ السَّعْيَ - رَوَاهُ فِي شَرْحِ الشُّنَّةِ
وَرَوَى أَحْمَدُ مَعَ اخْتِلَافٍ -

2582. Sayyidah Safiyah bint Shaybah رضى الله عنه said that she was informed by the daughter of Abu Tujrah that she went to the house of Abu Husayn in the company of some women of the Quraysh that they might observe Allah's Messenger رضى الله عنه perform Sa'I between as-Safa and al-Marwah. She saw him ran and his lower wrapper moved round because of the effort he put in it. She heard him say, "Run (in Sa'i) because Allah has prescribed Sa'I for you."²

COMMENTARY: Sa'I is to make seven rounds between as-Safa and al-Marwah, the two mountains. It is main part of *Hajj* (pilgrimage). The mountains are no more. Over the years they have shrunk and now only their position can be identified with a few symbolic steps to lead up. The two are separate, by a distance of about one and a half furlong.

As stated earlier, Sa'I is reminiscent of the running of Sayyidah Hajrah عليه السلام and her restlessness for her infant, Sayyiduna Ismail عليه السلام for whom she searched for water. She ran between the maintains. The Allah created zamzam.

Before Islam, the idolater Arabs had erected idols one each on the two mountains. The one at as Safa was called Isaf and the one at al-Marwah was Na'ilah. As-Safa was next to the Mount Abu Qays. Sa'I is initiated from there. The path between as-Safa and al-Marwah is called Masa. It is to the east of the Ka'bah. It used to lie outside the sacred mosque. Now it is made part of it.

Imam (leader) Sha'fi رحمه الله regards Sa'I as *fard* (compulsory). So, if anyone does not make SA'I then his *Hajj* (pilgrimage) becomes invalid and void. But, Imam (leader) Abu Hanifah رحمه الله regards Sa'I as *wajib* (obligatory), so if anyone does not do it then he will have to atone with *durum*, meaning that he will have to slaughter a ram, or something as a *wajib* (obligatory). His *Hajj* (pilgrimage) does not become *batil* (invalid).

(٢٥٨٣) وَعَنْ قُدَامَةَ بِنِ عَبْدِ اللَّهِ بْنِ عَمَّارٍ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْعَى بَيْنَ
الصَّفَا وَالْمَرْوَةِ عَلَى بَعِيرٍ لَا يَصْرَبُ وَلَا يَطْرُدُ وَلَا إِلَيْكَ إِلَيْكَ رَوَاهُ فِي شَرْحِ الشُّنَّةِ -

2583. Sayyiduna Qudamah ibn Abdullah ibn Ammar رضى الله عنه narrated that he did see Allah's Messenger صلى الله عليه وسلم observe the Sa'I between as Safa and al-Marwah on a camel without there being any striking (the camel), driving people away, or shouting 'Give way, give way.'³

¹ Abu Dawud # 1892, Musnad Ahmd 3-411.

² Daraqutni in Kitab *Hajj* # 87 in chapter Mawaqit, Baghawi Sharh *Sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) # 858, Musnad Ahmad 2-114.

³ Sharh us *Sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم)

COMMENTARY: We saw in the previous ahadith (tradition) that the Prophet Muhammad صلى الله عليه وسلم made Sa'I on foot. This one on camel is an exception, made to teach the ummah that it may be done if there is a reason for it. Imam (leader) Abu Hanifah رحمه الله has ruled that it is *wajib (obligatory)* to make Sa'I on foot unless there is an excuse and if anyone uses a conveyance without an excuse then it will be *wajib (obligatory)* on him to atone with a dumm (slaughtering an animal).

The Prophet Muhammad صلى الله عليه وسلم did not do as rulers are prone to do with naughty motives to degrade their subjects.

TAWAF WITH IDTIBA

(٢٥٨٤) وَعَنْ يَعْقُبَ بْنِ أُمَيَّةَ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَافَ بِالْبَيْتِ مُصْطَبِعًا بِرُؤْيُ أَخْضَرَ-

(رواه الترمذى وابوداؤد ابن ماجه والدارى)

2584. Sayyiduna Ya'la ibn Umayyah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم circumambulated the house observing idtiba with a green mantle.¹

(Idtiba is to pass the upper wrapper of the *ihram (pilgrim-robe)* from below the right arm pit and have both or one of its ends over the left shoulder).

IDTIBA IS A SUNNAH IN TAWAF

(٢٥٨٥) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ اعْتَمَرُوا مِنَ الْجِعْرَانَةِ فَرَمَلُوا

بِالْبَيْتِ ثَلَاثًا وَجَعَلُوا أَرْدِيَّتَهُمْ تَحْتَ أَبْطَامِهِمْ ثُمَّ قَدَفُواهَا عَلَى عَوَاتِقِهِمْ الْيُسْرَى- (رواه ابوداؤد)

2585. Sayyiduna Ibn Abbas رضى الله عنه and his sahabah (Prophet's companions) رضى الله عنهم made an umrah from Ji'ranah (a place between Makkah and Ta'if). In the first three circuits, they observed ramal. They drew their upper wrapper from under their (left) armpits and placed the ends over their left shoulders.²

COMMENTARY: Idtiba is a *sunnah (Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* in the entire *tawaf* while ramal is observe in the first two or three circuits of the *tawaf*. Idtiba is *mustahab (desirable)* only in *tawaf*, not otherwise. There is no sanction for observing the idtiba immediately on assuming the *ihram (pilgrim-robe)*. In fact, if observe while offering *salah (prayer)*, then it is *makruh (unbecoming)*.

SECTION III

اللَّهُضَلُّ الْفَائِذُ

SIGNIFICANCE OF ISTILAM

(٢٥٨٧-٢٥٨٦) عَنِ ابْنِ عُمَرَ قَالَ مَا تَرَكْنَا اسْتِلامَ هَذَيْنِ الرُّكْنَيْنِ اليمَانِيَّ وَالْحَجْرِيَّ فِي شِدَّةٍ وَلَا رِخَاءٍ مُنْذُ

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُهُمَا - مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لَهُمَا قَالَ نَافِعٌ رَأَيْتُ ابْنَ عُمَرَ

يَسْتَلِمُ الْحَجْرَ بِيَدِهِ ثُمَّ قَبَلَ يَدَهُ وَقَالَ مَا تَرَكْتُهُ مُنْذُ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ-

2586. Sayyiduna Ibn Umar رضى الله عنه said, "We did not give up the istilam of these two

¹ Tirmidhi # 860, Abu Dawud # 1883, Ibn Majah # 2954, Musnad Ahmad 4-223.

² Abu Dawud # 1884, Musnad Ahmad # 1-306.

corners, the yamani and the (Black) stone, neither in a rush nor in ease, ever since I saw Allah's Messenger صلى الله عليه وسلم make their istilam."¹

2587. Sayyiduna Nafi' رحمه الله said (in another version) that he saw Ibn Umar رضى الله عنه make istilam of the stone with his hand and then he kissed his hand. And he said, "I have not given it up ever since I saw Allah's Messenger صلى الله عليه وسلم do it."²

IN CASE OF EXCUSE TAWAF MAY BE MADE ON CONVEYANCE

(٢٥٨٨) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ شَكَّوْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي أَشْتَكِي فَقَالَ طُوفِي مِنْ وَرَاءِ

النَّاسِ وَأَنْتِ رَاكِبَةٌ فَطُفْتُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ يُفْرَأُ بِالطُّورِ وَكِتَابِ

مَسْطُورٍ - (متفق عليه)

2588. Sayyiduna Umm Salamah رضى الله عنه said that (during the performance of *Hajj* (pilgrimage), being disabled) she complained to Allah's Messenger صلى الله عليه وسلم that she was unwell. He instructed her to make the *tawaf* behind the people while she rode a beast. She did that. Allah's Messenger was offering *salah* (prayer) by the House. He recited:

بِالطُّورِ وَكِتَابِ مَسْطُورٍ

(Surah at-Tur 52)³

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم may have recited surah at-Tur in one rakah and some other in the second, or he may have completed surah at Tur in parts in two *raka'at*.

It is permitted to make the *tawaf* on a conveyance, if there is a handicap. But, if there is no reason then it is *wajib* (obligatory) to make the *tawaf* on foot.

UMAR'S رضى الله عنه REMARKS WHILE KISSING THE STONE

(٢٥٨٩) وَعَنْ عَابِسِ بْنِ رِيحَةَ قَالَ رَأَيْتُ عُمَرَ يَقْبَلُ الْحَجَرَ وَيَقُولُ إِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ مَا تَنْفَعُ وَلَا

تَضُرُّ وَلَا أَرَى رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُكَ مَا قَبَّلْتُكَ - (متفق عليه)

2589. Sayyiduna Aabis ibn Rabi'ah رحمه الله said that he saw Sayyiduna Umar رضى الله عنه kiss the stone and say, "I know for sure that you are a stone. You can neither benefit nor hurt. Had I not seen Allah's Messenger صلى الله عليه وسلم kiss you, I would never have kissed you."⁴

COMMENTARY: Sayyiduna Umar رضى الله عنه aimed to nip in the bud any misconception in the minds of the neo. Muslims that the Black Stone could be worshipped. The only advantage was that reward could be excepted from Allah.

¹ Bukhari # 1606, Muslim # 245-1268, Nasa'i # 2952, Darimi # 1838.

² Muslim # 246.1268, Abu Dawud # 1876.

³ Bukhari # 1633, Muslim # 258-1276, Abu Dawud # 1892, Ibn Majah # 2961, Nasa'i # 2926, Muwatta Maalik # 123 (*Hajj*).

⁴ Bukhari # 1597, Muslim # 251-1270, Abu Dawud # 1773, Tirmidhi # 861, Nasa'i # 2937, Ibn Majah # 2943, Muwatta Maalik # 115 (*Hajj*) Musnad Ahmad 1-54.

PRAYER AT RUKN YAMANI & THE ANGELS AAMEEN

(٢٥٩٠) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَكَلَّ بِهِ سَبْعُونَ مَلَكًا يَغْنِي الرُّكْنَ الْيَمَانِيَّ فَمَنْ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَتًا عَذَابِ النَّارِ قَالُوا أَمِينٌ - رَوَاهُ ابْنُ مَاجَةَ -

2590. Sayyiduna Abu Hurairah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said (about the Yamani corner). "Seventy angels have been given charge over it, meaning the Yamani corner. If anyone prays (here):

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَتًا عَذَابِ النَّارِ

{O Allah, I pray to you for pardon and security in this world and the next, our Lord, grant us what is good in this world and what is good in the next and preserve us from the punishment in hell} then they (the angels) say, 'Aameen!'"¹

COMMENTARY: Given this excellence of the Yamani corner, the excellence of the hajr aswad will be more than it. Perhaps, this excellence might be exclusive to the rukn Yamani and that of the hajr aswad might be more but of another kind.

There is no contradiction in this hadith (tradition) and hadith (tradition) # 2581 which says that the Prophet Muhammad صلى الله عليه وسلم made this prayer between the two corners. Clearly, he made the prayer between Rukn Yamani and hajr aswad and he could not have paused there. It is not proper to stop walking while making the *tawaf*. Those people who do so to make supplication do much wrong. (The prayer in both ahadith (tradition) is identical.)

TASBIH, TAHIL, ETC DURING TAWAF

(٢٥٩١) وَعَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ طَافَ بِالْبَيْتِ سَبْعًا وَلَا يَتَكَلَّمُ إِلَّا بِسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مُجِيبَتْ عَنْهُ عَشْرُ سَيِّئَاتٍ وَكُتِبَ لَهُ عَشْرُ حَسَنَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وَمَنْ طَافَ فَتَكَلَّمَ وَهُوَ فِي تِلْكَ الْحَالِ خَاصٌّ فِي الرَّحْمَةِ بِرَجُلَيْهِ كَخَائِضِ الْمَاءِ بِرَجُلَيْهِ - (رواه ابن ماجه)

2591. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said that if anyone performs the rounds of the House seven times not talking but saying only.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

{Allah is without blemish; All praise belongs to Allah and there is no god but Allah; And, Allah is the Greatest; There is no might and power save with Allah.}

then ten evil deeds are erased from him, ten pious deeds are recorded for him and he is elevated by ten degrees.

If he who makes the rounds speaks while performing *tawaf*, then he walks in the

¹ Ibn Majah # 2957.

pool of mercy with his two feet like one who walks in a pool of water.¹

COMMENTARY: The second portion of the hadith (tradition) is actually a repetition of the first portion. The speech is the same tasbeih takbir, tahlil, etc with the same words of glorifying, praising, extolling, and declaring unity of, Allah. The repetition is made to emphasise the reward of uttering these words while making *tawaf*. These are two kinds of rewards. The ulama (Scholars) also say that the second portion refers to other petitions, supplication etc. as taught by mashaykhs and others.

CHAPTER - V

AL-WUQUF THE STANDING AT ARAFAH

بَابُ الْوُقُوفِ بِعَرَفَةَ

'Arafah' (عرفة) is the name of a specific place. It is also used in the sense of time in that the ninth of Dhul Hijjah is called the day of Arafah.

As for the plural form of Arafat (عرفات), it is used only for this particular place. The plural form is inclusive of the adjoining and neighbouring territories.

Arafat is about twenty five Kilometres away from Makkah. It is a large valley or plain surrounded on three sides by mountains. The Jabal (mountain) Ar-Rahmah is in the centre to its northern side.

Many reasons are suggested for the name 'Arafat.'

- (i) It is said that Sayyiduna Aadam عليه السلام and Sayyidah Hawa عليه السلام who were sent down to earth met one another again at this place. This recognition (عارف) came to be known as Arafah; and the place got its name Arafat.
- (ii) When Sayyiduna Jibril عليه السلام taught, here, Sayyiduna Ibrahim عليه السلام the method of performing *Hajj* (pilgrimage), he asked: (عرفت) (have you learnt?) Prophet Ibrahim عليه السلام answer (عرفت) (I know). Finally, their repetition of the word gave this place the name (عرفه) (Arafah).

There are other opinions too.

The wuquf at Arafat, which is the pilgrims arrival at Arafah on the ninth Dhul Hijjah, is a great essential part of his fulfillment of *Hajj* (pilgrimage). The pilgrimage is not accomplish without it. Of the two essentials of *Hajj* (pilgrimage), the *tawaf ifadah* and wuquf Arafat, the standing at Arafat is the greatest part of *Hajj* (pilgrimage). If this is omitted, then the *Hajj* (pilgrimage) will be invalid.

SECTION I

الْفَضْلُ الْأَوَّلُ

TAKBIR & TALBIYAH ON DAY OF ARAFAH

(٢٥٩٢) عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الرَّقِيقِيِّ أَنَّهُ سَأَلَ أَنَسَ بْنَ مَالِكٍ وَهُمَا غَادِيَانِ مِنْ مِثْلِ إِلَى عَرَفَةَ كَيْفَ كُنْتُمْ تَصْعُقُونَ فِي هَذَا الْيَوْمِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَانَ يُهْلُ مِنَّا الْمُهْلُ فَلَا يُنْكَرُ عَلَيْهِ وَيُكَبِّرُ الْمُكَبِّرُ مِنَّا فَلَا يُنْكَرُ عَلَيْهِ. (متفق عليه)

2592. Sayyiduna Muhammad ibn Abu Bakr al-Thaqafi narrated that he asked Sayyiduna Anas ibn Malik رضى الله عنه while they travelled in the morning from Mina

¹ ibid (Ibn Majah # 2957).

to Arafah, "How did you people behave on this day when you were with Allah's Messenger?" He said, "He of us who called the talbiyah would not be forbidden and he of us who called the takbir would not be forbidden."¹

COMMENTARY: Teebi رحمه الله said that though the pilgrims are permitted to call the takbir on the day of Arafah, it is not *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) Rather, it is *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) for them to call the talbiyah on this day till they have observed the rami of jamrah aqabah. Also, it is *wajib* (obligatory) for all whether a pilgrim or not to call the takbir after every *fard* (compulsory) *salah* (prayer) during the days of tashriq, from the morning of the day of Arafah (9th Dhul Hijjah) to the asr of the thirteenth.

SACRIFICE IN MINA & WUQUF IN ARAFAT & MUZDALIFAH

(٢٥٩٣) وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَسُومَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَحَرَّتْ هَهُنَا وَمِنَى كُلُّهَا مَنَحَرٌّ فَأَنْحَرُوا فِي رِحَالِكُمْ وَوَقِفْتُ هَهُنَا وَعَرَفْتُ كُلُّهَا مَوْقِفٌ وَوَقِفْتُ هَهُنَا وَجَمَعْتُ كُلُّهَا مَوْقِفٌ - (رواه مسلم)

2593. Sayyiduna Jabir رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I have made the sacrifice at this place. And, Mina all of it is a place of sacrifice. Hence, sacrifice where you are lodged. I have made wuquf (the standing) at this place, and Arafah, all of it, is a place of standing. And, I have stood here. And, Jam' (مزدلفه) (Muzdalifah), all of it, is a place of standing."

COMMENTARY: It is *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) to make sacrifice anywhere in Mina and the place where the Prophet Muhammad صلى الله عليه وسلم made the sacrifice is called place where the Prophet sacrificed.

Similarly, the standing may be observed anywhere in Arafat, except the valley.

Muzdalifah is also called jam'. The Prophet Muhammad صلى الله عليه وسلم observed the standing Mash'arul Haram, but all of muzdalifah is a place of standing, except the valley of Muhassir.

However, it is better to make the sacrifice and observe the standings where the Prophet Muhammad صلى الله عليه وسلم did in Mina, Arafat and Muzdalifah.

EXCELLENCE OF THE DAY OF ARAFAH

(٢٥٩٤) وَعَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يَغْفِقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَأَنْتَ لَيَسْتَوْفُّنَّ بِهَا يَوْمَئِذٍ بِهَرْمِ الْمَلَائِكَةِ فَيَقُولُ مَا أَرَادَ هَذَا لَاءِ - (رواه مسلم)

2594. Sayyidah Aishah رضي الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "There is no day on which Allah liberates more (of His) slaves from hell than on the day of Arafah. He draws near (to them with His mercy and forgiveness) and takes pride in them before the angel, asking, "What do they want?"²

¹ Bukhari # 1659, Muslim # 274-1285, Muwatta Maalik # 43 (Haji), Musnad Ahmad 3-110.

² Muslim # 436-1348, Nasa'i # 3003, Ibn Majah # 3014.

SECTION II

الْفَصْلُ الثَّانِي

MAY STAND FAR FROM THE IMAM (LEADER)

(٢٥٩٥) وَعَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ عَنْ خَالٍ لَهُ يَزِيدُ ابْنُ شَيْبَانَ قَالَ كُنَّا فِي مَوْقِفٍ لَنَا بَعْرَفَةَ يُبَاعِدُهُ عَمْرُومِنْ مَوْقِفِ الْإِمَامِ جِدًّا فَأَتَانَا ابْنُ مِرْبَابِ الْأَنْصَارِيِّ فَقَالَ إِنِّي رَسُولُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْكُمْ يَقُولُ لَكُمْ قِفُوا عَلَى مَشَاعِرِكُمْ فَأَتَيْتُكُمْ عَلَى إِزْبٍ مِنْ إِزْبِ أَبِيكُمْ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ - (رواه الترمذى وابوداؤد والنسائى وابن ماجه)

2595. Sayyiduna Amr ibn Abdullah ibn Safwan رحمه الله reported that one of his maternal uncles Sayyiduna Yazid ibn Shayban رضى الله عنه said that they were standing at their place Arafat which Amr pointed out was very far off from the Imam (leader)'s standing place. Sayyiduna ibn Mirba al Ansari رضى الله عنه Came to them and informed them that he had for them a message from Allah's Messenger, saying "Stand at your masha'ir (place of worship) for you are following the legacy of your father, Sayyiduna Ibrahim عليه السلام¹

COMMENTARY: In the pre-Islamic days the standing of every tribe was determined and its members stood together at that place. The place Yazid ibn shayban was very far from where the Prophet Muhammad صلى الله عليه وسلم stood. The hadith (tradition) refers to him as the Imam (leader).

The word masha'ir in the hadith (tradition) refers to their ancient mawquf. At Arafat, distance from the Imam (leader) is of no consequence. Moreover, everyone cannot be near the Prophet Muhammad صلى الله عليه وسلم and the entire Arafat is equally the mawquf everywhere.

SACRIFICE ANYWHERE WITHIN LIMITYS OF HARAM

(٢٥٩٦) وَعَنْ جَابِرِ أَرَبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ عَرَفَةَ مَوْقِفٌ وَكُلُّ مِنَى مَنَحْرٌ وَكُلُّ الْمُرْدَلِفَةِ مَوْقِفٌ وَكُلُّ فِجَاجِ مَكَّةَ طَرِيقٌ وَمَنَحْرٌ - (رواه ابوداؤد والداريمى)

2596. Sayyiduna Jabir رضى الله عنه reported that Allah's Messenger صلى الله عليه وسلم said, "The entire Arafat is a place of standing. All of Mina is a place of sacrifice. The Muzdalifah all of it is a place of standing. And all the roads of Makkah are thoroughfares and places of sacrifice.²

COMMENTARY: The concluding words of the hadith (tradition) mean that it is proper to go to Makkah from whichever road that heads to it and sacrifice may be made anywhere within the Haram, Makkah being in the Haram. It is a different thing that it is a custom to make the sacrifice in Mina because pilgrims are there on the day of sacrifice 10th Dhul Hijjah.

The Prophet Muhammad صلى الله عليه وسلم said this to make it clear that these things are permitted. As for the better course, it is where the Prophet Muhammad صلى الله عليه وسلم made wuquf, where he sacrificed the animal and the road that he took to Makkah.

¹ Abu Dawud # 1919, Tirmidhi # 884, Nasa'i # 3014, Ibn Majah # 3048, Musnad Ahmad 3-326, Darimi # 1879.

² Abu Dawud # 1937, Ibn Majah # 3048, Darimi # 1879, Musnad Ahmad # 3-326.

DELIVERY OF PROPHET MUHAMMAD'S صلى الله عليه وسلم SERMON

(٢٥٩٧) وَعَنْ خَالِدِ بْنِ هُوْدَةَ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ النَّاسَ يَوْمَ عَرَفَةَ عَلَى بَعِيرٍ قَائِمًا فِي الرِّكَائِيْنِ - (رواه ابوداؤد)

2597. Sayyiduna Khalid ibn Hawdah رضى الله عنه narrated that he saw the Prophet Muhammad صلى الله عليه وسلم deliver the sermon to the people on the day of Arafah standing (with his feet) in the stirrups on a camel.¹

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم stood up in the stirrups of the camel to be on a higher level to deliver the sermon.

SUPPLICATION ON THE DAY OF ARAFAH

(٢٥٩٨) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَبِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - رَوَاهُ الرَّبِيعِيُّ وَرَوَى مَالِكٌ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ إِلَى قَوْلِهِ لَا شَرِيكَ لَهُ -

2598. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated that on the authority of his father from his grandfather that the Prophet Muhammad صلى الله عليه وسلم said, "The best of supplications is the supplication made on the day of Arafah. And, the best of what I said and the Prophets before me have said is (this prayer): "

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[There is no God but Allah who is Alone. He has no partner. To Him belongs the dominion and to Him belongs all praise and He is over all things powerful.]²

2599. Sayyiduna Talhah ibn Ubaydullah رضى الله عنه, too, narrated this hadith (tradition) but up to the Prophet Muhammad's صلى الله عليه وسلم words: لَا شَرِيكَ لَهُ [He has no partner].³

DAY OF ARAFAH CAUSES DISGRACE TO DEVIL MORE THAN OTHER DAYS

(٢٦٠٠) وَعَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيْزٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا رَأَى الشَّيْطَانُ يَوْمًا هُوَ فِيهِ أَصْعَرُ وَلَا أَدْحَرُ وَلَا أَحْقَرُ وَلَا أَعْيُظُ مِنْهُ فِي يَوْمِ عَرَفَةَ وَمَا ذَاكَ إِلَّا لِمَا يَرَى مِنْ تَنْزِيلِ الرَّحْمَةِ وَتَجَاوُزِ اللَّهِ عَنِ الذُّنُوبِ الْعِظَامِ إِلَّا مَا رَأَى يَوْمَ بَدْرٍ فَيَقِيْلُ مَا رَأَى يَوْمَ بَدْرٍ؟ قَالَ فَإِنَّهُ قَدْ رَأَى جِبْرِيلَ يَرُدُّ الْمَلَائِكَةَ - رَوَاهُ مَالِكٌ مُرْسَلًا وَفِي شَرْحِ السُّنَنِ بِلَفْظِ الْمَصَابِيْحِ -

2600. Sayyiduna Talhah ibn Ubaydullah ibn Kariz رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Never on a day is the devil found more trivial, more strongly put away, more humiliated and more angry than on the day of Arafah, only because of the mercy he sees descending and Allah's forgiveness of great sins, except for that which was seen on the day of Badr." Someone asked him about what

¹ Abu Dawud # 1817, Musnad Ahmad 5-30.

² Tirmidhi # 3596.

³ Muwatta Maalik # 246 (Hajj)

was seen on the day of Badr. He said, "He had seen Jibril عليه السلام arrange the angels in battle-order."¹

GREATNESS OF THE DAY OF ARAFAH

(٢٦٠١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ عَرَفَةَ إِنَّ اللَّهَ يَنْزِلُ إِلَى السَّمَاءِ الدُّنْيَا فَيُبَاهِي بِهِمُ الْمَلَائِكَةَ فَيَقُولُ انظُرُوا إِلَى عِبَادِي أَتَوْنِي شُعْفًا غَيْرًا صَاحِبِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ أَشْهَدُكُمْ إِنِّي قَدْ غَفَرْتُ لَهُمْ فَيَقُولُ الْمَلَائِكَةُ يَا رَبِّ فَلَانِ؟ كَانَ يُرْهَقُ وَفُلَانَةُ وَقُلَانَةُ قَالَ يَقُولُ اللَّهُ عَزَّوَجَلَّ قَدْ غَفَرْتُ لَهُمْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا مِنْ يَوْمٍ أَكْثَرَ عَزِيمًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ - (رواه في شرح السنة)

2601. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of Arafah, Allah comes to the lowest heaven and takes pride in them before the angels, saying. 'Look at My slaves. They have come to my dishevelled, dusty and calling out from every deep valley. I make you witnesses to (the fact) that I have forgiven them.' The angels submit, 'O Lord, (among them is) he who is said to have committed sin, and that man and that woman (too, known sinner).'"

The Prophet Muhammad صلى الله عليه وسلم said, "Allah, Mighty and Glorious, says, 'I have forgiven them, too.'"

Allah's Messenger صلى الله عليه وسلم said, "There is no day on which more people are delivered from hell than the day of Arafah."²

SECTION III

الْفَضْلُ الْفَالِكُ

COMMAND TO OBSERVE STANDING AT ARAFAT

(٢٦٠٢) عَنْ عَائِشَةَ قَالَتْ كَانَ قُرَيْشٌ وَمَنْ دَانَ رِيَّتَهَا يَقِفُونَ بِالْمُزْدَلِفَةِ وَكَانَ يُسْمَوْنَ الْهُمَسَ فَكَانَ سَائِرُ الْعَرَبِ يَقِفُونَ بِعَرَفَةَ فَلَمَّا جَاءَ الْإِسْلَامُ أَمَرَ اللَّهُ تَعَالَى نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَأْتِيَ عَرَفَاتٍ فَيَقِفُ بِهَا ثُمَّ يُفِيضُ مِنْهَا فَذَلِكَ قَوْلُهُ عَزَّوَجَلَّ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَقَاصَ النَّاسِ - (متفق عليه)

2602. Sayyidah Ayshah رضى الله عنها narrated that the Quraysh and those who emulated their ways (and followed their religion) observed the standing at Muzdalifah. They were called al-Hums. All the (other) Arabs observed the standing at Arafah. When Islam came, Allah, the exalted command his prophet Muhammad صلى الله عليه وسلم that he should come to Arafat and observe the standing there. Then he should hasten onward from there. This is as the words of Allah, Mighty and Glorious:

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَقَاصَ النَّاسِ

[Then hasten onward from the place where from the people hasten onward]³

¹ Muwatta Maalik # 245 (Haji) Baghawi in Sharh us sunnah (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) # 1930.

² Baghawi in Sharh us Sunnah (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) # 1931.

³ Bukhari # 4520, Muslim # 1219, Tirmidhi # 885, Abu Dawud # 1910, Nasa'i # 3009.

COMMENTARY: While Muzdalifah is within the limits of the Haram, Arafat is outside its limits. The Quraysh and their henchmen demonstrated their excellence over other people by observing the wuqf in Muzdalifah. They said that they were the 'people of Allah' and residents of His Haram so could not observe the wuqf outside the Haram.

Those others than the Quraysh and all the residents of Arab lands stood at Arafat. However, when Islam eliminated class distinction and tribal classification, it gave the command that the wuqf should be observed at the Arafat by all. Thus the Quraysh too were required to make the wuqf there and throw out their obsession.

PROPHET MUHAMMAD'S صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ PRAYER IN MUZDALIFAH GRANTED & IBLIS DISTRESS

(٢٦٠٣) وَعَنْ عَبَّاسِ بْنِ مِرْدَاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا لِأَقَمِهِ عَشِيَّةَ عَرَفَةَ بِالْمُخْفِرَةِ فَأَجِيبَ أَنِّي قَدْ عَفَرْتُ لَهُمْ مَا خَلَا الْمَظَالِمَ فَإِنِّي أَخِذُ لِلْمَظْلُومِ مِنْهُ قَالَ أَيُّ رَبِّ إِي رَبِّ شِئْتَ أَعْطَيْتِ الْمَظْلُومَ مِنَ الْجَنَّةِ وَعَفَرْتُ لِلظَّالِمِ فَلَمْ يُجِبْ عَشِيَّتَهُ فَلَمَّا أَصْبَحَ بِالْمُرْدَلِقَةِ أَعَادَ الدُّعَاءَ فَأَجِيبَ إِلَى مَا سَأَلَ قَالَ فَصَحَّحَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ قَالَ تَبَسَّه فَقَالَ لَهُ أَبُو بَكْرٍ وَعُمَرُ يَا بَنِي أَنْتَ وَأُمِّي إِي رَبِّ هَذِهِ لِسَاعَةٍ مَا كُنْتُ تَضْحَكُ فِيهَا فَمَا الَّذِي أَضْحَكْتَ أَضْحَكَكَ اللَّهُ سِنَّكَ قَالَ إِي رَبِّ عُدَّوَاللَّهِ إِبْلِيسَ لَمَّا عَلِمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدِ اسْتَجَابَ دُعَائِي وَعَفَرَ لِأَقَمِي أَخَذَ التُّرَابَ فَجَعَلَ يَخْفُوهُ عَلَى رَأْسِهِ وَيَدْحُو بِأُتُوِيلِ وَالتُّبُورِ فَأَصْحَكَنِي مَا رَأَيْتُ مِنْ جُرْعَةٍ - رَوَاهُ ابْنُ مَاجَةَ وَرَوَى الْبَيْهَقِيُّ فِي كِتَابِ الْبُعْثِ وَالتُّشُورِ نَحْوَهُ -

2603. Sayyiduna Abbas ibn Mirdas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم made a supplication for his ummah on the evening of Arafah that they be forgiven. He received an answer, "I have indeed forgiven them but not the oppressive acts. I shall seize retribution from the oppressor for the oppressed." He prayed, 'O my Lord, if you wish, you may grant the oppressed the blessing of paradise (as a recompense) and forgive the oppressor.' But he got no answer that evening. On the morning (following) in Muzdalifah, he repeated the supplication and was granted what he asked.

The narrator added: Allah's Messenger صلى الله عليه وسلم laughed - or, he said that he smiled. (seeing that) Sayyiduna Abu Bakr رضى الله عنه and Sayyiduna Umar رضى الله عنه asked him. "May our parents be ransomed to you This is such a time at the like of which you have never laughed, so what has made you laugh? May Allah please you all your life (so that you may laugh always)!" He said "The enemy of Allah, Iblis, when he learnt that Allah, Mighty and Glorious, has granted my prayer and has forgiven my mmah, he took some dust and began to pour it on his head, cursing himself and he called destruction on himself."¹

COMMENTARY: We might add a condition to this complete forgiveness for the ummah, including rights of Allah and even rights of fellow men, that this forgiveness applies to those people who had made the pilgrimage that year with the Prophet Muhammad صلى الله عليه

¹ Ibn Majah # 3013, Musnad Ahmed 4-14.

Or, it applies to such people whose *Hajj* (pilgrimage) is accepted there being no commission of indecency or sin during their pilgrimage.

Or, it may apply to the oppressor who may have made a sincere repentance but was unable to give back the usurped right.

Moreover, Divine mercy embraces anyone Allah wishes to forgive. It is as He says:

إِنَّ اللَّهَ يُعْفِرُ أَنْ يُشْرَكَ بِهِ وَيُعْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

{Surely Allah shall not forgive that anything be associated with Him and He shall forgive all besides that to whom He will} (4: 116)

Shah Waliullah Dahlawi رَحِمَهُ اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that the Prophet Muhammad's intercession will include every Muslim, both the righteous and the sinner. Because of it, Allah will raise the ranks in paradise of the righteous people and He will forgive most of the sinners and admit them to paradise. Those that remain in hell after that, their punishment will be softened and the term of punishment will be softened and the term of punishment will be decreased.

Similarly, Allah's forgiveness will include all Muslims, both righteous and sinners. The ranks of the righteous will be raised in paradise beyond what they deserve. As for the sinners, Allah will either forgive them through His mercy and favour and admit them to paradise, or mitigate the seventy of their punishment which is also a form of forgiveness.

CHAPTER - VI

THE RETURN FROM ARAFAH & AL-MUZDALFAH

بَابُ الدَّفْعِ مِنْ عَرَفَةَ وَالْمُزْدَلِفَةِ

SECTION I

الْفَضْلُ الْأَوَّلُ

THE PROPHET MUHAMMAD'S صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ RETURN FROM ARAFAH

(٢٦٠٤) عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ قَالَ سُئِلَ أَسَامَةُ بْنُ زَيْدٍ كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَسِيرُ فِي حَجَّةِ الْوَدَاعِ حِينَ دَفَعَهُ قَالَ كَانَ يَسِيرُ الْعَتَقَ فَإِذَا وَجَدَ فُجُوءًا نَصَّ - (متفق عليه)

2604. Sayyiduna Hisham ibn Urwah رَحِمَهُ اللهُ reported from his father who narrated that Sayyiduna Usamah ibn Zayd رَضِيَ اللهُ عَنْهُ was asked, "How did Allah's Messenger proceed while returning on the Farewell Pilgrimage?" He said, "He proceeded swiftly and when he found a wide path, he made his beast run."¹

(٢٦٠٥) وَعَنِ ابْنِ عَبَّاسٍ أَنَّهُ دَفَعَهُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَرَفَةَ فَسَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَرَاءَهُ رَجْرًا شَدِيدًا وَصَرَ بًا لِلْإِبِلِ فَأَشَارَ بِسَوْطِهِ إِلَيْهِمْ وَقَالَ يَا أَيُّهَا النَّاسُ عَلَيْكُمْ بِالسَّكِينَةِ فَإِنَّ الْبِرَّ

لَيْسَ بِالْإِيْتِضَاءِ - (رواه البخارى)

2605. Sayyiduna Ibn Abbas رَضِيَ اللهُ عَنْهُ is said to have returned along with the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on the day of Arafah (towards Mina).

(He said that on the way,) the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard behind him an

¹ Bukhari # 1666, Muslim # 283-1286, Nasa'i # 3023, Darimi # 1880, Muwatta Maalik # 176 (Hajj), Musnad Ahmad 5-210.

uproar and a beating of the camels. He pointed his whip towards them and said, "O you people! Observe peace and quit! Piety does not lie in making haste."¹

COMMENTARY: It is not piety to just push the animals at a quick pace. Rather, piety is to perform the deeds of *Hajj* (pilgrimage) and refrain from the forbidden. While hastening to do good is commendable, it should not be carried too far into disliked deeds or to commission of Sin. This explains this hadith (tradition) and the preceding one.

TALBIYAH RECITED TILL RAMI JAMRAH ALAQABAH

(٢٦٠٦) وَعَنْهُ أَنَّ أُسَامَةَ بْنَ زَيْدٍ كَانَ يَرُدُّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عَرَفَةَ إِلَى الْمُرْدَلِفَةِ ثُمَّ أَرَدَفَ الْفُضْلُ مِنَ الْمُرْدَلِفَةِ إِلَى مِيٍّ فَكَلَاهُمَا قَالَ لَمْ يَزَلِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُلَبِّي حَتَّى رَفِيَ جَمْرَةَ الْعَقَبَةِ -

(متفق عليه)

2606. Sayyiduna Ibn Abbas رضى الله عنه narrated that Sayyiduna Usamah ibn Zayd رضى الله صلى الله عليه وسلم was riding behind the Prophet Muhammad صلى الله عليه وسلم on his camel from Arafah to Muzdalifah. Then he took al-Fadl as his co-rider from Muzdalifah to Mina. Both of them reported that the Prophet Muhammad صلى الله عليه وسلم did not cease to recite the talbiyah till he had cast pebbles at the jamratul aqabah.²

TWO SALAH (PRAYER) TOGETHER IN AL-MUZDALIFAH

(٢٦٠٧) وَعَنِ ابْنِ عُمَرَ قَالَ جَمَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُغْرِبَ وَالْعِشَاءَ بِجَمْعٍ كُلِّ وَاحِدَةٍ مِنْهَا بِإِقَامَةٍ

وَلَمْ يُسَبِّحْ بَيْنَهُمَا وَلَا عَلَى إِثْرِ كُلِّ وَاحِدَةٍ مِنْهُمَا - (رواه البخارى)

2607. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم combined the *salah* (prayer) of *maghrib* and *isha* (in Muzdalifah, at the time of *isha*). The iqamah was called for each (*salah* (prayer)). He did not offer any (optional) *salah* (prayer) between them or at the end of each of them.³

COMMENTARY: Not offering any optional *salah* (prayer) between these two *salah* (prayer)s does not necessitate that the *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) and *witr salah* (prayer) not offered between them.

Previously, the hadith (tradition) of Jabir رضى الله عنه in the chapter on the Farewell Pilgrimage (# 2555) has been narrated on this subject. Mulla Ali Qari رحمه الله explained that after the Prophet Muhammad صلى الله عليه وسلم had offered both *maghrib* and *isha*, he also observed the *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) of *maghrib* and *isha* and the *witr*. This is also found in hadith (tradition) (Durr Mukhtar)

Shaykh Aabid Sindhi رحمه الله has recounted the different opinions of the ulama (Scholars) on this subject and concluded that it is correct that after the *salah* (prayer) of *isha*. The Prophet Muhammad صلى الله عليه وسلم offered the *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) and *witr*.

¹ Bukhari # 1671.

² Bukhari # 1686, 1687, Musilm # 266-1280, Tirmidhi # 919, Nasa'i # 3081, Ibn Majah # 3040, Darimi # 1904, Musnad Ahmad 1-114.

³ Bukhari # 1682, Muslim # 292-1289, Abu Dawud # 1936.

(٢٦٠٨) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةً إِلَّا لِيَتَقَاتَمَا إِلَّا صَلَاتَيْنِ صَلَاةَ الْمَغْرِبِ وَالْعِشَاءِ يَجْمَعُ وَصَلَّى الْفَجْرَ يَوْمَئِذٍ قَبْلَ مَيِّقَاتِهِمَا. (متفق عليه)

2608. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه asserted that he did not ever see Allah's Messenger صلى الله عليه وسلم offer a *salah* (prayer) at an hour other than its proper hour, except two *salah* (prayer)s: The *salah* (prayer)s of *maghrib* and *isha* together and the *salah* (prayer) of *fajr*, one day, before its proper hour.¹

COMMENTARY: The *salah* (prayer) of *maghrib* and *isha* only are mentioned here, the *maghrib* and *isha* at Muzdalifah, though the Prophet Muhammad صلى الله عليه وسلم had combined the *zuhr* and *asr* too at Arafat, advancing the *asr* ahead of its hour and offering it at the hour of *zuhr*. These were offered during the day and everyone is aware that the Prophet Muhammad صلى الله عليه وسلم had advanced the *asr* ahead of its hour, so they are not mentioned here specifically.

He has offered the *salah* (prayer) of *fajr* that day before when light had not spread as get and it was still dark. It does not mean that the Prophet Muhammad صلى الله عليه وسلم had offered the *fajr* even before its time had set in because the *ulama* (Scholars) are unanimous that the *salah* (prayer) of *fajr* is not permitted before its hour begins.

PERMITTED TO SEND WOMEN & CHILDREN FROM MUZDALIFAH BEFOREHAND

(٢٦٠٩) وَعَنْ ابْنِ عَبَّاسٍ قَالَ أَنَا وَمَنْ قَدَّمَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْمُرُورِ لِقَةِ فِي صَعْفَةِ أَهْلِهِ. (متفق عليه)

2609. Sayyiduna Ibn Abbas رضى الله عنه said, "I was among those whom the Prophet Muhammad صلى الله عليه وسلم had sent ahead (of others) on the night of Muzdalifah being the weak members of his family."²

COMMENTARY: The 'weak' refer to the women and children. The Prophet Muhammad صلى الله عليه وسلم had sent them ahead of others on the tenth Dhul Hijjah to Mina. Sayyiduna Ibn Abbas رضى الله عنه was among them. The Prophet Muhammad صلى الله عليه وسلم departed for Mina before sunrise but after the dawn was bright on his riding beast. This is a *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم). He had sent forward his family so that they might not feel inconvenienced because of the crowd. It is allowed to do so.

SCHEDULE OF RAMI JIMAR: According to another tradition to follow (# 2601), the Prophet Muhammad صلى الله عليه وسلم sent them ahead with instructions that they should cast pebbles at Jamrah aqabah after sunrise. Imam (leader) Abu Hanifah رحمه الله abides by this dictate. However, some traditions say that the Prophet Muhammad صلى الله عليه وسلم sent them saying only. "Go and pelt pebbles at Jamrah aqabah," there being no provision of sunrise. So, Imam (leader) Shafi'I رحمه الله and Imam (leader) Ahmad رحمه الله have preferred this tradition and they hold that the time of rami (pelting pebbles) at jamrah aqabah begins after midnight.

¹ Bukhari # 1682, Muslim # 292.1289, Abu Dawud # 1936.

² Bukhari # 1678, Muslim # 301-1293, Abu Dawud # 1939, Tirmidhi # 894, Nasa'i # 3032, Musnad Ahmad 1-344.

COLLECTING PEBBLES AT MUZDALIFAH OR ON THE WAY

(٢٦١٠) وَعَنِ الْقُضَلِيِّ بْنِ عَبَّاسٍ وَكَانَ رَدِيفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي عَشِيَّةِ عَرَفَةَ وَعَدَاةَ جَمْعٍ لِلنَّاسِ حِينَ دَفَعُوا عَلَيْكُمْ بِالسَّكِينَةِ وَهُوَ كَأَنَّ نَافَتَهُ حَتَّى دَخَلَ مُحَسِّرًا وَهُوَ مِنْ مِثِّي قَالَ عَلَيْكُمْ بِحَصَى الْحَدْفِ الَّذِي يُرْمَى بِهِ الْجُمْرَةُ وَقَالَ لَمْ يَزَلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبَلِّغُنِي حَتَّى رَمَى الْجُمْرَةَ - (رواه مسلم)

2610. Sayyiduna Al-Fadl ibn Abbas رضى الله عنه was taken by Allah's Messenger صلى الله عليه وسلم to ride behind him. He said, "On the evening of Arafah and the morning of Jam as the pilgrims began to return, he said to them, 'observe a calm attitude.' He cheeked his she camel till he had entered Muhassir which is a part of Mina when he said, 'Collect small pebbles to be pelted at the jamrah.' Al-Fadl رضى الله عنه added, "Allah's Messenger صلى الله عليه وسلم did not cease to call the talbiyah till he had pelted pebbles at the jamrah."¹

COMMENTARY: Fadl رضى الله عنه was not with the Prophet Muhammad صلى الله عليه وسلم when he departed from Arafah for Muzdalifah on the evening of Arafah. However, he was with him the next day, 10th Dhul Hijjah in the morning, for Mina, as his co-rider.

The Arabic word in the hadith (tradition) (خذف) truly means small pebbles or date seeds being thrown with both forefingers after holding them by them. Here, (خذف) means small pebbles like grams.

The rule is to gather the pebbles at Muzdalifah before departure from there or on the way while going, or from wherever one wishes, but not from near the jamrah those that have been thrown. This is makruh(unbecoming). If any one picks up the used pebbles then though it is permitted yet it is not preferable. Shamsi رحمه الله has said the sharh niqayah that it is bed to do so.

Opinion differ on how many pebbles may be picked up? Only seven for that day? Or, seventy of which seven will be used on the first day for pelting on jamrah aqabah and sixty three to be used on next three days for the three j amrahs.

PROPHET MUHAMMAD صلى الله عليه وسلم SOUNDED HIS IMPENDING DEATH

(٢٦١١) وَعَنْ جَابِرٍ قَالَ أَقَاضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جَمْعٍ وَعَلَيْهِ السَّكِينَةُ وَأَمَرَ هُمْ بِالسَّكِينَةِ وَأَوْصَعَهُ فِي وَادِي مُحَسِّرٍ وَأَمَرَ هُمْ أَنْ يَزْمُوا بِمِثْلِ حَصَى الْحَدْفِ وَقَالَ لَعَلِّي لَا أُرَاكُمْ بَعْدَ عَامٍ هَذَا ... لَمْ أَجِدْ هَذَا الْحَدِيثَ فِي الصَّحِيحَيْنِ إِلَّا فِي جَامِعِ التِّرْمِذِيِّ مَعَ تَقْدِيرِهِ وَتَأْخِيرِهِ -

2611. Sayyiduna Jabir رضى الله عنه reported that the Prophet Muhammad صلى الله عليه وسلم hastened from the jam in a dignified and peaceful manner. He instructed the people to observe a peaceful attitude, He (urged his she camel and it) moved on swiftly in Muhassar. He instructed the people to make rami with small pebbles. He disclosed (to the sahabah) رضى الله عنه. "Perhaps, I shall not see you after this my year."²

COMMENTARY: The hadith (tradition) concludes with the Prophet Muhammad's صلى الله عليه وسلم

¹ Muslim # 268, 1282, Nasa'i # 3055.

² Tirmidhi # 887, Abu Dawud # 1944, Muslim # 310-1297, Nasa'i # 3021, Ibn Majah # 3023, Musnad Ahmad # 14559.

words that herald tidings; 'he was in his last year of life and would depart from this world next year.' They were advised to learn from him. This is why this pilgrimage is known as the Farewell pilgrimage. During it, he perfectly taught the people the essences of religion and he bade farewell to his sahabah (Prophet's companions) رضى الله عنهم. He died next year, 12 AH, in the month of Rabi ul Awwal.

The compiler of Mishkat points out that this hadith (tradition) has been placed in section I of the Masabih by its compiler where ahadith (tradition) of Bukhari and Muslim are placed, but this does not belong to either of them. (However, its concluding words are found in Muslim # 310.1297)

SECTION II

الْفَضْلُ الثَّانِي

WHEN TO RETURN FROM ARAFAT & TO DEPART FROM MUZDALIFAH

(٢٦١٢) عَنْ مُحَمَّدِ بْنِ قَيْسٍ بْنِ مَخْرَمَةَ قَالَ خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يَدْفَعُونَ مِنْ عَرَفَةَ حِينَ تَكُونُ الشَّمْسُ كَأَنَّهَا عَمَائِمُ الرِّجَالِ فِي وُجُوهِهِمْ قَبْلَ أَنْ تَعْرُبَ وَمِنَ الْمُزْدَلِفَةِ بَعْدَ أَنْ تَطْلُعَ الشَّمْسُ حِينَ تَكُونُ كَأَنَّهَا عَمَائِمُ الرِّجَالِ فِي وُجُوهِهِمْ وَإِنَّا لَا نَدْفَعُ مِنْ عَرَفَةَ حَتَّى تَعْرُبَ الشَّمْسُ وَنَدْفَعُ مِنَ الْمُزْدَلِفَةِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ هَدْيِنَا مُحَالِفٌ لِهَدْيِ عَبْدَةِ الْأَوْثَانِ وَالشِّرْكِ - رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ وَقَالَ خَطَبْنَا وَسَافَهُ وَخَوَّه -

2612. Sayyiduna Muhammad ibn Qays ibn Makhramah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم delivered a sermon. He said, "The people of the jahiliyah used to depart from Arafah when the sun seemed before it set to shine in the faces of people as though it was men's turban. They departed from Muzdalifah after the sun rose and seemed to shine in their faces as though it was men's turban. And, we do not return from Arafah till the sun sets, and we return from Muzdalifah before the sun rises. Because our ways are opposed to the ways of the idol-worshippers and the associators."¹

COMMENTARY: When the sun has not set fully as yet and half of it is visible it looks like a turban. The idolaters departed from Arafat at such a time. They went away from Muzdalifah when the sun was in a similar position at the time of its rising.

RAMI NOT ALLOWED AT NIGHT

(٢٦١٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْمُزْدَلِفَةِ أُعْيِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حُمُرَاتٍ فَجَعَلَ يَلْطَحُ أَفْحَادَهَا وَيَقُولُ ابْنِي لَا تَرْمُوا الْجُمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ - (رواه ابوداؤد والنسائي وابن ماجه)

2613. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم sent them, the small boys of the Banu Abdul Muttalib, ahead (of others) on asses, from Muzdalifah in the night. He patted their things and said, "My little children, (when you are there) do not cast pebbles at the jamrah till the sun rises."²

COMMENTARY: This hadith (tradition) is evidence that rami is not permitted in the night.

¹ Haakim in Mustadrak 2.777 Bayhaqi in Shu'ab u eeman the like of it.

² Abu Dawud # 1940, Nasa'i # 3064, Ibn Majah # 3025, Musnad Ahmad.

Imam (leader) Abu Hanifah رضى الله عنه and most other scholars abide by this hadith (tradition), but Imam (leader) Shafi'I رحمه الله permits rami after midnight.

Moreover, though all the ulama (Scholars) hold that rami is allowed after dawn even before sunrise. Yet Imam (leader) Abu Hanifah رحمه الله says that it is permitted with a dislike. He holds that only after sunrise it is *mustahab* (desirable).

HADITH IN SUPPORT OF IMAM SHAFI'I رحمه الله EXPLAINED

(٢٦١٤) وَعَنْ عَائِشَةَ قَالَتْ أَرْسَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأُمَّ سَلَمَةَ لَيْلَةَ النَّحْرِ فَرَمَتْ الْجُمْرَةَ قَبْلَ الْفَجْرِ ثُمَّ مَضَتْ فَأَقْفَاصَتْ وَكَانَ ذَلِكَ الْيَوْمَ الَّذِي يَكُونُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَهَا.

(رواه ابوداؤد)

2614. Sayyidah Ayshah رضى الله عنها narrated that the prophet Muhammad صلى الله عليه وسلم sent Sayyidah Umm Salamah رضى الله عنه on the night preceding the nahr (sacrifice on 10th Dhul Hijjah. She cast the pebbles at the jamrah before dawn. Then she hastened and performed the *tawaf ifadah* at Makkah, this being *fard* (compulsory). That was the day when Allah's Messenger صلى الله عليه وسلم was with her (that being her turn with him).¹

COMMENTARY: The last portion of the hadith (tradition) indicates why the prophet Muhammad صلى الله عليه وسلم sent sayyidah Umm Salamah رضى الله عنه to Mina that night, why she observed the rami in the night and why she performed the *tawaf ifadah* during the day while the other wives of the Prophet Muhammad صلى الله عليه وسلم performed the *tawaf ifadah* in the next night.

This hadith (tradition) is cited by Imam (leader) Shafi'I رحمه الله in support of his contention that rami may be made before dawn. Other scholars say that this concession was allowed only to Sayyidah Umm Salamah رضى الله عنه, but the hadith (tradition) (# 2613) of Sayyiduna Ibn Abbas رضى الله عنه does not allow rami before *fajr* to others. It is possible also that *fajr* refers to *salah* (prayer) of *fajr* (not dawn but the *salah* (prayer) of morning and Sayyidah Umm Salamah رضى الله عنه may have performed rami before the *salah* (prayer) of farj and after rise of dawn.

WHEN TO STOP TALBIYAH IN UMRAH

(٢٦١٥) وَعَنْ ابْنِ عَبَّاسٍ قَالَ يُلَبَّى الْمُقِيمُ أَوِ الْمُعْتَمِرُ حَتَّى تَسْتَلِمَ الْحَجْرَةَ. رَوَاهُ أَبُو دَاوُدَ وَقَالَ وَرَوَى مَوْفُوقًا عَلَى ابْنِ عَبَّاسٍ.

2615. Sayyiduna Ibn Abbas رضى الله عنه said that the residents of Makkah and those who perform umrah should call the talbiyah till they make istilam of the hajr aswad.²

COMMENTARY: 'The resident' refers to one who stays in Makkah and performs the umrah while 'those who perform umrah' refers to non-residents performing umrah.

¹ Abu Dawud # 1942.

² Abu Dawud # 1817.

SECTION III

الْفَضْلُ الثَّالِثُ

THE PROPHET MUHAMMAD ﷺ USED A RISING BEAST FROM ARAFAT TO MUZDALIFAH

(٢٦١٦) عَنْ يَعْقُوبَ بْنِ عَاصِمٍ بْنِ عُرْوَةَ أَنَّ سَمَةَ الشَّرِيدِ يَقُولُ أَقْصَتْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَمَا مَشَتْ قَدَمَاهُ الْأَرْضَ حَتَّى آتَى جَمْعًا - (رواه ابو داؤد)

2616. Sayyiduna Ya'qub ibn Aasim ibn Urwah رحمه الله said that he heard Sayyiduna Sharid رضي الله عنه say. "I hastened with Allah's Messenger ﷺ (while returning from Arafat). His feet did not touch the ground (to walk) till he arrived at Jami' (Muzdalifah)."¹

COMMENTARY: This does not mean that the Prophet Muhammad ﷺ never alighted from his best during the ride between Arafat and Muzdalifah. It is stated in Sahih al-Bukhari that he had got down (from the beast) and went into a mountain pass to pass water. Then, he made ablution. On seeing that Sayyiduna Usamah رضي الله عنه submitted, "Is it the time for *salah* (prayer), O Messenger of Allah?" He said, "*Salah* (prayer) will be offered ahead." (He meant that it would be offered at Muzdalifah.)

TWO SALAH (PRAYER)S COMBINED AT ARAFAT

(٢٦١٧) وَعَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي سَالِمُ بْنُ الْحُبَابِ أَنَّ ابْنَ يُوسُفَ عَامَرَ نَزَلَ بَابِنِ الرَّبِيعِ سَأَلَ عَبْدَ اللَّهِ

كَيْفَ نَفَعَتْ فِي الْمَوْقِفِ يَوْمَ عَرَفَةَ فَقَالَ سَالِمٌ إِنَّ كُنْتَ تُرِيدُ الشُّنَّةَ فَهَجِرْ بِالسَّلَاةِ يَوْمَ عَرَفَةَ فَقَالَ

عَبْدُ اللَّهِ بِنُ عُمَرَ صَدَقَ إِنَّهُمْ كَانُوا يَجْمَعُونَ بَيْنَ الظُّهْرِ وَالْعَصْرِ فِي الشُّنَّةِ فَقُلْتُ لِسَالِمٍ أَفَعَلَ ذَلِكَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ سَالِمٌ وَهَلْ يَتَّبِعُونَ ذَلِكَ إِلَّا سُنَّتَهُ - (رواه البخاري)

2617. Sayyiduna Ibn Shihab رحمه الله reported that he was informed by Saalim رحمه الله that Hajj (pilgrimage)aj ibn Yusuf asked Sayyiduna Abdullah, during the year of (Hajj (pilgrimage)aj) had slain Sayyiduna Ibn Zubayr رضي الله عنه. "How may we conduct ourselves at the wuqf at Arafah?" Saalim رحمه الله said, "If you wish to abide by the *sunnah* (Practice of Holy Prophet Muhammad ﷺ), then offer the (combined zuhr and asr) *salah* (prayer) early on the day of Arafah." Sayyiduna Abdullah ibn Umar رضي الله عنه said, "He speaks the truth. They (the sahabah (Prophet's companions) رضي الله عنهم were used to combine the *salah* (prayer) of zuhr and asr in keeping with the *sunnah* (Practice of Holy Prophet Muhammad ﷺ)."

Ibn Shihab رحمه الله asked Saalim, "Did Allah's Messenger ﷺ do that?" Saalim quipped, "Do they seek any thing but his *sunnah* (Practice of Holy Prophet Muhammad ﷺ) when they do that?"²

COMMENTARY: Anyone who is acquainted with the history of Islam in the least knows well that Hajj (pilgrimage)aj ibn Yusuf is a compendium of tyranny and barbarism. Part of his name of Synonymous with 'an oppressor.' He is said to have had one hundred and twenty

¹ Musnad Ahmad 4.389.

² Bukhari # 1662.

thousand men bound before being killed. He had attacked Makkah at the command of Abdul Maalik ibn Marwan and had hanged the glorious sahabi, Abdullah ibn Zubayr رضي الله عنه.

After that, Abdul Maalik ibn Marwan appointed him as amir of the pilgrims with instructions to emulate Sayyiduna Abdullah ibn Umar رضي الله عنه in all deeds and saying about *Hajj (pilgrimage)*. He was to ask him about the rules of *Hajj (pilgrimage)* and was not to oppose or contradict him in any affair.

This is why he had asked Sayyiduna Abdullah ibn Umar رضي الله عنه, the ruling about the combined *salah (prayer)*s in Arafat.

CHAPTER - VII

RAMI AL-JIMAR (CASTING PEBBLES AT THE PILLAR)

بَابُ رَمَى الْجِمَارِ

Jimar (plural of jamrah) are small pebbles. Jimar *Hajj (pilgrimage)* are those small pebbles that are pelted by the pilgrims at the pillars, These pillars are called jamrat¹ in relation to jimar.

There are three jamrat or pillar on which pebbles are pelted.

- (i) Jamrah as-oola (the first).
- (ii) Jamrah al-Wusta (the middle).
- (iii) Jamrah al-aqabah (the last).

They are situated in Mina. On the edul adha or 10th Dhul Hijjah, pebbles are thrown only at Jamrah al-aqabah.

Then, on the 11th, 12th and 13th, it is *wajib (obligatory)* to pelt pebbles on all three jamrat (At a time seven pebbles are thrown at them.)

SECTION I

الْفَضْلُ الْأَوَّلُ

RAMI OF JAMRAH AQABAH WHILE RIDING BEAST

(٢٦١٨) عَنْ جَابِرٍ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِي عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ وَيَقُولُ لِتَأْخُذُوا

مَنْ سَبَّكُمْ فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحْتُمُّ بَعْدَ حَجَّتِي هَذِهِ - (رواه مسلم)

2618. Sayyiduna Jabir رضي الله عنه narrated that he saw the Prophet Muhammad صلى الله عليه وسلم cast pebbles on the day of sacrifice, seated on his riding beast. And, he said, "Learn your rites (of *Hajj (pilgrimage)* from me), for, I cannot say that I shall perform *Hajj (pilgrimage)* after this *Hajj (pilgrimage)* of mine."¹

COMMENTARY: Imam (leader) Shafi'I رحمه الله said that if anyone comes to Mina on foot, then he should cast pebbles at jimrah aqabah while on foot. Then, on the 11th and 12th he should cast pebbles on all three jamrat. On the 13th, he should cast pebbles riding on a beast.

It is stated in the Hidayah the well known book of the Hanafi fiqh that if a rami is followed by another rami like jamrah al-oola and jamrah al-Wusta, then it is better to make this rami on foot, because after this rami there is some standing and invoking blessing on the Prophet Muhammad صلى الله عليه وسلم and making supplication, etc: Hence, when one is on foot he can be more humble and submissive.

As for the practice of the Prophet Muhammad صلى الله عليه وسلم, the gist of whatever is taught in the ahadith (tradition) is that he made the rami of jamrah aqabah on the day of sacrifice

¹ Muslim # 31'0-1297, Abu Dawud # 1970.

seated on a riding beast. He made the rami of the other days on foot.

NUMBER OF PEBBLES & HOW TO THROW THEM

(٢٦١٩) وَعَنْهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَى الْجُمُرَةَ بِبُحْلِ حَصَى الْخَدَّافِ - (رواه مسلم)

2619. Sayyiduna Jabir رضى الله عنه narrated that he saw Allah's Messenger صلى الله عليه وسلم throw small pebble at the jamrah like al-Khadhaf (taking pebble in thumb and finger and throwing it).¹

COMMENTARY: There are many ways suggested for casting pebbles at the pillars. One is to hold them with the forefinger and thumb and sling. This is the more correct and easy manner.

TIME OF MAKING RAMI JIMAR

(٢٦٢٠) وَعَنْهُ قَالَ رَمَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُمُرَةَ يَوْمَ النَّحْرِ صُحْيًا وَأَمَّا بَعْدَ ذَلِكَ فَإِذَا رَأَتْ الشَّمْسُ - (متفق عليه)

2620. Sayyiduna Jabir رضى الله عنه reported that Allah's Messenger صلى الله عليه وسلم cast pebbles at this jamrah on the day of sacrifice at the time of duha (which is forenoon). As for after that, (he cast them) when the sun had passed the meridian.²

COMMENTARY: Duha is the portion of the day from sunrise to before the declination of the sun. The words 'after that' refer to the days of tashriq which are the 11th 12th and 13th. On these days the Prophet Muhammad صلى الله عليه وسلم made rami after zawal (or the declination of the sun).

Ibn Hammam رحمه الله said that on the 11th and 12th, rami is made after zawal as per this hadith (tradition). If anyone decides after that to go to Makkah, then he may go before dawn of the 13th. But, if he wishes to go after dawn then he will have to make rami of that day, as a *wajib* (obligatory). He cannot proceed to Makkah without doing rami jimar though doing it before zawal of 13th is allowed to him.

If anyone does not throw the pebbles on the pillars but simply drops them on them, then that suffices though it is not a like thing to do. As against this if any one merely places the pebbles on the pillars, then that is not enough.

TAKBIR AT THE TIME OF RAMI JIMAR

(٢٦٢١) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ انْتَهَى إِلَى الْجُمُرَةِ الْكُبْرَى فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ وَمِنَى عَنْ يَمِينِهِ وَرَفَى بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ ثُمَّ قَالَ هَكَذَا رَمَى الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ - (متفق عليه)

2621. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه is known to have come to al-Jamrah al-Kubra (which is al-jamrah al-aqabah). He stood with the house to his left and Mina to his right and he threw seven pebbles, calling Allahu Akbar (the takbir) at each throw. Then, he said, "This is how he threw to whom surah al-Baqarah was revealed."³

¹ Muslim # 343-1299.

² Bukhari, Muslim 314-1299, Abu Dawud # 197i, Tirmidhi # 895, Nasa'i # 2063, Ibn Majah # 3053, Darimi # 1896, Musnad Ahmad 3-319.

³ Bukhari # 1749, Muslim # 1305-1296, Abu Dawud # 1974, Tirmidhi # 902, Nasa'i # 3072, Ibn Majah # 3030, Musnad Ahmad 1-458.

COMMENTARY: While Sayyiduna Ibn Mas'ud رضى الله عنه stood at jamrah aqabah with the Ka'bah to his left and Mina to his right, it is *mustahab* (*desirable*) to stand at other jamarat with one's face towards the qiblah.

Seven pebbles are cast at each of the jamarat and at each the takbir is called. According to a version in Bayhaqi, the prophet Muhammad صلى الله عليه وسلم called the takbir at the throw of each pebble in this manner:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَجْعَلُهُ حَبًّا مَبْرُورًا وَدَنْبًا مَعْفُورًا وَعَمَلًا مَشْكُورًا

Of course, the entire Quran was revealed to the Prophet Muhammad صلى الله عليه وسلم but here he is remembered with surah al-Baqarah. This is because this surah mentions the commands and rules of *Hajj* (*pilgrimage*).

WAJIB (OBLIGATORY) TO CAST SEVEN PEBBLES AT THE JAMRAT

(٢٦٢٢) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَسْتِجْمَارُ تَوًّا وَرَفَى الْجِمَارِ تَوًّا وَالسَّعْيُ بَيْنَ

السَّافَا وَالْمَرْوَةِ تَوًّا وَالطَّوَّافُ تَوًّا وَإِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيَسْتَجْمِرْ بِتَوٍّ - (رواه مسلم)

2622. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Absterion (or istinja or cleaning oneself after relieving oneself) is with an odd number (of lumps of clay, three). Throwing pebbles at the jamrat is with an odd number (seven). The Sa'I or running between as-Safa and al-Marwah is with an odd number (seven) the *tawaf* or circumambulation (of the House) is with an odd number (seven). And when one of you wishes, he may fumigate himself with aloes wood an odd number of times (three, five or seven)." (This last is translated by A H Sidiqi in Sahih Muslim as 'Whenever any one of you is required to use stones (to clean the private parts) he should use odd number of stones (three, five or seven).'¹

COMMENTARY: It is *wajib* (*obligatory*) to throw seven pebbles at each of the jamarat (pillars). To make seven rounds of Sa'I is also *wajib* (*obligatory*) And, most of the ulama (Scholars) say that seven rounds of the Ka'bah for one *tawaf* are *fard* (*compulsory*), but the Hanafis hold that four rounds are *fard* (*compulsory*) and the remaining are *wajib* (*obligatory*).

SECTION II

الله فصل الثانی

RAMI JIMAR ON A RIDING BEAST

(٢٦٢٣) وَعَنْ قُدَامَةَ ابْنِ عَبْدِ اللَّهِ بْنِ عَمَّارٍ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْبِي الْجُمُرَةَ يَوْمَ النَّحْرِ عَلَى

نَاقَةٍ صَهْبَاءَ لَيْسَ صَرَبٌ. وَلَا طَرْدٌ وَلَا يَسْ قَيْلُ إِلَيْكَ إِلَيْكَ - (رواه الشافعي والترمذي والنسائي وابن ماجه والدارمي)

2623. Sayyiduna Qudamah ibn Abdullah ibn Ammar رضى الله عنه narrated that he saw the Prophet Muhammad صلى الله عليه وسلم throw pebbles at the jamrah on the day of sacrifice riding a reddish she camel. There was no striking, no pushing, and no shouting, 'Aside aside!'²

COMMENTARY: Sahba is a white she camel with a reddish tinge. Its hair are red at the trims but white at the roots.

The Prophet Muhammad صلى الله عليه وسلم was not like a ruler preceded by escorts and guard.

¹ Muslim # 315-1300.

² Tirmidhi # 904, Nasa'i # 3062, Ibn Majah # 3035, Darimi # 1901, Musnad Ahmad 3-412; 413.

clearing the way as the ruler have. (see hadith (tradition) # 25583)

SA'I & RAMI JIMAR ARE FORMS OF DHIKR

(٢٦٢٤) وَعَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَا جُعِلَ رَمِي الْجِمَارِ وَالسَّعْيِ بَيْنَ الصَّفَا وَالْمَرْوَةِ لِإِقَامَةِ ذِكْرِ اللَّهِ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ۔

2624. Sayyidah Ayshah رضى الله عنها narrated that the Prophet Muhammad صلى الله عليه وسلم said. "The throwing of pebbles at the jamarat and the rounds between as-Safa and al-Marwah are prescribed only to establish remembrance of Allah."¹

COMMENTARY: On their faces, these things do not give an impression of worship of Allah. Hence, the hadith (tradition) makes it clear that they are imposed that Allah may be remembered. It is a *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) to call the takbir at each throw and to make supplication during Sa'I as stated previously.

NO ONE HAS A PLACE RESERVED FOR HIM IN MINA

(٢٦٢٥) وَعَنْهَا قَالَتْ فَلَمَّا يَا رَسُولَ اللَّهِ أَلَا تَبْنِي لَكَ بِنَاءً يَظِلُّكَ بِمِنَى قَالَ لَا مَنِي مُنَاءٌ مَنْ سَبَقَ۔ (رواه الترمذى وابن ماجه والدارمى)

2625. Sayyidah Ayshah رضى الله عنها narrated that they asked, "O Messenger of Allah, shall we not build for you a shade in Mina?" He said. "No, Mina is a resting place for the camels of those who arrive (here first)."²

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم made it amply clear that distinction in Mina depends on arriving here before others. There is no question of building a resting place or setting aside a site. Whoever arrives here and occupies a place, he deserves that place.

SECTION III

الْفَضْلُ الثَّلَاثُ

(٢٦٢٦) عَنْ نَافِعٍ قَالَ قَالَ ابْنُ عُمَرَ كَانَ يَتَّقِفُ عِنْدَ الْجَمْرَتَيْنِ الْأُولَيَيْنِ وَقُوْفًا طَوِيلًا يُكَبِّرُ اللَّهَ وَيُسَبِّحُهُ وَيُحَمِّدُهُ وَيَدْعُو اللَّهَ وَلَا يَتَّقِفُ عِنْدَ جَمْرَةِ الْعَقَبَةِ۔ (رواه مالك)

2626. Sayyiduna Nafi رحمه الله narrated that Sayyiduna Ibn Umar رضى الله عنه used to stand for a long time near the first two jamrat. He would extol Allah, glorify Him and praise Him. And, he would (raise hands to) make supplication to Allah. But, he did not stand at Jamrah aqabah.³

COMMENTARY: The first two jamrat are jamrah oola and jamrah wusta. Ibn Umar رضى الله عنه would cast pebbles at each of them and engage himself in prayer and dhikr. It is *masnun* to do so. The ulama (Scholars) say that one must stand at these for so long as takes to recite surah al-Baqarah. Some men of Allah are known to have stood here so long that they had swelling on their feet.

He did not stand at Jamrah aqabah on the day of sacrifice to make supplication after casting pebbles at it, nor on other days. But, it does not necessitate giving up supplication altogether. Later on, in the chapter XI we shall find the hadith (tradition) (# 2661) in which Ibn Umar

¹ Abu Dawud # 1888, Tirmidhi # 903, Musnad Ahmad 6-139, Darimi # 1853.

² Abu Dawud # 2019, Ibn Majah # 3007, Darimi # 1937, Musnad Ahmad.

³ Muwatta Maalik # 212 (Hajj)

رضى الله عنه affirms that he observed Allah's Messenger صلى الله عليه وسلم do it.

CHAPTER - VIII

AL-HADYI (OR AL-HADI) THE SACRIFICIAL ANIMAL

بَابُ الْهَدْيِ

The word is (هدى) (hadyi). (It is generally spelt hadi). It is the word for the animals that are slaughtered in the Haram to seek reward. They may be sheep, goat, ram, lamb, cow, ox, buffalo or camel.

As for age and other conditions, the same apply as are prescribed for animals of sacrifice. While sheep and small animals of it kind are eligible for sacrifice at all times, yet they are not allowed when atoning and offering a penalty for observing *tawaf* Ziyarah in a sexually defiled state or while menstruating, or for having a sexual intercourse after wuquf of Arafat but before shaving head. In such cases, a badah which is a camel or cow must be sacrificed.

There are two kinds of hadyi.

- (i) *Wajib (obligatory)*
- (ii) *Optional*

There are many kinds of hadyi *wajib (obligatory)*; hadyi qiran, hadyi tammatu hady jinayat, hadyi nadhar (vow) and hadyi ihsar.

The reason why it is called hadyi is that a person presents the sacrificial animal as a hadyah (gift) to Allah. He hopes to gain nearness to Allah because of it. Hence, this animal is called hadyi.

SECTION I

الْفَضْلُ الْأَوَّلُ

MARKING & GARLANDING

(٢٦٢٧) عَنْ ابْنِ عَبَّاسٍ قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ بِذِي الْحَلِيفَةِ ثُمَّ دَعَا بِنَا قَتِيهَ فَأَشْعَرَهَا فِي صَفْحَةِ سِنَانِهَا الْأَيْمَنِ وَسَكَتِ الدَّمْرَ عَنْهَا وَقَلَّدَهَا نَعْلَيْنِ ثُمَّ رَكِبَ رَاحِلَتَهُ فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ أَهَلَ بِالْحَجِّ - (رواه مسلم)

2627. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم offered the *salah (prayer)* of *zuhr* at Dhul Hulayfah. Then he called for his female camel (that was to be sacrificed) and branded (or marked) it on the right side of its hump and wiped off the blood from it. Then, he garlanded it with two sandals. After that, he mounted his riding beast and when it stood with him at Bayda he called aloud the *talbiyah* for *Hajj (pilgrimage)*.¹

COMMENTARY: Let us first see what (اشعار) (branding, marking) and (تقليد) (garlanding) are?

The animal that a pilgrim takes along is hadyi. A wound is inflicted on its side. This is called (اشعار) or *ashar*. A garland of shoe or bones etc. is put in its neck and it is called (تقليد) *taqlid*. Both these things are done to distinguish the animal as hadyi.

When the Prophet Muhammad صلى الله عليه وسلم set out from Madinah to perform the *Hajj (pilgrimage)*, he offered *salah (prayer)* at Dhul Hulayfah, the *miqat* for Madinah. Then he took his she-camel chosen as sacrifice. He marked it and wiped off the blood oozing

¹ Muslim # 205-1243, Abu Dawud # 1252, Tirmidhi # 907, Nasa'i # 2774, Darimi # 1912, Musnad Ahmad 1-216.

because of it and put two shoes in its neck for its garland to distinguish it as a hadyi. People would treat the animal as hadyi and robbers would not touch it. If this animal wondered away, people would bring it to its destination. During the jahiliyah, people were used to snatch (host) animals that were not hadyi but did not touch animals with the distinguishing mark. Hence, the Prophet Muhammad صلى الله عليه وسلم also (marked his animal as hadyi and) retained that custom as allowed to attain the objective.

RULING AN ASH'AR: We now come to the juristic ruling. The Imam (leader)s are unanimous that it is a *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) to mark the animals in this way, but not the (جثم)¹

meaning sheep, goat, lamb and the like because they are weak animals should be garlanded only.

However, Imam (leader) Abu Hanifah رحمه الله holds that while (taqlid تقليد) garlanding is mustahb (اشعار) branding or marking is makruh (unbecoming), absolutely whatever the animal. The ulama (Scholars) interpret that Abu Hanifah رحمه الله did not rule that ash'ar was makruh (unbecoming) outright, but he only had in mind his own times when people wounded the animal severely to brand it as hadyi, and the wound was likely to suppurate or to main the animal.

The hadith (tradition) (of Sayyiduna Ibn Abbas رضى الله عنه) says that the Prophet Muhammad صلى الله عليه وسلم offered the *salah* (prayer) of *zuhr* in dhul Hulayfah in the mosque there. However, in the chapter XLII on *salah* (prayer), while travelling hadith (tradition) (# 1323), Sayyiduna Anas رضى الله عنه narrated that the prophet Muhammad صلى الله عليه وسلم had offered the *salah* (prayer) of *zuhr* in Madinah and he offered the *asr* in Dhul Hulayfah on reaching there. This is the hadith (tradition) of Bukhari and Muslim. So, perhaps of Bukhari and Muslim. So, perhaps Ibn Abbas رضى الله عنه who had not offered the *zuhr* in Madinah with the Prophet Muhammad صلى الله عليه وسلم presumed on seeing him offer *salah* (prayer) in dhul Hulayfah that he was offering the *zuhr*. So, he said as he did.

The calling of *talbiyah* for *Hajj* (pilgrimage) does not mean that he excluded *umrah*. The hadith (tradition) of Anas رضى الله عنه in both Bukhari and Muslim makes it very clear that the Prophet Muhammad صلى الله عليه وسلم called *labayk* for both *Hajj* (pilgrimage) and *umrah*. Here, the narrator may not have mentioned *umrah* because the real objective was *Hajj* (pilgrimage) so he sufficed with mentioning *Hajj* (pilgrimage). Or, though the Prophet Muhammad صلى الله عليه وسلم called the *talbiyah* for both, the narrator may have heard only *Hajj* (pilgrimage) and did not hear him mention *umrah*.

(٢٦٢٨) وَعَنْ عَائِشَةَ قَالَتْ أَهْدَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّةً إِلَى الْبَيْتِ عَتَمًا فَقَلَّدَهَا - (متفق عليه)

2628. Sayyidah Ayshah رضى الله عنها narrated that the Prophet Muhammad صلى الله عليه وسلم sent sheep as hadyi to the House once and he garlanded them.²

COMMENTARY: All the ulama (Scholars) agree that it is not permitted to mark the sheep. But, they may be garlanded. Imam (leader) Maalik however, disagrees.

¹ (جثم) (jithm) dinging to earth, sitting down, inclined to be motionless

² Muslim # 367.1321, Ibn Majah # 3096, Musnad Ahmad 6-42.

MAKING SACRIFICE FOR ANOTHER

(٢٦٢٩) وَعَنْ جَابِرٍ قَالَ ذَبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَائِشَةَ بَقْرَةً يَوْمَ النَّحْرِ - (رواه مسلم)

2629. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم slaughtered a cow on the day of sacrifice on behalf of Sayyidah Ayshah رضى الله عنها¹

(٢٦٣٠) وَعَنْهُ قَالَ نَحَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ نِسَائِهِ بَقْرَةً فِي حَجَّتِهِ - (رواه مسلم)

2630. Sayyiduna Jabir رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم sacrificed a cow on behalf of his wives during his (farewell) pilgrimage.²

COMMENTARY: The ulama (Scholars) say that, in both the foregoing cases the prophet Muhammad صلى الله عليه وسلم must have previously obtained permission of his wives to make the sacrifice. A sacrifice on behalf of another may only be made with that person's permission. The well-know ruling of the Imam (leader)s is that one cow suffices sacrifice of seven people. However, Imam (leader) Maalik رحمه الله has ruled that one cow or one sheep is enough for the sacrifice of all members of a family. So, this hadith (tradition) may serve as evidence for Imam (leader) Maalik's رحمه الله ruling provided the prophet Muhammad صلى الله عليه وسلم may have made the sacrifice for more than seven people. The other Imam (leader)s maintain that this hadith (tradition) means to say that the Prophet Muhammad صلى الله عليه وسلم made the sacrifice of one cow for only seven people.

SENDING HADYI WITHOUT PROCEEDING FOR HAJJ (PILGRIMAGE)

(٢٦٣١) وَعَنْ عَائِشَةَ قَالَتْ قَتَلْتُ فَلَانِدَ بُدْنَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيَّ ثُمَّ قَلَدَهَا وَأَشْعَرَهَا وَأَمَدَاهَا فَمَا حُرِّمَ عَلَيْهِ شَيْءٌ كَانَ أَجَلَ لَهُ - (متفق عليه)

2631. Sayyidah Ayshah رضى الله عنها said that she herself twisted the garlands for the Prophet Muhammad's صلى الله عليه وسلم sacrificial camels and then garlanded them. She then branded them (at their humps) and sent them as hadyi (to the ka'bah in 9 AH when Hajj (pilgrimage) was made fard (compulsory) and Abu Bakr رضى الله عنه was sent as amir and these camels of the Prophet Muhammad صلى الله عليه وسلم were sent with him). Nothing that was lawful for the Prophet Muhammad صلى الله عليه وسلم (before that) became unlawful (because of this).³

COMMENTARY: The concluding sentence of the hadith (tradition) means that by sending the animals as hadyi, the stipulations of the ihram (pilgrim-robe) did not apply to the Prophet Muhammad صلى الله عليه وسلم. Sayyidah Ayshah رضى الله عنها said this because she had heard that Sayyiduna Ibn Abbas رضى الله عنه said that if anyone who does not proceed to perform Hajj (pilgrimage) but sends his hadyi to Makkah then everything that becomes unlawful because of the ihram (pilgrim-robe) will become unlawful to him till this hadyi arrives at the Haram and is slaughtered. She thus corrected Sayyiduna Ibn Abbas رضى الله عنه.

(٢٦٣٢) وَعَنْهَا قَالَتْ قَتَلْتُ فَلَانِدَهَا مِنْ عَهْدِ كَابٍ عِنْدِي ثُمَّ بَعَثَ بِهَا مَعَ أَبِي - (متفق عليه)

¹ Muslim # 356-1319.

² Muslim # 357-1319.

³ Bukhari # 1696, Muslim # 369-1321, Nasa'i # 2793, Muwatta Maalik # 51 (Hajj).

2632. Sayyidah Ayshah رضي الله عنها said that she made the garlands of the animals from dyed wool that she possessed. Then, (putting them on the necks of his camels) he sent them at the hands of her father (Abu Bakr رضي الله عنه to the *Ka'bah*).¹

RIDING THE HADYI

(٢٦٣٣) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَسُوقُ بُدْنَةً فَقَالَ إِرْكَبْهَا فَقَالَ
إِنَّمَا بُدْنَةٌ قَالَ إِرْكَبْهَا فَقَالَ إِنَّمَا بُدْنَةٌ قَالَ إِرْكَبْهَا وَيَلِكُ فِي الثَّانِيَةِ أَوْ الثَّلَاثَةِ - (متفق عليه)

2633. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم saw a man drive a camel. So, he said, "Ride on it!" The man submitted. "It is a badanah (or a hadyi)." He insisted, "Ride on it," but the man again pleaded that it was a hadyi. The Prophet Muhammad صلى الله عليه وسلم repeated, "Ride on it, how regretful of you. (you continue to forward excuses.)" He said that in his second or third command.²

(٢٦٣٤) وَعَنْ أَبِي الزُّبَيْرِ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ سُئِلَ عَنْ رُكُوبِ الْهَدْيِ فَقَالَ سَمِعْتُ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِرْكَبْهَا بِالْمَعْرُوفِ إِذَا أُكِّبَتْ إِلَيْهَا حَتَّى تَجِدَ ظَهْرًا - (رواه مسلم)

2634. Sayyiduna Abu Az-Zubayr رحمه الله reported that he heard Sayyiduna Jabir ibn Abdullah رضي الله عنه being asked about riding the hadyi. He said that he had heard the Prophet Muhammad صلى الله عليه وسلم say. "Ride on them carefully (so as not to hurt them) if you have nothing other than that till you find something to ride on."³

COMMENTARY: The ulama (Scholars) differ on the question whether one may ride on the hadyi or the sacrificial animals or not. Some of them say that if the animals are not likely to be hurt, then it is allowed to ride on them. The Hanafis, however, maintain that if it is necessary and there is no choice then one may ride on them, otherwise not. They permit riding on the hadyi are based on this proviso.

WHEN HADYI IS ON POINT OF DEATH

(٢٦٣٥) وَعَنْ ابْنِ عَبَّاسٍ قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّةَ عَشَرَ بَدْنَةً مَعَ رَجُلٍ وَأَمَرَهُ فِيهَا
فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ بِمَا أُبْدِءُ عَلَيْهَا قَالَ اخْتَرْهَا ثُمَّ اصْبِرْ نَعْلَيْهَا فِي دَمِهَا ثُمَّ اجْعَلْهَا عَلَى
صَفْحَتَيْهَا وَلَا تَأْكُلْ مِنْهَا أَنْتَ وَلَا أَحَدٌ مِنْ أَهْلِ رُدُقَيْتِكَ - (رواه مسلم)

2635. Sayyiduna Ibn Abbas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم sent sixteen sacrificial animals (hadyis) with a man (called Najiyah Aslami) رضي الله عنه putting him in charge of them (during the journey and responsible to slaughter them in the Haram). He asked, "O Messenger of Allah, what may I do with any that might not be able to walk (out of fatigue, or any that might be near death)?" He said, "Slaughter them and dye their shoes (of garland) in their blood and place

¹ Bukhari # 1700, Muslim # 369-1321.

² Bukhari # 1689, Muslim # 371-1322, Abu Dawud # 1760, Tirmidhi # 912, Nasa'i # 2799, Muwatta Maalik # 139 (*Haji*), Musnad Ahmad 2-505.

³ Muslim # 374.1324, Abu Dawud # 1761, Nasa'i # 2802.

them on the sides of their humps. Do not eat their meat yourself and do not feed any of your companions.”

COMMENTARY: Their shoes were to be dyed and marked on their humps to distinguish them as hadyi. Passerby may know that and only the poor and deserving eat them. The rich may abstain, their meat being unlawful to them.

The Prophet Muhammad ﷺ forbade them (the guardians) to eat their meat so that they might not be tempted to slaughter a not so fatigued animal.

The people living nearby or passing caravans would consume the meat. So, it would not be wasted.

To sum up, if any animal is necessarily slaughtered on the way then those people in the same caravan are barred from eating it. The juristic ruling on it is found in Multhaqi al Abhur ad Dhur Mukhtar is:

(1) If the hadyi is *wajib* (obligatory) and is on the point of death on the way or becomes defective in such a way that it is not valid to offer as hadyi then it is not permitted to sacrifice it. A replacement hadyi must be sent. The first animal may be slaughtered and eaten by the owner himself or fed to others, or he may act as he likes.

(2) If the hadyi is optional, then, when it is on the point of death and is slaughtered, the shoes may be dyed with its blood and placed on its neck. Neither the owner nor the rich may consume its meat.

(3) If a hadyi arrives at its destination where it is slaughtered then it is stated in the commentary of the last hadith (tradition) of this section (# 2639) that it is *mustahab* (desirable) for the owner to consume the meat of a sacrifice and hadyi of an optional tamattu and qiran, but not proper for him to eat meat of hadyi of other kinds.

Here, we might sound a note of caution that some scholars have erred in commenting on this hadith (tradition) when they state that the meat of such animals is disallowed in this hadith (tradition) as one has made *wajib* (obligatory) on oneself, like against a vow but they assert that meat is allowed if the hadyi is optional. They have made the conclusion on the basis of the hadyi of the road that is slaughtered at the destination when it reaches there. But, this is not what the hadith (tradition) means and it is absolutely against it.

SHARES IN HADYI

(٢٦٣٦) وَعَنْ جَابِرٍ قَالَ نَحَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَّةِ الْبَدَنَةَ عَنْ سَبْعَةٍ وَالْبَقْرَةَ

عَنْ سَبْعَةٍ - (رواه مسلم)

2636. Sayyiduna Jabir رضي الله عنه said that in the year of al-Hudaybiyah, they along with Allah's Messenger صلى الله عليه وسلم sacrificed a camel in which seven people shared and a cow in which seven people shared.¹

COMMENTARY: Seven people shared in a camel and so in a cow. Imam (leader) Abu Hurayrah رحمه الله and many other scholars abide by this hadith (tradition). They stipulate that all seven must have a genuine ambition to earn reward. Their ambition may be of one kind, like hadyi, or may be diverse, like some may intend hadyi and some sacrifice. Imam (leader) Shafi' I رحمه الله said that their participation is allowed even if some from intention of

¹ Muslim # 350-1318, Abu Dawud # 2809, Tirmidhi # 905, Ibn Majah # 3132, Muwatta Maalik # 9 (Dihyah-Sacrificial Animals), Musnad Ahmad 3-293.

hadyi or sacrifice and some of only collecting meat.

Imam (leader) Maalik رحمه الله holds that sharing is simply not proper in any kind of animal if the sacrifice or hadyi is *wajib* (obligatory).

As for sheep and goat, all the alama agree that sharing is not allowed in them.

METHOD OF SLAUGHTERING CAMELS

(٢٦٣٧) وَعَنِ ابْنِ عُمَرَ أَنَّهُ آتَى عَلَى رَجُلٍ قَدْ أَنَاغَ بَدَنَتَهُ يَسْحَرُهَا قَالَ ابْتَعْهَا فَيَأْمَأُ مُقَيَّدَةً سَنَةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - (متفق عليه)

2637. Sayyiduna Ibn Umar رضي الله عنه came upon a man who had made his camel kneel and was trying to sacrifice it. He said to him, "Let it stand up lettered (at its left leg and sacrifice it), following the *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) of Muhammad رضي الله عنه."¹

COMMENTARY: To strike a spear at a camel's chest is called (نحر) (nahr) and to slit the throat of the cow, etc. is called (ذبح) (dhabh). It is better to sacrifice the camel in the manner of nahr and the cow, sheep, goat etc. in the manner of dhabh.

The camel is made to stand and its left leg is tied. Then a spear is struck at its chest so that blood pours out and it falls down.

Ibn Hammam رحمه الله said that it is better to sacrifice the camel by making it to stand. If that is not possible, then making it sit is better then making it lie down. Those animals that are slaughtered (in the manner of dhabh) must be made to lie down on their left side.

It is known even from the Quran that a camel should be sacrificed in the manner of nahr.

فَصَلِّ لِرَبِّكَ وَأَنْحُرْ

{So pray to your Lord and sacrifice} (108: 2)

This verse is explained that the camel is sacrificed by nahr.

About dhabh, the Quran says:

أَنْ تَذُبْحُوا بَقَرَةً

{(Allah command you) to sacrifice a cow.} (2: 67)

ABOUT HADYI

(٢٦٣٨) وَعَنْ عَلِيٍّ قَالَ أَمَرَ نَبِيُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقُومَ عَلَى بُدْنِهِ وَأَنْ أَتَصَدَّقَ بِلَحْمِهَا وَجُلُودِهَا وَأَجْلِيَّتِهَا وَأَنْ لَا أُعْطَى الْجَزَاءَ مِنْهَا قَالَ نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا - (متفق عليه)

2638. Sayyiduna Ali رضي الله عنه Said that Allah's Messenger صلى الله عليه وسلم made him supervise his sacrificial camels. He instructed him to give their meat, skins and saddle-cloths in charity, but to give nothing to the butcher (in lieu of wages), saying, "We shall pay him ourselves."²

COMMENTARY: The camels were those that the Prophet Muhammad صلى الله عليه وسلم had taken as hadyi to Makkah during the Farewell pilgrimage. They had numbered one hundred. This has been discussed earlier.

¹ Bukhari # 1713, Muslim # 358-1320, Abu Dawud # 1767.

² Bukhari # 1716, Muslim # 348-1317, Abu Dawud # 1769, Ibn Majah # 3099.

The butcher should not be given anything of the hadyi in remuneration. However, if anything is given out of kindness or courtesy then there is no harm.

The hide may be given in charity to anyone. Or, it may be sold and the sale proceeds could be given as charity.

The animal should not be milked but cold water should be sprinkled on its udders so that its milk stops coming down. However, if the animal is restless because of full udders then it should be milked and the milk may be disbursed as charity.

OWNER MAY EAT FLESH OF HADYI

(٢٦٣٩) وَعَنْ جَابِرٍ قَالَ كُنَّا لَا نَأْكُلُ مِنْ حُجُورِ بُدَيْنَا فَوَقَّ ثَلَاثَ فَرَخَصَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَقَالَ كُلُوا وَتَزَوَّدُوا فَأَكَلْنَا وَتَزَوَّدْنَا - (متفق عليه)

2639. Sayyiduna Jabir رضي الله عنه said, "We did not use to eat the flesh of the sacrificial animals for more than three days. Then, Allah's Messenger صلى الله عليه وسلم gave us permission. He said, 'Eat and preserve it (even beyond three days).' So, we ate it and preserved it."¹

COMMENTARY: In early Islam, there were many people who could not make a sacrifice and meat was required in large quantities. Hence, the Prophet Muhammad صلى الله عليه وسلم gave instruction that people who made a sacrifice must not preserve it beyond three/days but give away the excess to the poor and deserving in charity. Later on when all people were able to make a sacrifice, the Prophet Muhammad صلى الله عليه وسلم gave permission to preserve it beyond three days and consume it.

Shammi رحمه الله said that the owner is permitted to consume the flesh of his optional hadyi and sacrifice of tamatta and qiran. But, it is not proper to eat the flesh of other kinds of hadyi because they are against expiation and penalty (for serious offences).

SECTION II

الْفَضْلُ الثَّانِي

MUSTAHAB (DESIRABLE) TO GRIEVE ENEMIES OF ISLAM

(٢٦٤٠) وَعَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْدَى عَامَ الْحُدَيْبِيَّةِ فِي هَذَا يَأِي رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ جَمَلًا كَانَتْ لِأَبِي جَهْلٍ فِي رَأْسِهِ بُرَّةٌ مِنْ فُصَّةٍ وَفِي رِوَايَةٍ مِنْ ذَهَبٍ يَنْحِيطُ بِذَلِكَ الْمُشْرِكِينَ -

(رواه ابوداؤد)

2640. Sayyiduna Ibn Abbas رضي الله عنه reported that in the year of al-Hudaybiyah, the Prophet Muhammad صلى الله عليه وسلم took alongwith his sacrificial animals a camel (previously) belonging to Abu Jahl that had a silver nose ring - according to a version a gold nose-ring. He did that to enrage the idolaters.²

COMMENTARY: In 6AH, the Prophet Muhammad صلى الله عليه وسلم departed from Madinah to perform umrah. However, the idolaters did not allow him and his sahabah (Prophet's companions) رضي الله عنهم to proceed beyond Hudaybiyah. They did not allow them to come to Makkah. This is a well-known historical happening. Among the camels the Prophet

¹ Bukhari # 1719, Muslim # 30-1972, Musnad Ahmad 3-388.

² Abu Dawud # 1749, Ibn Majah # 3100, Musnad Ahmad 1-234.

Muhammad صلى الله عليه وسلم had taken along as hadyi to slaughter was one that had belonged to Abu Jahl. It was seized in the Battle of Badr as part of the spoils. He took it along to distress the idolaters on seeing it in the hands of the Muslim and on being slaughtered. Thus, it is *mustahab* (desirable) to cause grief and distress to the enemies of Allah.

THE HADYI THAT IS DYING

(٢٦٤٢-٢٦٤١) وَعَنْ نَاجِيَةَ الْخُزَاعِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَصْنَعُ بِمَا عَظَبَ مِنْ
الْبُدْبِ قَالَ اخْتَرَهَا ثُمَّ اغْمَسْ نَعْلَهَا فِي دَمِهَا ثُمَّ خَلَّ بَيْنَ النَّاسِ وَبَيْنَهَا فَيَأْكُلُونَهَا - رَوَاهُ مَالِكٌ وَالتِّرْمِذِيُّ
وَابْنُ مَاجَةَ وَرَوَاهُ أَبُو دَاوُدَ وَالدَّارِمِيُّ عَنْ نَاجِيَةَ الْأَسْلَمِيِّ -

2641. Sayyiduna Najiyah Al-Khuza'I رضى الله عنه said that he asked Allah's Messenger صلى الله عليه وسلم how he should deal with the animals of hadyi that are on the point of death. He said, "Slaughter them and dye their shoes with their blood. Then leave them for the people to eat."¹

2642. Najiyah al-Aslami رضى الله عنه narrated the (same) hadith (tradition).²

COMMENTARY: The people who will eat are those excluding the companions in the caravan whether rich or poor. Other poor people passers by might eat from it. Previously this had been explained.

There was only one sahabi by the name of Najiyah. Some ascribed him to the Khuza'I tribe and some to the Aslami tribe.

VIRTUE OF THE DAY OF SACRIFICE

(٢٦٤٣) وَعَنْ عَبْدِ اللَّهِ بْنِ قُرَيْطٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَعْظَمَ الْأَيَّامِ عِنْدَ اللَّهِ يَوْمَ النَّحْرِ
ثُمَّ يَوْمَ الْقَرِّ قَالَ ثَوْرٌ وَهُوَ الْيَوْمُ الْغَانِي قَالَ وَقُرْبَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَدَنَاتٌ حَمْسٌ
أَوْ سِتٌّ فَظَفَقْنَ يَزِدْنَ لِمَنْ إِلَيْهِنَّ بِأَيِّهِنَّ يَبْدَأُ قَالَ فَلَمَّا وَجِبَتْ جُنُوبُهَا قَالَ فَتَكَلَّمُوا بِكَلِمَةٍ خَفِيَةٍ لَمْ أَفْهَمْهَا
فَقُلْتُ مَا قَالَ قَالَ مَنْ شَاءَ أَقْتَطَعُ - (رواه ابوداؤد)

2643. Sayyiduna Abdullah ibn Qurt رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "The greatest day in the sight of Allah is the day of sacrifice (with Dhul Hijjah). Then, is the day of al-qarr (11th Dhul Hijjah)." Sayyiduna Thawr رضى الله عنه said, "That is the next day."

Abdullah رضى الله عنه added that five or six camels were brought to Allah's Messenger صلى الله عليه وسلم and they began to draw nearer to him (vying with each other to covet the blessing) to see which of them he would sacrifice first.

He added: when they fell down on their sides (meaning, when they were slaughtered), he (the Prophet Muhammad صلى الله عليه وسلم) said something so softly that he (Abdullah) رضى الله عنه could not understand. So, he asked (one who was near to him), "What did he say?" (He said that) he said, "whose wishes may cut off a piece."³

¹ Tirmidhi # 911, Ibn Majah # 3106, Muwatta Maalik # 148 (Hajj), Musnad Ahmad 4-334.

² Abu Dawud # 1762, Darimi # 1909.

³ Abu Dawud # 1765.

COMMENTARY: Teebi رحمه الله explained that the greatest day in the sight of Allah is the day of sacrifice means that it is one of the greatest days because other ahadith (tradition) name the ten days of (Dhul Hijjah) better than other days. Those ten days being excellent, the 10th of Dhul Hijjah, which is one of them, is also excellent.

The ahadith (tradition) also say that the last ten days of Ramadan are the most excellent. We may explain that the last ten days of Dhul Hijjah are the most excellent days of the months of Haram while the last ten days of Ramadan are the most excellent of all days (in all respect).

We may also explain that excellence is measured in terms of nature of the days. Fasting is observed in Ramadan. Reward is multiplied in this month and I'tikaf is observed during its last ten days. So, these ten days are excellent in this regard.

As for Dhul Hijjah, *Haji (pilgrimage)* is performed in this month and sacrifice is made. In this regard, it is excellent.

The day of al-qarr is the 11th Dhul Hijjah. It is so called because the pilgrims get some rest on this day after they have discharge their duties and worked hard.

If anyone argues that the day of Arafah has been termed as excellent in sahih hadith (tradition). We may say again that al-qarr is one of the days that are excellent.

That the camels tried to outdo each other in coming nearer to the Prophet Muhammad صلى الله عليه وسلم was truly a miracle of the Prophet Muhammad صلى الله عليه وسلم. Animals too have a sentiment and a longing to gain blessings that, actually, is idiosyncrasy of mankind.

The hadith (tradition) of Sayyiduna Ibn Abbas رضى الله عنه and of Sayyiduna Jabir have been mentioned in the chapter (الاضحية) (no sacrifices), - respectively # 1469 and 1461.

SECTION III

الْفَصْلُ الثَّلَاثُ

FLESH OF THE SACRIFICE

(٢٦٤٤) عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى مِنْكُمْ فَلَا يُضْحِكَنَّ بَعْدَ ثَلَاثَةِ وَفِي بَيْتِهِ مِنْهُ شَيْءٌ فَلَمَّا كَانَ الْعَامُ الْقَابِلُ قَالُوا يَا رَسُولَ اللَّهِ تَفْعَلُ كَمَا فَعَلْنَا الْعَامَ الْمَاضِيَ قَالَ كُلُّوا وَأَطْعِمُوا وَأَذْخِرُوا فَإِنَّ ذَلِكَ الْعَامَ كَانَ بِالنَّاسِ جُهْدٌ فَأَرَدْتُ أَنْ تُوعِيْتُمْ فِيهِمْ - (متفق عليه)

2644. Sayyiduna Salamah ibn Al-Akwa رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'He among you has made a sacrifice should not begin the morning after three day while he has anything of the (flesh of the animal) in his house.' When the next year arrived, they (the sahabah) رضى الله عنه asked, "O Messenger of Allah, shall we do as we had done last year (and give out all the meat in three days)?" He said. "Eat, feed others and keep in store some. Last year, the people (had to work hard and toil and) were helpless. So, I intended that you should help them."¹

COMMENTARY: There was a severe drought in the region around Madinah. Therefore, many of those people came to Madinah crowding it. This is why the Prophet Muhammad صلى الله عليه وسلم forbade people to store meat beyond three days. The year following conditions had improved and the Prophet Muhammad صلى الله عليه وسلم permitted them to hold back some of the flesh.

¹ Bukhari # 5569, Muslim # 34-1974, (see also Bukhari # 5570).

(٢٦٤٥) وَعَنْ نُبَيْشَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا كُنَّا هَيْئَنَا كُمْ عَنْ نُحُومِهَا أَنْ تَأْكُلُوهَا فَوْقَ ثَلَاثٍ لِكَيْ تَسْعَكُمُ جَاءَ اللَّهُ بِالسَّعَةِ فَكُلُوا وَادَّخِرُوا وَأَحْجِرُوا إِلَّا وَرَاءَ هَذِهِ الْأَيَّامِ أَيَّامُ أَكْلِ وَشُرْبٍ وَذِكْرِ اللَّهِ - (رواه ابوداؤد)

2645. Sayyiduna Nubayshah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "We used to forbid you to eat their meat meaning, of sacrificial animals) beyond three days so that you may find abundance (and the poor may derive benefit from the meat). Now, Allah has provided plenty. So, eat and hold back and seek reward (by giving in the charity). Know! These (four) days (in Mina) are days of eating, drinking (so it is disallowed to fast these days) and (days) to remember Allah."¹

COMMENTARY: The concluding words reflect the words of Allah:

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

[When you have performed you devotional rites, remember Allah, like your remembrance of your forefathers, or even with a stronger remembrance] (2: 200)

CHAPTER - IX

(AL-HALQ) SHAVING

بَابُ الْحَلْقِ

On the 10th of Dhul Hijjah, pebbles are thrown at al Jamrah Aqabah. Then the hadyi is slaughtered there, in Mina. Then, the head is shaved, or hair are clipped and the *ihram* (*pilgrim-robe*) is relinquished. Everything except sexual intercourse, that had been forbidden in the state of the *ihram* (*pilgrim-robe*) becomes lawful again.

This chapter is about shaving the head and clipping the hair, both topics. The compiler of the Mishkat has mentioned only shaving in the heading because it is better to shave the head than to merely clip the hair to which will follow at the proper time, insha Allah.

It must be known that the Prophet Muhammad صلى الله عليه وسلم never shaved his head apart from (the performance of the rites of *Hajj* (*pilgrimage*) and *umrah*).

SECTION I

الْفَضْلُ الْأَوَّلُ

BETTER TO SHAVE HEAD

(٢٦٤٦) عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ وَأُنَاسٌ مِنْ أَصْحَابِهِ وَقَصَرَ بَعْضُهُمْ - (متفق عليه)

2646. Sayyiduan Ibn Umar رضى الله عنه reported that Allah's Messenger صلى الله عليه وسلم had his head shaved during the Farewell pilgrimage as did a number of his sahabah, but some of them had their hair clipped.²

COMMENTARY: Those who had their heads shaved emulated the Prophet Muhammad

¹ Abu Dawud # 2813, Ibn Majah (brief) # 3160, Darimi # 1958.

² Bukhari # 4411, Muslim # 316-1301, Abu Dawud # 1980, Musnad Ahmad 2-128.

aiming at the blessings. Those who had their hair clipped seized the permission to do so. It is stated in a hadith (tradition) in Bukhari, Muslim and other books of hadith (tradition) that during the redeeming umrah (umrah al-Qada), the Prophet Muhammad صلى الله عليه وسلم had his hair clipped instead of shaving his head. So, both things are known from the Prophet Muhammad صلى الله عليه وسلم though it is better to shave the head.

PROPHET MUHAMMAD صلى الله عليه وسلم HAD HIS HAIR CLIPPED

(٢٦٤٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ لِي مُعَاوِيَةُ إِنِّي فَصَرْتُ مِنْ رَأْسِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ الْمَرْوَةِ

بِمِشْقَصٍ - (متفق عليه)

2647. Sayyiduna Ibn Abbas رضى الله عنه narrated that Sayyiduna Mu'awiyah رضى الله عنه said to him that he had clipped some hair of the Prophet Muhammad صلى الله عليه وسلم at Marwah with a mishqas (a arrowhead or a pair of large scissors).¹

COMMENTARY: The word mishqas is either a large or broad arrowhead, or large scissors. The latter seems more appropriate.

Since it is established through ahadith (tradition) that the Prophet Muhammad صلى الله عليه وسلم had never had his hair on the head clipped after performing *Hajj* (pilgrimage) but had them shaved so this statement of Mu'awiyah رضى الله عنه concerns umrah. This is corroborated by his words that he did it at Marwah. If he had cut them after *Hajj* (pilgrimage), then he would have said, at Mina.'

PROPHET'S PRAYER FOR THOSE WHO SHAVE HEAD

(٢٦٤٨) وَعَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي حَجَّةِ الْوُدَاعِ اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ

قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ قَالَ اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ قَالَ

وَالْمُقَصِّرِينَ - (متفق عليه)

2648. Sayyiduna Ibn Umar رضى الله عليه وسلم narrated that during the Farewell pilgrimage, Allah's Messenger صلى الله عليه وسلم said:

اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ قَالُوا وَالْمُقَصِّرِينَ

{O Allah, have mercy on those who have had their heads shaved.}

They (the sahabah) رضى الله عنه submitted "And those who have had their hair clipped, O Messenger صلى الله عليه وسلم of Allah! but, he prayed again as before:

اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ قَالُوا وَالْمُقَصِّرِينَ

and they submitted again, 'those who had their hair clipped, too, O Messenger of Allah! So, he agreed:

وَالْمُقَصِّرِينَ

{and they who have clipped their hair.}²

¹ Bukhari # 1330, Muslim # 209-1246, Abu Dawud # 1802, Nasa'i # 2987, Musnad Ahmad 4.96.

² Bukhari # 1727, Muslim # 317-1301.

COMMENTARY: The excellence of those who shave their head (during *Hajj (pilgrimage)*) is clear from this hadith (tradition) over those who merely clip their hair.

(٢٦٤٩) وَعَنْ يَحْيَى بْنِ الْحُسَيْنِ عَنْ جَدَّتِهِ أَمَّا سَمِعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوُدَاعِ دَعَا لِلْمُحَلَّقِينَ ثَلَاثًا وَلِلْمُقَصِّرِينَ مَرَّةً وَاحِدَةً۔ (رواه مسلم)

2649. Sayyiduna Yahya ibn al-Husayn رحمه الله reported from his grandmother that during the farewell pilgrimage, she heard the Prophet Muhammad صلى الله عليه وسلم pray for those who had had their heads shaved three times, but for those who had their hair clipped (only) once.¹

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم prayed for those who shaved their hair thrice – or according to another hadith (tradition) four times – and once for those who merely clipped their hair. This last may have been included with the prayer for those who shaved or may have been made separately.

The Prophet Muhammad صلى الله عليه وسلم may have made these prayers at different times and in different gatherings. This explains the varying numbers of supplications – three and four. Or, the different narrators may have narrated whatever they had heard.

SUNNAH(PRACTICE OF HOLY PROPHET MUHAMMAD صلى الله عليه وسلم) TO BEGIN SHAVING AT THE RIGHT SIDE

(٢٦٥٠) وَعَنْ أَنَسِ بْنِ أَبِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي مَنِي فَأَتَى الْجُمُرَةَ فَرَمَاهَا ثُمَّ أَتَى مَنْزِلَهُ بِيَمِينِي وَتَحَرَ تُسْكُهُ ثُمَّ دَعَا بِالْحَلَّاقِ وَتَنَاوَلَ الْحَالِقَ شِقَّةَ الْأَيْمَنِ فَحَلَقَهُ ثُمَّ دَعَا أَبَا طَلْحَةَ الْأَنْصَارِيَّ فَأَعْطَاهُ إِيَّاهُ ثُمَّ تَنَاوَلَ الشَّقِيَّ الْأَيْسَرَ فَقَالَ احْلُقْ فَحَلَقَهُ فَأَعْطَاهُ أَبَا طَلْحَةَ فَقَالَ أَقْسِمُ بِئِنَّ النَّاسَ۔ (متفق عليه)

2650. Sayyiduna Anas رضي الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم came to Mina. Then he went to jamrah (aqabah) and threw pebbles at it. Then he went to his dwelling place in Mina and sacrificed his animal. Then he called the barber (who was Ma'mar ibn Abdullah رضي الله عنه and turned his right side (of his head) towards him and he shaved it. Then he called Abu Talhah al-Ansari رضي الله عنه and gave him the hair that had been shaved off. Then, he turned his left side and asked the barber to shave it and he shaved it and he gave the hair to Abu Talhah, رضي الله عنه saying, "Distribute it among the people."²

COMMENTARY: The head is shaved from the right side as a *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)*. It is shaved from the right side of the person being shaved. Some authorities maintain that it is the right side of the person who shaves.

USING PERFUME

(٢٦٥١) وَعَنْ عَائِشَةَ قَالَتْ كُنْتُ أَطِيبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يُحْرِمَ وَيَوْمَ النَّحْرِ قَبْلَ أَنْ يُطُوفَ بِالْبَيْتِ بِطِيبٍ فِيهِ مِسْكٌ۔ (متفق عليه)

¹ Muslim # 321-1303.

² Muslim # 326.1305, Abu Dawud # 1981, Tirmidhi # 913, Musnad Ahmad 2-137.

2651. Sayyidah Ayshah رضى الله عنها said that she used to apply perfume to Allah's Messenger صلى الله عليه وسلم before he assumed the *ihram* (pilgrim-robe) and on the day of sacrifice before he circumambulated the House, the perfume containing musk.¹

COMMENTARY: The ulama (Scholars) say that at the times mentioned by Sayyiduna Ayshah رضى الله عنها it is better to apply perfume with musk or rose because they are purely fragrant without any colour.

On the 10th Dhul Hijah after (the sacrifice and having the head shaved, the pilgrim comes out of the *ihram* (pilgrim-robe) and that which was disallowed to him because of the *ihram* (pilgrim-robe) becomes lawful again but not sexual intercourse with his wife. After he finishes making the *tawaf* ziyarat, even that becomes lawful to him.

THE SALAH (PRAYER) OF ZUHR OF THE PROPHET MUHAMMAD صلى الله عليه وسلم ON THE DAY OF SACRIFICE

(٢٦٥٢) وَعَنْ ابْنِ عُثْمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَاضَ يَوْمَ النَّحْرِ ثُمَّ رَجَعَ فَصَلَّى الظُّهْرَ

بِوَيْلِي - (رواه مسلم)

2652. Sayyiduna Ibn Umar رضى الله عنه narrated that on the day of sacrifice, Allah's Messenger صلى الله عليه وسلم hastened to Makkah (and performed the *fard*(compulsory) circumambulation in the forenoon) and returned (in time) to offer the *salah* (prayer) of *zuhr* in Mina.²

COMMENTARY: It has been explained against hadith (tradition) # 2555 (chapter on the farewell pilgrimage) that the Prophet Muhammad صلى الله عليه وسلم offered the *zuhr* in Makkah but offered the optional in Mina which Ibn Umar رضى الله عنه mistook for *zuhr*.

SECTION II

الْفَضْلُ الثَّانِي

WOMEN NOT ALLOWED TO SHAVE HEAD

(٢٦٥٣) وَعَنْ عَلِيٍّ وَعَائِشَةَ قَالَا هَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَخْلُقَ الْمَرْأَةَ رَأْسَهَا - (رواه الترمذی)

2653. Sayyiduna Ali رضى الله عنه and Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم forbade the women from shaving their heads.³

COMMENTARY: When a woman puts off her *ihram* (pilgrim-robe) she should not shave her head (as men do). It also applies even otherwise. It is forbidden to women to shave their heads as to men to shave their beards.

ONLY CLIP HAIR

(٢٦٥٤) وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ عَلَى الْمَرْءِ أَنْ يَخْلُقَ إِمَّا عَلَى الْمَرْءِ

الْقَصِيرُ - (رواه ابوداؤد والترمذی والدارمی)

¹ Bukhari # 1539, Muslim # 46.1191, Abu Dawud # 1745, Tirmidhi # 918, Nasa'i # 2685, Majah # 2926, Muwatta Maalik # 17 (Hajj), Musnad Ahmad 6-186.

² Muslim # 335-1308

³ Tirmidhi # 915

2654. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said woman are not required to shave their head. They need only clip their hair."¹

COMMENTARY: It is not *wajib* (obligatory) on a woman to shave her hair on relinquishing the *ihram* (pilgrim-robe) but it *wajib* (obligatory) on her to clip her hair on relinquishing the *ihram* (pilgrim-robe).

However, it is *wajib* (obligatory) on men do one of these things: either shave hair or clip some of it though shaving is better.

THE LIMIT: According to the Hanafis, if the head is shaved, it is *wajib* (obligatory) to shave only one fourth of it though better to shave all of it. If hair is only clipped then it is *wajib* (obligatory) to clip only one fourth of all hair on head to the limit of the one division or portion of a finger, but *mustahab* (desirable) to clip all hair on the head. Ibn Hamman رحمه الله, however, agrees with Imam (leader) Maalik رحمه الله that it is *wajib* (obligatory) to either shave all hair or clip all hair on the head, saying only that is correct.

This chapter has no Section III.

CHAPTER - X

ABOUT WHAT IS PERMITTED (DIFFERENT DEEDS)

بَابُ

SECTION I

الْفَضْلُ الْأَوَّلُ

OUT OF SEQUENCE DEEDS OF HAJJ (PILGRIMAGE)

(٢٦٥٥) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفَّ فِي حَجَّةِ الْوَدَاعِ بِمِثِّي لِلنَّاسِ يَسْأَلُونَهُ فَبَجَاءَهُ رَجُلٌ فَقَالَ لِمَ أَشَعُرُ فَحَلَقْتُ قَبْلَ أَنْ أَدْبِحَ فَقَالَ إِدْبِحْ وَلَا حَرَجَ فَبَجَاءَهُ آخَرُ فَقَالَ لِمَ أَشَعُرُ فَتَحَرَّتْ قَبْلَ أَنْ أَرِيهِ فَقَالَ ازْمِرْ وَلَا حَرَجَ فَمَا سِئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شَيْءٍ قَدِمَ وَلَا أَخَّرَ إِلَّا قَالَ افْعَلْ وَلَا حَرَجَ. مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِإِسْلِيمَ أَنَّهُ رَجُلٌ فَقَالَ حَلَقْتُ قَبْلَ أَنْ أَرِيهِ قَالَ ازْمِرْ وَلَا حَرَجَ وَإِنَّمَا هُوَ آخِرُ فَقَالَ أَفَضْتُ إِلَى الْبَيْتِ قَبْلَ أَنْ أَرِيهِ قَالَ ازْمِرْ وَلَا حَرَجَ.

2655. Sayyiduna Abdullah ibn Amr ibn Al-Aas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم stopped at Mina during the Farewell Pilgrimage to enable the people to ask him what they wished to know. One man came and submitted, 'I did not know and I shaved before I sacrificed.' He said, "Sacrifice now, it does not matter." Another man came and submitted that he was not aware and made the sacrifice before casting the pebbles, so he set him at rest, saying, "Cast them, now It does not matter." The Prophet was not asked about anything being done out of sequence without his pacifying them, "Do it (now). It does not matter."

According to another version: A man came and submitted, "I shaved before throwing the pebbles." He convinced him that he could throw them (again), for, it did not matter. Another came with the problem that he had hastened to the house before throwing the pebbles and was told that he could throw them then and that did not matter.²

¹ Abu Dawud # 1985, Darimi # 1906, Daraqutni # 165 (Hajj)

² Bukhari # 1736, Muslim # 327-1306, Tirmidhi # 917, Abu Dawud # 2014, Ibn Majah # 3051, Muwatta Maalik # 242 (Hajj) Musnad Ahmad 2159.

COMMENTARY: On the day of sacrifice, four things are done. The sequence is:

- (1) On coming to Mina, seven pebbles are thrown at jamrah aqabah which is a pillar.
- (2) The animals are sacrificed. The details have been mentioned previously.
- (3) Next, the head is shaved or hair are clipped.
- (4) Then the pilgrim goes to Makkah and perform the *tawaf*.

Most ulama (Scholars) say that in the light of the foregoing hadith (tradition), these deeds are performed in this sequence as a *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم). Imam (leader) Shafi' I رحمه الله and Imam (leader) Ahmad رحمه الله are among them. If the sequence is disturbed then no atonement is called for. However, some ulama (Scholars), including Imam (leader) Abu Hanifah رحمه الله and Imam (leader) Maalik رحمه الله, assert that it is *wajib* (obligatory) to observe this sequence. They say that the Prophet Muhammad's صلى الله عليه وسلم words merely mean that there is no sin if the sequence is upset because of lack of knowledge, but it is *wajib* (obligatory) to slaughter an animal as dumm which is a goat or the like of it.

Teebi رحمه الله points out that Sayyiduna ibn Abbas رضى الله عنه has narrated that a similar hadith (tradition) and he himself has made dumm *wajib* (obligatory) because of the actions being performed out of sequence. So, the contention of Imam (leader) Abu Hanifah رحمه الله and others is proved as correct.

(٢٦٥٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْأَلُ يَوْمَ النَّحْرِ بِمَنِيٍّ فَيَقُولُ لَا حَرَجَ فُسَّأَلَهُ

رَجُلٌ فَقَالَ رَمَيْتُ بَعْدَ مَا أَمْسَيْتُ فَقَالَ لَا حَرَجَ - (رواه البخارى)

2656. Sayyiduna Ibn Abbas رضى الله عنه said that on the day of sacrifice, the Prophet Muhammad صلى الله عليه وسلم was being asked (about advancing an act or putting it back).

He would say. "It does not matter." A man asked him, "I cast pebbles after it was evening." He said, "It does not matter."¹

COMMENTARY: The others Imams (leaders) (apart from Abu Hanifah رحمه الله) hold that if any one delays the casting of pebbles beyond sunset then dumm becomes *wajib* (obligatory) on him. So, they interpret the hadith (tradition) to mean 'after asr' when it say 'after evening.' The Hanafis say that on the tenth Dhul Hijjah it is allowed to throw the pebbles after dawn (and before sunrise) but with a dislike. After sunrise to zawal, it is *masnun*. After zawal to sunset it is allowed without dislike but the hours of *masnun* are missed. After sunset, which is night time, though allowed there is a dislike for it.

It must be understood, however, that there is a dislike if anyone delays it without a reason ؑ after sunrise and casts pebbles in the night. Thus, if shepherds and people like them can only cast pebbles in the night because they are disabled before that then there is no dislike for them.

The Prophet Muhammad's صلى الله عليه وسلم words in the hadith (tradition), 'It does not matter' suggest that the person asking was a shepherd who could not cast pebbles during the day.

Ibn Hammam رحمه الله said that if anyone delays casting of pebbles to such an extent that it is morning then he should cast pebbles but he will have to atone and slaughter an animal. It is *wajib* (obligatory) to do so. This is the opinion of Imam (leader) Abu Hanifah رحمه الله but his two companions differ with him. On the two days after the day of sacrifice, the 11th and 12th of Dhul Hijjah, the *masnun* time of casting pebbles is from after zawal to sunset. After that

¹ Bukhari # 1735.

till dawn is makruh(unbecoming) time. Thus according to Imam (leader) Abu Hanifah رحمه الله the time of doing it is over after da'wn his two companions, Imam (leader) Abu Yusuf رحمه الله and Imam (leader) Muhammad رحمه الله contend that the time of doing it remains even after dawn. In other words, even after dawn, there is time to cast pebbles according to consensus though Imam (leader) Abu Hanifah رحمه الله says that valid time is over and it is redeeming time but the others say that it is valid time.

On the fourth day, 13th Dhul Hijjah, according to all of them the time, both valid and the redeeming, expires with sunset. So, not even a delayed rami is allowed.

SECTION II

الْفَضْلُ الْبَائِنِ

(٢٦٥٧) وَعَنْ عَلِيٍّ قَالَ آتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَفَّضْتُ قَبْلَ أَنْ أَخْلِقَ قَالَ إِخْلُقْ أَوْ قَصِّرْ وَلَا حَرَجَ وَجَاءَ آخَرَ فَقَالَ دَجَّحْتُ قَبْلَ أَنْ أَزِيَّ قَالَ أَرْمِ وَلَا حَرَجَ - (رواه الترمذی)

2657. Sayyiduna Ali رضي الله عنه said that a man came and submitted, "O Messenger of Allah, I (went to Makkah and) performed the *tawaf ifadah* before shaving my head." He said, "Shave or clip hair (now). It does not matter, And another come and said, "I sacrificed before throwing pebbles." He said, "Throw pebbles (now). There is no harm."¹

SECTION III

الْفَضْلُ الْبَائِنِ

(٢٦٥٨) وَعَنْ أُسَامَةَ بْنِ شَرِيحٍ قَالَ خَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاجًّا فَكَانَ النَّاسُ يَأْتُونَهُ فَمِنْ قَائِلٍ يَا رَسُولَ اللَّهِ سَعَيْتُ قَبْلَ أَنْ أَطُوفَ أَوْ أَخَرْتُ شَيْئًا أَوْ قَدَّمْتُ شَيْئًا فَكَانَ يَقُولُ لَا حَرَجَ إِلَّا عَلَى رَجُلٍ اقْتَرَضَ عَرَضَ مُسْلِمٍ وَهُوَ ظَالِمٌ فَذَلِكَ الَّذِي حَرَجَ وَهَلَكَ - (رواه ابوداؤد)

2658. Sayyiduna Usamah ibn Sharik رضي الله عنه narrated that he went out with Allah's Messenger صلى الله عليه وسلم to perform *Hajj (pilgrimage)*. (He reported that) people thronged to him (with their enquiries). Someone asked, "O Messenger of Allah, I performed the Sa'I (or Sa'i) before I made the *tawaf*." Or, I did something after its due time." Or I did something before its due time." He would say, "It does not matter. Only (it matters) to one who defames a Muslim, One who is a wrongdoer. He is the sinful and he will perish."²

COMMENTARY: If Sa'I is done before assuming the *ihram (pilgrim-robe)* or before performing the *tawaf qudum* or optional *tawaf* then that would not be proper. There is no harm in performing Sa'I before *tawaf ifadah*. But, it is imperative that Sa'I should be observed after assuming the *ihram (pilgrim-robe)* and performing the *tawaf*, even if it is an optional *tawaf*.

For an outsider the questioner's making Sa'I before *tawaf* would imply *tawaf ifadah*, but *tawaf qudum*. For a Makkan, it would be after an optional *tawaf*.

The hadith (tradition) concludes with a note of warning to one who wrong or defames anyone. However, if such a thing is done for the sake of religion, then there is no harm, and the doer is not sinful.

¹ Tirmidhi # 917 (narrated by Abdullah ibn Amir رضي الله عنه, Bukhari # 83 Muslim # 1306, Ab. Dawud # 2014, Ibn Majah # 3051, Musnad Ahmad # 6499.

² Abu Dawud # 2015.

CHAPTER - XI

THE SERMON ON THE DAY OF SACRIFICE
CASTING PEBBLES ON THE DAY OF
TASHRIQ AND BIDDING FAREWELL

بَابُ حُطْبَةِ يَوْمِ النَّحْرِ وَرَمْيِ أَيَّامِ التَّشْرِيقِ
وَالتَّوْدِيْعِ

SECTION I

الفصل الأوّل

SERMON ON THE DAY OF SACRIFICE

(٢٦٥٩) عَنْ أَبِي بَكْرَةَ قَالَ خَطَبَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ قَالَ إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ ثَلَاثٌ مُمَوَالِيَاتٌ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبٌ مُضَرُّ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ وَقَالَ أَيُّ شَهْرٍ هَذَا قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ فَقَالَ أَلَيْسَ ذَا الْحِجَّةِ قُلْنَا بَلَى قَالَ أَيُّ بَلَدٍ هَذَا قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ قَالَ أَلَيْسَ الْبَلَدَةَ قُلْنَا بَلَى قَالَ أَيُّ يَوْمٍ هَذَا قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ قَالَ أَلَيْسَ يَوْمَ النَّحْرِ قُلْنَا بَلَى قَالَ قَارِئُ دِمَاءِكُمْ وَآمَوَالِكُمْ وَأَعْرَاضِكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ أَلَا فَلَا تَرْجِعُوا بَعْدِي صُلَا لَا يَصْرَبُ بَعْضُكُمْ رِقَابَ بَعْضٍ أَلَا هَلْ بَلَّغْتُ قَالُوا نَعَمْ قَالَ اللَّهُمَّ اشْهَدْ فَلْيُبَلِّغِ الشَّاهِدُ الْعَائِبَ قُرْبٌ مُبَلِّغٌ أَوْ عَى مِنْ سَامِعٍ-

(متفق عليه)

2659. Sayyiduna Abu Bakrah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم delivered to them a sermon on the day of sacrifice. He said, "(O people!) Time (meaning the year) has covered its cycle according to the nature on which it was when Allah had created the heavens and the earth. The year is made up of twelve months, four of which are sacred three of them consecutive, namely Dhul qadah, Dhul hijjah and Muharram, and (the fourth) Rajab of Mudar which lies between Jumada (ath-thani) and Sha'ban."

Then, he asked, 'what month is this?' They said, "Allah and His Messenger know best." He observed silence so that they presumed that he would give it a new name, but he asked, "Is it not Dhul Hijjah?" They confirmed, "of course!" He asked, "What town is it?" They submitted, "Allah and His Messenger know best." So, he observed silence till they presumed that he would give it a new name, then he asked, "Is it not al-Baldah?" they affirmed, "Of course!"

He asked, "What day is it?" They submitted that Allah and His Messenger صلى الله عليه وسلم know best. He remained silent till they presumed that he would give it a new name when he asked, "Is it not the day of sacrifice?" They confirmed, "Of course!" He said, "Your blood, your properties and your honour are as sacred to you as the sacredness of this day of yours, in this town of yours, in this month of yours. You

shall meet your Lord and He shall ask you about your deeds. Beware! Do not revert after my death to misguidance. Do not cut off necks of each other."

"Know! Have I conveyed (the message, commands of Allah)?" They affirmed, "Yes!" He said, "O Allah, be witness! So, those who are present here must convey to those who are not present here, for, many a one to whom it is conveyed remembers more than him who hears."¹

COMMENTARY: The Shafi'is content that it is *mustahab* (desirable) to deliver a sermon on the first day of sacrifice, 10th Dhul Hijjah. But, the Hanafis say that it is *mustahab* (desirable) on the second day, 11th Dhul Hijjah. Thus, according to the Hanafis, three sermons are delivered in Dhul Hijjah: on the 7th, 9th and 11th. The rules of *hajj* are mentioned in these sermons. Other ahadith speak of the Prophet Muhammad's صلى الله عليه وسلم sermon on the 11th. It is said about this hadith that the Prophet Muhammad صلى الله عليه وسلم may have delivered this sermon by way of a reminder and an admonition while he may have delivered the principal sermon on the very next day.

The year being of twelve months is mentioned in the Quran:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ الْآيَةَ

{Surely, the number of the months, with Allah, is twelve month in the Book of Allah since the day when He created the heavens and the earth...} (9:36)

This saying of the Prophet Muhammad صلى الله عليه وسلم rejects the Arabs who had made changes to the month of the year. They had a year of twelve months followed by another of thirteen months. In this way, they put off the performance of *hajj* by one month after every two years. Other months also changed and the sacred months were no exception. They lost their sanctity and other became sacred. For instance, they forbade fighting in months when it was not forbidden and fought during the sacred month when it was forbidden. Thus, Muharram, Safar and other months also changed their places in the calendar. Allah says about it:

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ

{The shifting of sacred month is only an addition into dis-belief.} (9:37)

Allah declared their calculation as false and brought back each month at its proper place. The month of Dhul Hijjah was at its original place when the prophet Muhammad صلى الله عليه وسلم performed the farewell pilgrimage. This is what the Prophet Muhammad صلى الله عليه وسلم stressed when he began the address. And, he forbade that months be changed.

Baydawi رحمه الله said that when the Arabs of the jahiliyah had 'o fight in a sacred month, they called it lawful and replaced some other month as a sacred month. They changed the peculiarities of every month, but retained only the numbers.

The sentence: 'The year is made up of twelve months' stands by itself, elaborating the preceding sentence. Four of these months are sacred. There can be no killing, fighting, warfare are wrangling in these months. Allah says:

فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

{...So wrong not yourselves during them} (9:36)

Most ulama (Scholars), however, assert that the command not to fight in the sacred months

¹ Bukhari # 1741, Muslim # 31-1679, Ibn Majah # 233, Darimi # 1916, Musnad Ahmad 5-40.

and not to engage in warfare has been abrogated. They interpret the word (تظلم) - (ظلم) - 'wrongdoing' - 'wrong' - to mean 'perpetrating evil.' In this case, the verse would mean: 'Do not cause yourselves to suffer by perpetrating sin during these months because just as it is very bad to commit sin in the state of *ihram* (pilgrim-robe), so too it is very bad to commit sin in these months.

Mudar was a tribe of the Arabs. They gave too much respect to the month of Rajab and sanctified it. This is why the Prophet Muhammad صلى الله عليه وسلم ascribed the month to this tribe, 'Rajab Mudar.'

The prophet Muhammad صلى الله عليه وسلم asked the people the names of the month, day and town to get them to realize their sanctity. They may know the importance of what he said and resolve to abide by what he said next.

Their answer that only Allah and His Messenger صلى الله عليه وسلم know best was not only out of respect but also to know what the Prophet Muhammad صلى الله عليه وسلم meant.

Some versions have instead of 'do not revert to misguidance (ضلالاً) after my death' the word (كفارا) disbelief. The sentence would then mean: 'do not resemble the infidels in your deeds after my death lest like them you slay each other.

SCHEDULE OF RAMI ON ELEVENTH & TWELFTH

(٢٦٦٠) وَعَنْ وَبَرَةَ قَالَ سَأَلْتُ ابْنَ عُمَرَ مَتَى أَرَى الْجَمَارَ قَالَ إِذَا رَفِيَ إِمَامُكَ فَأَزِمِهِ فَأَعَدْتُ عَلَيْهِ الْمَسْأَلَةَ
فَقَالَ كُنَّا نَتَحَيَّنُ فَإِذَا زَالَتِ الشَّمْسُ رَمَيْنَا. (رواه البخارى)

2660. Sayyiduna Wabarah رحمه الله said that he asked Sayyiduna Ibn Umar رضى الله عنه "When may I cast pebbles at the jamarat (on the 11th and 12th Dhul Hijjah)?" He said, "Cast them when your imam casts them." (He meant that he should follow one who knows these things better.) But, he repeated his query to him. He said, "we used to wait for the right time to do it and when the sun declined, we cast the pebbles."¹

SEQUENCE OF RAMI JAMARAT

(٢٦٦١) وَعَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يَرَى جَمْرَةَ الدُّنْيَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ عَلَى الرَّكْرِ كُلِّ حَصَاةٍ ثُمَّ يَتَقَدَّمُ حَتَّى يُسَهِّلَ فَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ طَوِيلًا وَيَدْعُو وَيَرْفَعُ يَدَيْهِ ثُمَّ يَرَى الْوَسْطَى بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ كُلَّمَا رَفِيَ حَصَاةً ثُمَّ يَأْخُذُ بِدَاتِ الشِّمَالِ فَيُسَهِّلُ وَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ يَدْعُو وَيَرْفَعُ يَدَيْهِ وَيَقُومُ طَوِيلًا ثُمَّ يَرَى جَمْرَةَ ذَاتِ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ عِنْدَ كُلِّ حَصَاةٍ وَلَا يَقِفُ عِنْدَهَا ثُمَّ يَنْصَرِفُ فَيَقُولُ هَكَذَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ. (رواه البخارى)

2661. Sayyiduna Saalim رحمه الله said that Sayyiduna Ibn Umar رضى الله عنه used to cast seven pebbles at the nearest of the jamarat (which is jamarah oola) calling 'Allahu Akbar, at each casting. Then he went forward will he came to a smooth land where he stood facing the qiblah for a long time during which he made supplication with his hands raised (till the time it takes one to recite surah al-Baqarah). Then he cast

¹ Bukhari # 1746, Abu Dawud # 1972.

seven pebbles at Jamrah wusta calling the takbir at each throw. Then, he moved to the left side and went till he came to smooth land, stood facing the qiblah and made supplication with raised hands, standing there for a long time till he finally cast seven pebbles at jamrah aqabah from the depth of the valley calling the takbir at each pebble he threw but did not stand near this jamrah. Then, he departed from there, saying "This is how I saw the Prophet Muhammad ﷺ do it."¹

COMMENTARY: Though the foregoing sequence is *sunnah* (Practice of Holy Prophet Muhammad ﷺ) according to the Hanafis, yet it is better not to upset it because this sequence is *wajib* (obligatory) in the sight of Imam Shafi' I رحمه الله and others. It is also *sunnah* (Practice of Holy Prophet Muhammad ﷺ) to make the rami at all the jamrat one after the other, but Imam Maalik رحمه الله regards it as *wajib* (obligatory).

The rami at jamrah aqabah is made from the depths of the valley and it is a *sunnah* (Practice of Holy Prophet Muhammad ﷺ). Hidayah has it that they may also be cast from the height but that would be against the *sunnah* (Practice of Holy Prophet Muhammad ﷺ). No reason is given why standing and making supplication near the jamrah aqabah is not established. Some ulama (Scholars) have, however, suggested some reasons for that.

IS IT WAJIB (OBLIGATORY) OR SUNNAH (PRACTICE OF HOLY PROPHET MUHAMMAD ﷺ) TO STOP OVERNIGHT IN MINA

(٢٦٦٢) وَعَنِ ابْنِ عُمَرَ قَالَ اسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبِيتَ بِمَكَّةَ لَيْلًا وَمِنَى مِنْ أَجْلِ سِقَايَتِهِمْ فَأُذِنَ لَهُ (متفق عليه)

2662. Sayyiduna Ibn Umar رضي الله عنه said that Sayyiduna Abbas ibn Abdul Muttalib رضي الله عنه sought permission of Allah's Messenger ﷺ to remain in Makkah on the nights that are spent in Minā because of his assignment of supplying water (of zamzam). So, he gave him permission.²

COMMENTARY: It is *mustahab* (desirable) to drink the water of zamzam after *tawaf* ifadah. There used to be several ponds near the well of zamzam for the convenience of the pilgrims. The supervision of this arrangement was in the hands of the Prophet Muhammad's ﷺ uncle, Abbas ibn Abdul Muttalib رضي الله عنه. He had a team of assistants to discharge this assignment.

Many ulama (Scholars) maintain that it is *wajib* (obligatory) to stay in Mina on these nights. Imam Abu Hanifah رحمه الله says that it is *sunnah* (Practice of Holy Prophet Muhammad ﷺ) and one verdict of Imam Shafi' I رحمه الله and Imam Ahmad رحمه الله agrees with him.

It must be understood that staying overnight means staying most of the night which is more than half of it. The same ruling applies to nights during which it is *mustahab* (desirable) to keep vigil in the night for worship, like the laylat ul qadr etc. To stay awake on these nights is to keep awake for most part of the night.

Imam Abu Hanifah رحمه الله and others point out that if it was *wajib* (obligatory) to stay overnight in Mina, then the prophet Muhammad ﷺ would not have permitted Sayyiduna Abbas رضي الله عنه to go to Makkah on these nights so it is *sunnah* (Practice of Holy

¹ Bukhari # 1752.

² Bukhari # 1745, Muslim # 346. 1315, Abu Dawud # 3065, Darimi # 1943, Musnad Ahmad 2-19.

Prophet Muhammad (صلى الله عليه وسلم) to stay here.

Some hanafi ulama (Scholars) say that if anyone has a valid, strong reason to go out of Mina, then he may give up stay in Mina on the nights when one stays here. In others words, they means that it is not proper to give up the *sunnah* (Practice of Holy Prophet Muhammad (صلى الله عليه وسلم) without reason.

THE PROPHET MUHAMMAD (صلى الله عليه وسلم) AT THE PLACE OF DISTRIBUTION OF ZAMZAM

(٢٦٦٣) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ إِلَى السِّقَايَةِ فَاسْتَسْقَى فَقَالَ الْعَبَّاسُ يَا فَضْلُ اذْهَبْ إِلَى أُمِّكَ فَاتِمِّتِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَرَابٍ مِنْ عِنْدِهَا فَقَالَ اسْقِنِي فَقَالَ يَا رَسُولَ اللَّهِ ائْتُمُّوا بِجَعَلُونَ أَيَدِيَهُمْ فِيهِ قَالَ اسْقِنِي فَشَرِبَ مِنْهُ ثُمَّ آتَى زَمْرَةَ وَهُمْ يَسْقُونَ وَيَتَعَمَلُونَ فِيهَا فَقَالَ اعْمَلُوا فَإِنَّكُمْ عَلَى عَمَلٍ صَالِحٍ ثُمَّ قَالَ لَوْ لَا أَنَا تَعَلَّبُوا لَكَرَّكَتُ حَتَّى أَصْعَمَ الْحَبْلَ عَلَى هَذِهِ أَشَارَ إِلَى عَاتِقِهِ - (رواه البخارى)

2663. Sayyiduna Ibn Abbas (رضى الله عنه) narrated that Allah's Messenger (صلى الله عليه وسلم) came to the source of drinking water and sought some of it. Sayyiduna Al-Abbas (رضى الله عنه) instructed Fadl to go to his mother and bring for Allah's Messenger some drink from her (out of the water of zamzam that she had). But, he again asked for water (from that pool). Sayyiduna Abbas (رضى الله عنه) said, "O Messenger of Allah, people put their hands into it." But, he said "Give me to drink (from here. It does not matter if they put their hands into it)." He drank some of it.

Then he went to the (well of) zamzam where they strived hard to supply water. He urged them, Saying, 'Carry on, for you are doing a good task!' Then he said, "were it not that the people would presurise you, I would go down and put the rope on this." Pointing to his shoulder (He meant that the people would then vie with each other to emulate him).¹

COMMENTARY: Sayyiduna Abbas (رضى الله عنه) said that most of the people had dirty hands and they immersed their hands in the pool. He had fresh, pure zamzam at home and had instructed Fadl, his son, to bring for the Prophet Muhammad (صلى الله عليه وسلم) from that. But, the Prophet Muhammad (صلى الله عليه وسلم) did not accept that offer. He said that there was no harm in that and preferred to have water from the common pool. The people loved to drink water that remained after the Prophet Muhammad (صلى الله عليه وسلم) had drunk as a means of blessing. Also, Sayyiduna Anas (رضى الله عنه) narrated in a marfu form: "It is part of humbleness that a man drink what is left-over by his brother." However, what is generally quoted by people: (سور المؤمنین شفاء) (there is healing in the left-over of the believers), the ulama (Scholars) write that this hadith is unknown. There is no proof of its being sound.

According to this hadith under discussion, the Prophet Muhammad (صلى الله عليه وسلم) did not come down from his camel to draw water from the well. But, according to the tradition of Sayyiduna Ata (رضى الله عنه), after he had performed the *tawaf* ifadah, he drew water from the well of zamzam in a bucket without anyone's help and dropped back into the well

¹ Bukhari # 1635.

whatever remained in the bucket.

The fact is that the first time he did not alight from the she camel because of a heavy crowd. This is as the hadith of Ibn Abbas رضى الله عنه. Then he came again and, finding an opportunity, he pulled a bucketful of water. This is the hadith of Ata. رضى الله عنه.

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم FAREWELL TAWAF

(٢٦٦٤) وَعَنْ أَنَسِ ابْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ ثُمَّ رَقَدَ رَقْدَةً

بِالمُحَسَّبِ ثُمَّ رَكِبَ إِلَى الْبَيْتِ فَطَافَهُ بِهِ- (رواه البخارى)

2664. Sayyiduna Anas رضى الله عنه said that the Prophet Muhammad صلى الله عليه وسلم offered the *salah* (prayer) of zuhr, asr, maghrib and isha in al-Muhassab. Then he rode to the House and performed the *tawaf*.¹

COMMENTARY: Muhassab is a land where too many pebbles are found, but this one Al-Muhassab is the proper name of a place between Makkah and Madinah. It is called Abtah. Batha and Khayf Banu Kinanah. Hence, another version says that the Prophet Muhammad صلى الله عليه وسلم offered the *salah* (prayer) at abtah.

PROPHET MUHAMMAD'S صلى الله عليه وسلم SALAH (PRAYER) ON THE DAYS OF AT-TARWIYAH & AN-NAFR

(٢٦٦٥) وَعَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ قُلْتُ أَخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ عَنْ رَسُولِ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ قَالَ بِمِنَى قَالَ فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ قَالَ بِالْأَبْطَحِ

ثُمَّ قَالَ أَفْعَلُ كَمَا يَفْعَلُ أَمْرًاؤُك- (متفق عليه)

2665. Sayyiduna Abdul Aziz ibn rufay رحمه الله said that he asked Sayyiduna Anas ibn Maalik to inform him what he knew about Allah's Messenger صلى الله عليه وسلم, "Where did he offer the *salah* (prayer) of zuhr on the day of at-tarwiyah (which is 8th Dhul Hijjah)?" He said, "At Mina." Then he asked, "Where did he offer the *salah* (prayer) of asr on the day of an-nafr (Which is 13th of Dhul Hijjah)?" He said, "At al-Abtah" Then Anas رضى الله عنه advised him to do as his leaders do.²

COMMENTARY: He advised Abdul Aziz رحمه الله to do as the amir did because if he did otherwise he might suffer wrath of the amir. Moreover, it is not necessary in this case to offer *salah* (prayer) of zuhr and asr on the day of at-tarwiyah and, an nafr at the same place where the Prophet Muhammad صلى الله عليه وسلم offered these *salah* (prayer).

The preceding tradition mentions the *salah* (prayer) of zuhr in muhassab on the day of an-nafr. In the second hadith, Anas رضى الله عنه was not asked about it, so he said nothing.

IS IT SUNNAH TO STAY IN ABTAH?

(٢٦٦٦) وَعَنْ عَائِشَةَ قَالَ نُزُولُ الْأَبْطَحِ لَيْسَ بِسُنَّةٍ إِنَّمَا نَزَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَنَّهُ كَانَ

أَسْمَحَ بِخُرُوجِهِ إِذَا خَرَجَ- (متفق عليه)

¹ Bukhari # 1756, Darimi # 1873.

² Bukhari # 1763, Muslim # 336-1309, Abu Dawud # 1912, Tirmidhi # 964, Nasa'i # 2997.

2666. Sayyidah Ayshah رضى الله عنه said that it is not a *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) to stop at Al-Abtah. Allah's Messenger صلى الله عليه وسلم had stopped there only that it might be easier for him to depart (from Makkah) when he had returned from there. ¹

COMMENTARY: On the 13th Dhul Hijjah, when the Prophet Muhammad صلى الله عليه وسلم returned, from mina, he stopped at abtah or Muhassab only to leave his luggage there and proceed to Makkah. After performing *tawaf* al-wada (farewell circumambulation) and when he decided to return to Madinah, he would travel lightly.

Some people, however, insist that it is a *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) to stop at Muhassab and it is a part of the deeds of *hajj*. This is the view of Sayyiduna Ibn Umar رضى الله عنه. His evidence is that the Prophet Muhammad صلى الله عليه وسلم had said in Mina. "Tomorrow, insha Allah, we shall be at Khayf Banu Kinanah (which is Muhassab) and stay there. The background of this was that it was here in khayf Banu Kinanah that the idolaters had covenanted a pact while the Prophet Muhammad صلى الله عليه وسلم was in Makkah to interdict Banu Hashim and Banu Abdul Muttalib completely - socially and commercially - till they handed over the Prophet Muhammad صلى الله عليه وسلم to them. Thus when Islam became dominant, the Prophet Muhammad صلى الله عليه وسلم wished to make manifest the symbols of Islam in a place where till recently idolatry had dominated and had conspired against Islam. In this way, he expressed gratitude for Allah's blessings when He gave Islam power and dominance.

Tabarani رحمه الله has quoted Sayyiduna Umar رضى الله عنه in *Awsat* that it is a *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) to stay overnight at Abtah on the day of an-nafr. Moreover, Umar رضى الله عنه used to command people to stay here on this night.

It is stated in the *Hidayah*, the most famous book of Hanafi fiqh, "The more correct fact is that the Prophet Muhammad صلى الله عليه وسلم stayed in abtah for the night to demonstrate to the idolaters the power of Allah. The place where they had sat together to proscribe the Muslims and show their might came under Muslim dominance by the mercy of Allah. so it is *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) to spend the night here.

However, some authorities assert that it is not a *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) to spend the night in Muhassab because the Prophet Muhammad صلى الله عليه وسلم stay was by a coincidence the Prophet Muhammad صلى الله عليه وسلم freedman Abu Rafi رضى الله عنه who was incharge of the Prophet Muhammad's صلى الله عليه وسلم luggage stopped there. He had no prior command of the Prophet Muhammad صلى الله عليه وسلم. Among those who say that the stay at Muhassab is not a *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) are Sayyiduna ibn Abbas رضى الله عنه and Sayyidah Ayshah رضى الله عنها as may be deduced from the hadith under discussion (# 2666).

In short, the correct thing is that the Prophet Muhammad صلى الله عليه وسلم had stayed in Muhassab even by a coincidence so, it is better that one should stay here as other sahabah (Prophet's companions) رضى الله عنهم and the righteous caliphs رضى الله عنه did. But, if any one does not stop here, then there is no harm in it.

¹ Bukhari # 1765, Muslim # 339-1311, Abu Dawud # 2008, Tirmidhi # 923, Ibn Majah # 3067, Musnad Ahmad 6-230.

PROPHET MUHAMMAD'S صلى الله عليه وسلم DEPARTURE AFTER THE FAREWELL TAWAF

وَعَنْهَا قَالَتْ أَخْرَمْتُ مِنَ التَّوْبَعِ بِعُمْرَةٍ فَدَخَلْتُ فَمَضَيْتُ عُمْرَتِي وَانْتَظَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْأَبْطَحِ حَتَّى فَرَعْتُ فَأَمَرَ النَّاسَ بِالرَّحِيلِ فَخَرَجَ فَمَرَّ بِأَبْيَتِ فَطَافَ بِهِ قَبْلَ صَلَاةِ الصُّبْحِ ثُمَّ

خَرَجَ إِلَى الْمَدِينَةِ هَذَا الْحَدِيثُ مَا وَجَدْتُهُ بِرِوَايَةِ الشَّيْخَيْنِ بَلْ بِرِوَايَةِ أَبِي دَاوُدَ مَعَ اخْتِلَافٍ يَسِيرٍ فِي آخِرِهِ-

2667. Sayyidah Ayshah رضى الله عنها narrated that she assumed the *ihram* (pilgrim-robe) for umrah at Tanim. She then came in and performed her umrah. Allah's Messenger صلى الله عليه وسلم waited for her at Abtah till she had finished. Then he asked the People to set out and he to get out. As he come by the House, he performed the *tawaf* before the *salah* (prayer) of fajr. Then he went out towards Madinah. {This hadith was not found by the compiler in Bukhari and Muslim but in Abu Dawud with some difference}¹

FAREWELL TAWAF IS WAJIB (OBLIGATORY)

(٢٦٦٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَتِ النَّاسُ يَنْصَرِفُونَ فِي كُلِّ وَجْهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لَا يَنْفِرَنَّ أَحَدُكُمْ حَتَّى يَكُونَ أَخْرَجَ عَهْدِهِ بِأَبْيَتِ إِلَّا أَنَّهُ خُفِّفَ عَنِ الْمَأْضِ - (متفق عليه)

2668. Sayyiduna Ibn Abbas رضى الله عنه said that the people dispersed in every direction. So, Allah's Messenger صلى الله عليه وسلم said, "None of you must depart without fulfilling his last duty at the House, except that it is waived for the menstruating woman."²

COMMENTARY: The last thing a pilgrim does after doing all the rites of the pilgrimage is to perform a *tawaf* before he departs. It is called *tawaf wada* and also *tawaf sadr* and it is *wajib* (obligatory) on the aafaqi (a foreigner) though he may continue to stay in Makkah after that for as many more days as he likes, but it is better to perform it just before going from Makkah. In fact, Imam Abu Hanifah رحمه الله said that if anyone performs the *tawaf wada* (farewell) during the day but stays on till after isha, then it is better for him to make another *tawaf wada* (farewell) before departing from Makkah.

This *tawaf* is *wajib* (obligatory) neither on the Makkans nor on those who reside within the miqat. It is also not *wajib* (obligatory) on anyone who has settled in Makkah. And intends to depart from there.

This *tawaf* is also not *wajib* (obligatory) on one who has missed his *hajj*. It is not *wajib* (obligatory) on one who performs the umrah.

Moreover, there is neither raml in this *tawaf* nor sa'I thereafter.

TAWAF WADA WAIVED IF THERE IS AN EXCUSE

(٢٦٦٩) وَعَنْ عَائِشَةَ قَالَتْ حَاصَتْ صَفِيَّةُ لَيْلَةَ النَّفْرِ فَقَالَتْ مَا أُرَانِي إِلَّا حَابِسْتُكُمْ قَالَ النَّبِيُّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ عَفْرَى حَلْفَى أَطَافَتْ يَوْمَ النَّحْرِ قِيلَ نَعَمْ قَالَ فَأَنْفِرِي - (متفق عليه)

2669. Sayyiduna Ayshah رضى الله عنها said that Sayyidah Safiyah experienced menstruation on the right preceding (or following see commentary) yawm un nafr

¹ Abu Dawud # 2006, but Masabih has it in Section I.

² Bukhari # 1755, Muslim # 379. 1327, Abu Dawud, Ibn Majah, Ahmad.

and lamented, 'I think I shall hold you back.' The Prophet Muhammad صلى الله عليه وسلم expressed words of astonishment and regret, and asked, 'Had she performed the *tawaf* (of ziyarah) on the day of sacrifice?' He was told, "Yes" So, he said, "Go (no need to stay back)."¹

COMMENTARY: The words (ليلة يوم النحر) the night preceding the day of sacrifice is the one on which the Prophet Muhammad صلى الله عليه وسلم stayed in Muhassab, the night of 13th Dhul Hijjah. It must be borne in mind that in the references to *hajj*, the night is related to the day that has passed (as spoken in English) not to the day that will follow (as spoken in Arabic and Urdu, for instance Thursday night precedes Thursday and comes at sunset on Wednesday. In the light of this explanation, the translation of the hadith will have to be amended) the right of *Yawm us nafr* (13th Dhul Hijjah) is, therefore, the one that follows the day of 13th.

Sayyidah Safiyah رضى الله عنه presumed that *tawaf wada* could not be omitted even if there is a reason for that just as *tawaf ziyarah* could not be omitted. So, she said that she ill be the cause of detention of everyone till her menses ended and she had a both and performed the *tawaf*. The Prophet Muhammad صلى الله عليه وسلم had presumed that she had not made the *tawaf ziyarah*. On learning that she had, indeed, performed it, he said that she could return to Madinah without *tawaf wada* because if there is a reason its *wajib* (obligatory) nature is waived. If, however, the *tawaf ziyarah* was pending, then she would have had to wait. The words (عقرى حلقى) literally mean 'perish and to be wounded' and though it is a curse, the Arabs are accustomed to use such sentences out of love without meaning to curse.

SECTION II

الْفَضْلُ الثَّانِي

PROPHET'S ADVICE ON THE DAY OF SACRIFICE

(٢٦٧٠) عَنْ عُمَرُو بْنِ الْأَخْوَصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي حَجَّةِ الْوُدَّاءِ أَيُّ يَوْمٍ هَذَا قَالُوا يَوْمُ الْحَجِّ الْأَكْبَرِ قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاصَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا أَلَّا لَا يَجْنِي جَانِبٌ عَلَى نَفْسِهِ أَلَّا لَا يَجْنِي جَانِبٌ عَلَى وَدَيْهِ وَلَا مَوْلُودٌ عَلَى وَالِدِهِ أَلَّا وَإِنَّ الشَّيْطَانَ قَدْ آيسَ أَنْ يُعْبَدَ فِي بَلَدِكُمْ هَذَا أَبَدًا وَلَكِنْ سَتَكُونُ لَهُ طَاعَةٌ فِيمَا تَحْتَقِرُونَ مِنْ أَعْمَالِكُمْ فَسَيَرْضَى بِهِ - رَوَاهُ ابْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَصَحَّحَهُ -

2670. Sayyiduna Amir ibn al Ahwas رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم ask the people on the day of the Farewell pilgrimage, 'what day is it today?' They said, So, indeed, your blood, your properties and your honour are sacred to each other of you as he sanctity of this your day in this your town. Know! A saw only wrong himself. Know! A wrongdoer must not wrong his child nor a child must wrong its parent. Indeed, the devil has despaired of ever being worshipped in this your town, yet obedience will be shown to him in what you consider minor deeds of no significance and you perform them He will be pleased with that."²

COMMENTARY: The great *hajj*, or *hajj akbar*, means the *hajj* itself, Allah says:

¹ Bukhari # 1731, Muslim # 387. 1211, Ibn Majah # 3072, Musnad Ahmad 6-85.

² Tirmidhi # 2166, Ibn Majah # 3055

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ

{And (this is) a proclamation from Allah and His Messenger to (all) the people on the day of the Greater pilgrimage that Allah is free from obligation to the associators, and so is His Messenger.} (9:3)

The qualifying word akbar (great) is used with *hajj* because umrah is called *hajj* asghar (minor *hajj*). The well known exegete Baydawi رحمه الله said that eed ul adha, which is 10th Dhul Hijjah, is called the day of *hajj* akbar because not only is *hajj* perfected this day but also all great deeds of *hajj* are performed this day. According to a tradition, during the farewell pilgrimage, the prophet Muhammad صلى الله عليه وسلم stood near the jamrat on the day of sacrifice (eed ul adha) and said, "This is the day of *hajj* akbar (the great *hajj*)."

No wrongdoer wrongs his son... It means that wrongdoing of father or of son is not blamed on son or father respectively. The wrongdoer is himself blamed and seized. This is like the verse of the Quran;

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

{No burdened soul will bear the burden of another} (17:15)

Of course, this is not limited to father and son but it is a universal concept. No one is blamed for another's faults, be they related or not.

Some exponents drop the word (لَا) and hold that the sentence is negative to mean: 'no wrongdoer must wrong himself.' If anyone wrongs another then he actually wrongs himself, for, by doing so, he becomes liable to be punished.

The devil is despaired for ever that he would be worshipped in Makkah or would be obeyed by having anyone else worshipped. It means that no non Muslim would enter this town. It is a different thing that anyone comes disguised and worships someone other than Allah secretly.

However, deeds would be performed in obedience to the devil. They will be sins like slaying someone, robbing people and so on, and giving no thought to minor sins. Actually, one who does not worry about minor sins obeys the devil who is pleased with this attitude. Those deeds then lead him to more and a greater mischief.

(٢٦٧١) وَعَنْ رَافِعِ بْنِ عَمْرٍو الصَّرِيّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ النَّاسَ بِمِئْتَى حِينٍ

اَزْتَفَعَ الصُّخْرَى عَلَى بَعْلَةٍ شَهْبَاءَ وَعَلَى يُعَيَّرُ عَنْهُ وَالنَّاسُ يَبْنُونَ قَائِمًا وَقَاعِدًا- (رواه ابوداؤد)

2671. Sayyiduna Rafi ibn Amr al Muzani رضي الله عنه narrated that he saw Allah's Messenger صلى الله عليه وسلم in Mina on the day of sacrifice in the forenoon sitting on a mule who had hair reddish on top but grey at the roots. He addressed the people Sayyiduna Ali رضي الله عنه relayed whatever he said (for the convenience of those who were afar). The people were either seated or standing.¹

SCHEDULE OF TAWAF ZIYARAH

(٢٦٧٢) وَعَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آخَرَ طَوَافَ الزِّيَارَةِ يَوْمَ الشَّحْرِ إِلَى

¹ Abu Dawud # 1956.

اللَّيْلِ- (رواه الترمذى وابوداؤد وابن ماجة)

2672. Sayyiduana Ayshah رضى الله عنها and Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم deferred the *tawaf ziyarah* on the day of sacrifice till night.¹

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم gave permission to women and others to put off the *tawaf ziyarah* on the day of sacrifice till nightfall. It does not say that he postponed his own *tawaf ziyarah*, for, he is known to have made it at the time of the sacrifice and then offered the *salah (prayer)* of zuhr in Makkah or Mina.

Teebi رحمه الله said that Imam Shafi'I رحمه الله hold its time commences after midnight of eed ul adha. Other imams say that it begins after dawn of that day and there is no closing time. Imam Abu Hanifah رحمه الله holds that it is *wajib (obligatory)* in the days of sacrifice. After that dumm will be due and it will be *wajib (obligatory)* to slaughter an animal as penalty.

NO RAML IN TAWAF ZIYARAH

(٢٦٧٣) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَزْمَلْ فِي السَّبْعِ الَّذِي أَقَامَ فِيهِ-

(رواه ابوداؤد وابن ماجة)

2673. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم did not make ramal in the *tawaf ziyarah*.²

COMMENTARY: Ramal has been explained previously as walking rapidly while jerking shoulder and pulling out the chest.

The Prophet Muhammad صلى الله عليه وسلم did not observe ramal in *tawaf ziyarah* which is *fard(compulsory)* because he had observed that in *tawaf qudum*.

The ruling is based on this. If anyone has made there is no ramal in *tawaf ziyarah* and no sa'I thereafter. If anyone has not done both these things in *tawaf qudum* then he must do both of them with *tawaf ziyarah*.

WHEN DOES ONE IS SACRED STATE FIND THE PROHIBITED BECOME LAWFUL

(٢٦٧٤-٢٦٧٥) وَعَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَفَى أَحَدُكُمْ جَمْرَةَ الْعُقَبَةِ فَقَدْ حَلَّ لَهُ

كُلُّ شَيْءٍ إِلَّا النِّسَاءَ- رَوَاهُ فِي شَرْحِ السُّنَّةِ وَقَالَ إِسْنَادُهُ ضَعِيفٌ وَفِي رِوَايَةِ أَحْمَدَ وَالنَّسَائِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ

إِذَا رَفَى الْجَمْرَةَ فَقَدْ حَلَّ لَهُ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ-

2674. Sayyidah Ayshah رضى الله عنها narrated that the Prophet Muhammad صلى الله عليه وسلم said, "when one of you casts pebbles at jamrat ul aqabah everything becomes lawful to him but not women."³

2675. Sayyiduna Ibn Abbas رضى الله عنه narrated that he said, "when he casts pebbles at the jamrah, everything becomes lawful to him but not women (after shaving or clipping hair)."⁴

¹ Abu Dawud # 2000, Tirmidhi # 921, Ibn Majah # 5059, Musnad Ahmad 1-309

² Abu Dawud # 2001, Ibn Majah # 3060.

³ Abu Dawud # 1978, Daraqutni # 179, (Muwaqat) Musnad Ahmad 6-143, Sharh us sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم).

⁴ Nasa'i # 3084, Musnad Ahmad

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم RAMI OF JAMARAT

(٢٦٧٦) وَعَنْهَا قَالَتْ أَقَاصِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ آخِرِ يَوْمِهِ حِينَ صَلَّى الظُّهْرَ ثُمَّ رَجَعَ إِلَى مِئَةِ فَمَكَتْ بِهَا لَيَالِي أَيَّامِ التَّشْرِيقِ يَرَى الْجُمُرَةَ إِذَا رَأَتِ الشَّمْسُ كُلَّ جُمُرَةٍ سَبْعَ حَصَيَاتٍ يَكْبِرُ مَعَ كُلِّ حَصَاةٍ وَيَقِفُ عِنْدَ الْأُولَى وَالثَّانِيَةِ فَيَطِيلُ الْقِيَامَ وَيَتَضَرَّعُ وَيَرْبِي الْقَالِقَةَ فَلَا يَقِفُ عِنْدَهَا. (رواه ابوداؤد)

2676. Sayyidah Ayshah رضي الله عنها reported that Allah's Messenger صلى الله عليه وسلم observed that *fard* (compulsory) *tawaf* towards the end of his day when he offered the *salah* (prayer) of zuhr. Then, he returned to Mina and stayed there through the nights of the days of tashriq (11th, 12th, 13th Dhul Hijjah). He threw pebbles at the jamrah after the declination of the sun, casting seven at each and calling the takbir simultaneously with each pebble. He stood long at the first and the second making supplication humbly. And he cast pebbles at the third but did not stand next to it.¹

COMMENTARY: This hadith says explicitly that the Prophet Muhammad صلى الله عليه وسلم offered the *salah* (prayer) of zuhr on the 10th Dhul Hijjah in Makkah, not in Mina. He did not stand next to jamrah aqabah, but it does not imply that he simply did not stand. Rather, he did not stand long for supplication, but made supplication while he was in motion from there.

SEQUENCE OF RAMI ON DAYS OF TASHRIQ

(٢٦٧٧) وَعَنْ أَبِي الْبَدَأِجِ بْنِ عَاصِمِ بْنِ عَدِيٍّ عَنْ أَبِيهِ قَالَ رَخَّصَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرِعَاءِ الْأَيْلِ الْبَيْتُوتَةَ أَنْ يَرْمُوا يَوْمَ النَّحْرِ ثُمَّ يَجْمَعُوا رَمِيَّ يَوْمَيْنِ بَعْدَ يَوْمِ النَّحْرِ فَيَرْمُونَهُ فِي أَحَدِهِمَا. رَوَاهُ مَالِكٌ وَالتِّرْمِذِيُّ وَالتَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ صَحِيحٌ.

2677. Sayyiduna Abul Badah ibn Aasim رحمه الله reported on the authority of his father that Allah's Messenger صلى الله عليه وسلم gave permission to the herdsmen of the camels to skip the night of Mina and to cast pebbles on the day of sacrifice. Thereafter, they could make the casting (of pebbles of two days together after the day of sacrifice and cast on any of these days).²

COMMENTARY: Teebi رحمه الله said that the Prophet Muhammad صلى الله عليه وسلم had permitted the herdsmen not to stay the nights in Mina during the days of tashriq to be able to tend to their animals.

They were to cast pebbles on the jamrah aqabah on the tenth, skip the eleventh and cast pebbles on twelfth for two days together.

The ulama (Scholars) say that the casting of the eleventh cannot be advanced and of the twelfth cannot be made on the eleventh. But, it can be put off twelfth.

¹ Abu Dawud # 1973, Daraqutni # 179 (Muwaqit) Musnad Ahmad 6-90.

² Abu Dawud # 1975, Tirmidhi # 956, Nasa'i # 3069, Ibn Majah # 3037, Muwatta Maalik # 218 (Haji) Musnad Ahmad 5-450.

CHAPTER - XII

THAT FROM WHICH ONE WHO IS IN
IHRAM (PILGRIM-ROBE) MUST REFRAIN

بَاب مَا يَجْتَنِبُهُ الْمُحْرِمُ

We have stated earlier that with the assumption of the *ihram* (pilgrim-robe), certain things become unlawful to the *muhrim*. It is necessary for him to abstain from them. Some of them are such that if perpetrated dumm which is to slaughter an animal, does not become *wajib* (obligatory) on him. In this chapter those things are mentioned from which a *muhrim* must keep away. Additionally. Such things are also stated as are permissible to him.

Some of these prohibited things when perpetrated make sadaqah (charity) *wajib* (obligatory) to the extent of half a sa (which is one kilogram and 633 grams) of wheat, or one sa' (which is three kilograms and 266 grams) of barley.

Some make a lesser amount of sadaqah (charity) *wajib* (obligatory).

Some call for any unspecified thing in a little quantity as *wajib* (obligatory) (A *muhrim* is one who has assumed the *ihram* (pilgrim-robe).)

SECTION I

الْفُضْلُ الْأَوَّلُ

THAT WHICH HE IS DISALLOWED TO WEAR

(٢٦٧٨) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ فَقَالَ لَا تَلْبَسُوا الْقُمُصَ وَلَا الْعِمَائِمَ وَلَا السَّرَاوِيْلَاتِ وَلَا الْبُرَانِسَ وَلَا الْخُفَّافَ إِلَّا أَحَدًا لَا يَجِدُ نَعْلَيْنِ فَيَلْبَسُ خُفَيْنِ وَيُقِطِعُهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ - مُتَّفَقٌ عَلَيْهِ وَرَأَى الْبُخَارِيُّ فِي رِوَايَةٍ وَلَا تَنْتَقِبُ الْمَرْأَةُ الْمُحْرِمَةُ وَلَا تَلْبَسُ الْفُقَّارَيْنِ -

2678. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that a man asked Allah's Messenger صلى الله عليه وسلم, "What may a *muhrim* wear of the clothing?" He said, 'Do not wear the shirt turbans, trousers, hooded cloaks, or socks but if any of you does not have sandals then he may wear socks cutting them below the ankles. And do not wear clothing on which saffron or wurs is applied."

According to a version of Bukhari, he also said, "A woman *muhrim* should not put a veil over her face and not wear hand gloves."¹

COMMENTARY: The shirt, trousers, etc. may not be worn in the normal manner, but may be thrown over, or wrapped round, the body to cover the nakedness. This will not amount to wearing them.

The same applies to the cap, turban or head coverings like burnus. If anything unconventional is carried on the head then it is not wearing it. A pitcher or any vessel may be carried on the head.

As for the socks, Imam Abu Hanifah رحمه الله means the bone at the back of the foot and Imam Shafi'I رحمه الله means the ankles as generally understood and which are washed in ablution.

¹ Bukhari # 1542, Muslim # 1-1177, Tirmidhi # 834, Abu Dawud # 1823, Nasa'i # 2667, Ibn Majah # 2929, Darimi # 1798, Muwatta Maalik # 8 (Hajj), Musnad Ahmad 2-32.

They must be bared.

The scholars differ on whether one who does not have sandals and puts on socks, will he have to pay the fidyah (ransom) as *wajib* (obligatory)? Imam Maalik رحمه الله and Imam Shafi'I رحمه الله say that nothing is *wajib* (obligatory) on him, but Imam Abu Hanifah رحمه الله says that it is *wajib* (obligatory) on him to pay the fidyah just as one who is in a state of *ihram* (pilgrim-robe) is compelled to shave his hair for some reason then he may do so and pay the fidyah. Wurs is a kind of grass yellowish in colour. It is used for dying. Clothes dyed in saffron wars are disallowed because these things have fragrance.

Women may not veil their faces but they may conceal their faces in such a way that the covering does not touch their faces. The Hanafis also forbid men from covering their faces while they are in a state of *ihram* (pilgrim-robe). Imam Maalik رحمه الله and Imam Ahmad رحمه الله also hold the same opinion according to one version. However, Imam Shafi'I رحمه الله holds a different opinion.

It is disallowed to sit in a howdah if the head touches it, otherwise it is not disallowed. It is also not allowed to stand underneath the covering of the ka'bah and a tent if the head touches it, otherwise it is not disallowed.

(٢٦٧٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ وَهُوَ يَقُولُ إِذَا لَمْ يَجِدِ الْمُحْرِمُ نَعْلَيْنِ لَيْسَ خُفَّيْنِ وَإِذَا لَمْ يَجِدْ إِزَارًا لَيْسَ سَرَاوِيلَ - (متفق عليه)

2679. Sayyiduna Ibn Abbas رضي الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say while he delivered a sermon, "When the *muhrim* does not find shoes, he may put on socks. And when he does not find the waist wrapper, he may wear trousers."¹

COMMENTARY: When a waist wrapper is not available, the pilgrim may wear trousers. According to Imam Shafi'I رحمه الله no fidyah will be *wajib* (obligatory) on him. Imam Abu Hanifah رحمه الله said that he should tear the trousers and wrap them around, but if he wears them in the conventional fashion then he will be liable to pay dumm which means that it is *wajib* (obligatory) on him to slaughter an animal.

(٢٦٨٠) وَعَنْ يَعْقُبَ بْنِ أَبِي حَتْمَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاءَهُ رَجُلٌ مِنْكُمْ بِالْحُلِيِّ وَالْمُحْرِمُ فِي حُلِيِّهِ وَهُوَ مُتَمَسِّحٌ بِالْحُلُوقِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَحْرَمْتُ بِالْعُمْرَةِ وَهَذِهِ عَلَيَّ فَقَالَ أَمَا الظُّيْبُ الَّذِي بِكَ فَاعْسِلْهُ ثَلَاثَ مَرَاتٍ وَأَمَا الْجُبَّةُ فَإِنَّزِعْهَا ثُمَّ اصْنَعْ فِي عُمَرَتِكَ كَمَا تَصْنَعُ فِي حَجَّتِكَ - (متفق عليه)

2680. Sayyiduna Ya'la ibn Umayyah رضي الله عنه narrated: We were with the prophet Muhammad صلى الله عليه وسلم in j'ranah when a villager came to him wearing an overflowing long coat heavily perfumed with khuluq (prepared with saffron and of Yellowish red colour). He submitted, "O Messenger of Allah, I assumed the *ihram* (pilgrim-robe) of umrah while I had this coat on me." He said, "Wash off the perfume that is on you three times and as for the shirt, take it off. Then perform your umrah as you would perform your *hajj*."²

¹ Bukhari # 1841, Muslim # 4-1178, Abu Dawud # 1829, Nasa'i # 2671, Ibn Majah # 2931, Darimi # 1799, Musnad Ahmad 1-215.

² Bukhari # 1536, Muslim # 6-1180, Abu Dawud # 1819

COMMENTARY: Men are forbidden to use saffron; and Khuluq is prepared chiefly with saffron. So the prophet Muhammad صلى الله عليه وسلم asked him to wash it off. He said that it should be done three times only to get rid of it absolutely, otherwise the purpose was to remove it.

The concluding sentence means that whatever is forbidden to one who has assumed the *ihram* (pilgrim-robe) of *hajj* is also forbidden to the pilgrim who performs *umrah*.

RULING: It is allowed to a *muhrim* to apply collyrium that is not perfumed provided it is not done to beautify oneself. If anyone applies scented collyrium, it is *makruh* (unbecoming) even if that be not for adornment.

Whatever is forbidden because of the *ihram* (pilgrim-robe) will make *fidyah* essential if perpetrated willfully according to the unanimous verdict of the *ulama* (Scholars). But, if anyone does that unintentionally then *fidyah* will not be *wajib* (obligatory) according to Imam Shafi'I رحمه الله, Thawri رحمه الله, Ahmad رحمه الله and Ishaq رحمه الله. On the other hands. Imam Abu Hanifah رحمه الله and Imam Malik رحمه الله hold that, even in this case, *fidyah* is *wajib* (obligatory).

CONTRACTING MARRIAGE WHILE IN A STATE OF IHRAM (PILGRIM-ROBE)

(٢٦٨١) وَعَنْ عُثْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْكِحُ الْمُحْرِمُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ.

(رواه مسلم)

2681. Sayyiduna Uthman رضي الله عنه said that Allah's Messenger صلى الله عليه وسلم said, "The *muhrim* should not marry and should not give someone on marriage (as a guardian or attorney). He also should not undertake to marry."¹

COMMENTARY: Imam Shafi'I رحمه الله and most of the scholars hold that it is *makruh*(unbecoming) *tahrimi* (disliked to the point of being unlawful) to marry oneself or get someone else married. To make a betrothal is *makruh*(unbecoming) *tanzihi* (approaching lawful but disliked). Imam Abu Hanifah رحمه الله holds that all these three things are forbidden as *makruh*(unbecoming) *tanzihi*, citing the prophet Muhammad's صلى الله عليه وسلم marriage to Sayyidah Maymunah. رضي الله عنه

(٢٦٨٢) وَعَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ. (متفق عليه)

2682. Sayyiduna Ibn Abbas رضي الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم married Sayyidah Maymunah رضي الله عنه while he was a *muhrim* (having assumed the *ihram* (pilgrim-robe) for the redeeming *umrah*).²

(٢٦٨٣) وَعَنْ يَزِيدَ بْنِ الْأَصَمِ ابْنِ أُخْتِ مَيْمُونَةَ عَنْ مَيْمُونَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

تَزَوَّجَهَا وَهُوَ حَلَالٌ. رَوَاهُ مُسْلِمٌ قَالَ الشَّيْخُ الْإِمَامُ مُحَمَّدُ بْنُ الْحَسَنِ وَالْأَكْبَرُونَ عَلَى أَنَّهُ تَزَوَّجَهَا حَلَالًا

وَوَظَهَرَ أَمْرُ تَزَوُّجِهَا وَهُوَ حَرْمٌ تُرْبِي بِهَا وَهُوَ حَلَالٌ بِسِرْفِ فِي طَرِيقِ مَكَّةَ.

2683. Sayyiduna Yazid ibn al-Asamm رحمه الله the nephew of Sayyidah Maymunah, رضي

¹ Muslim # 42-2409, Abu Dawud # 1841, Tirmidhi # 841, Nasa'i # 2844, Ibn Majah # 1966, Darimi # 2198, Muwatta Maalik # 70 (Hajj) Musnad Ahmad 1-67.

² Bukhari # 1837, Muslim # 46-1410, Abu Dawud # 1844, Tirmidhi # 843, Nasa'i # 2840, Ibn Majah # 1965, Darimi # 1822, Musnad Ahmad 1-266.

Allah's Messenger صلى الله عليه وسلم married her, he was not *muhrim*.¹

Shaykh Imam Muhyi us-sunnah (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) asserted that most ulama (Scholars) (apart from Abu Hanifah) رضي الله عنه believe that he married her when he was not a *muhrim*, but he disclosed the fact of his marriage with her while he was a *muhrim*. Later, he consummated his marriage with her while he was out of the sacred state (of the *ihram* (pilgrim-robe)) at Sarif which lies on the route to Makkah.

COMMENTARY: As stated earlier (harith # 2532) Sarif is a place about six miles from Makkah and about three miles to the north of Tan'im. We stated the strange coincidence at Sarif where Sayyidah Mymunah رضي الله عنه was married, her marriage was consummated and she died too. All three things transpired here.

The two consecutive hadith here contradict one another. The Hanafis go by the hadith of Ibn Abbas رضي الله عنه who was more knowledgeable and had more retentive memory than Yazid رحمه الله. Also he was more sagacious. Besides, Ibn Abbas رضي الله عنه hadith is carried by both Bukhari and Muslim, but Yazid's by only Muslim.

As for the hadith (# 2681) of Sayyiduna Uthman رضي الله عنه that a *muhrim* should not marry the Hanafis say that it does not prescribe marriage outright. It only means to point out that it is not reasonable to marry while one is engaged in a form of worship. As we stated there against it is makruh (unbecoming) tanzih.

The Shafi'is explain that the prophet Muhammad صلى الله عليه وسلم declared his marriage to her when he was a *muhrim* and that ibn Abbas رضي الله عنه had not known of it till then, so he presumed that the Prophet Muhammad صلى الله عليه وسلم had married while he was a *muhrim*. This explanation by the Shafi'is is at best a mere formality.

HAIR MAY BE WASHED

(٢٦٨٤) وَعَنْ أَبِي أَيُّوبَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَغْتَسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ - (متفق عليه)

2684. Sayyiduna Abu Ayyub رضي الله عنه said that the Prophet Muhammad صلى الله عليه وسلم used to wash his head while he was a *muhrim*.²

COMMENTARY: While it is allowed to wash the head, the *muhrim* must be careful not to break any hair. If he uses marshmallows then according to Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله dumm would be *wajib* (obligatory) on him and he would have to slaughter an animal. The reason is Khatmi (or marsh mellow) is scented and it also kills lice. However, soap that is not perfumed to lotus leaves or such other things may be used for washing head and they do not make anything *wajib* (obligatory) as compensation.

ALLOWED TO CUP ONESELF

(٢٦٨٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اخْتَجَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ - (متفق عليه)

2685. Sayyiduna Ibn Abbas رضي الله عنه said that the Prophet Muhammad صلى الله عليه وسلم had

¹ Muslim # 48-1411, Abu Dawud # 1843, Tirmidhi # 846, Ibn Majah # 1964, Musnad Ahmad 6-335.

² Bukhari # 1840, Muslim # 91-1205, Abu Dawud # 1840, Nasa'i # 2665, Ibn Majah # 2934, Musnad Ahmad 5-418.

himself cupped while he was a *muhrim*.¹

COMMENTARY: Most scholars say that in a state of *ihram* (pilgrim-robe), cupping is permitted provided on hair breaks.

ABOUT COLLYRIUM

(٢٦٨٦) وَعَنْ عُفْمَانَ حَدَّثَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرَّجُلِ إِذَا اشْتَكَى عَيْنَيْهِ وَهُوَ مُحْرِمٌ

صَمَدَهُمَا بِالضَّرِيرِ - (رواه مسلم)

2686. Sayyiduna Uthman رضي الله عنه narrated a hadith of Allah's Messenger صلى الله عليه وسلم about a *muhrim* who has a complaint in his eyes - or his eyesight becomes weak - then he may bandage aloes to his eyes.²

COMMENTARY: While this translation of bandage for (تضميد) is from Taj ul Masadir, some ulama (Scholars) say that it means to apply inside the eyes so like collyrium, aloes is applied inside. Teebi رحمه الله said that it is to bandage a wound. It is also to apply medicine to a wound. As stated earlier, collyrium may be applied if it is not scented and if it is not used to adorn oneself otherwise it is makruh(unbecoming).

If collyrium is lightly scented then only sadaqah (charity) (charity) will be *wajib* (obligatory). If it is heavily scented then dumm will become *wajib* (obligatory) and an animal should be sacrificed. If a *muhrim* bandages any of his limbs apart from his head and face then though nothing is *wajib* (obligatory) on him, yet it is makruh(unbecoming). If he covers his head or face to the extend of one fourth or more with cloth or any thing then dumm will be due from him. If he covers less than one-fourth of it. Then only sadaqah (charity) (charity) will be *wajib* (obligatory).

PUTTING SHADE OVER HEAD

(٢٦٨٧) وَعَنْ أُورِ الْمُحْصِنِينَ قَالَتْ رَأَيْتُ أُسَامَةَ وَبِلَالَ وَأَحَدَهُمَا أَخَذُ بِحِظَاوِ نَاقَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ وَالْأُخْرَى رَافِعَةً تُوْبُهُ يَسْتُرُهُ مِنَ الْحَرِّ حَتَّى رَفَى جُمْرَةَ الْعُقْبَةِ - (رواه مسلم)

2687. Sayyidah Umm al-Husayn narrated that she saw Sayyiduna Usamah رضي الله عنه and Sayyiduna Bilal رضي الله عنه. One of them held the helter of the she-camel of Allah's Messenger صلى الله عليه وسلم and the other covered him with his garment raised high from the heat, till he had cast pebbles at the jamrah al-aqabah.³

COMMENTARY: Sayyiduna Usamah رضي الله عنه had raised the cloth fairly high so that it did not touch the prophet Muhammad's صلى الله عليه وسلم head.

Most ulama (Scholars) abide by this hadith and say that as long as the cloth does not touch the *muhrim's* head, he is allowed to shelter himself with it. But Imam Maalik رحمه الله and Imam Ahmad say that it is makruh(unbecoming) to do so.

MAKING UP FOR SHAVING HEAD

(٢٦٨٨) وَعَنْ كَعْبِ بْنِ عُبَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِهِ وَهُوَ بِالْحُدَيْبِيَّةِ قَبْلَ أَنْ يَدْخُلَ مَكَّةَ

¹ Bukhari # 1835, Muslim # 87-1202, Abu Dawud # 1835, Tirmidhi # 840, Nasa'i # 2845, Ibn Majah # 3081, Darimi # 1819, Musnad Ahmad 1-215.

² Muslim # 840, Nasa'i # 2845, Ibn Majah # 3081, Darimi # 1819, Musnad Ahmad 1-215.

³ Muslim # 312-1298, Abu Dawud # 1834, Nasa'i # 3060.

وَهُوَ مُحْرِمٌ وَهُوَ يُوقِدُ نَحْتِ قَدْرِ وَالْقَمْلُ تَتَهَاقَتْ عَلَى وَجْهِهِ فَقَالَ أَتُوذِينِكَ هَوَائِكَ قَالَ نَعَمْ قَالَ فَاحْلِقْ رَأْسَكَ وَاطْعِمْ فَرَقًا بَيْنَ بَشْتَةِ مَسَاكِينٍ وَالْفَرَقُ ثَلَاثَةُ أَصْعٍ أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ ائْسِكَ نَيْبِكَ. (متفق عليه)

2688. Sayyiduna Ka'b ibn Ujrah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم passed by him at Hudaibiyah while he was a *Muhrim* before he could enter Makkah. Ka'b was kindling a fire under a vessel. Lice dropped on his face profusely. The Prophet Muhammad صلى الله عليه وسلم asked him, "Do your insects irk you?" He submitted, "Yes!" So, he said, "Shave your head and feed a faraq to six needy people. A faraq is three sa's Or, fast three days, or sacrifice an animal that is eligible to slaughter."¹

COMMENTARY: Sayyiduna Ka'b ibn Ujrah رضى الله عنه was a glorious ansar sahabi. He was present at Hudaibiyah when the peace treaty was worked out. The story of his Islam is very interesting and lesson. Bearing.

He had an idol that he worshipped. Ubadah ibn Samit رضى الله عنه was his friend. One day he came to Ka'b who had worshipped the idol and departed from his house. Ubadah رضى الله عنه took the opportunity, went in and smashed the idol. When Ka'b returned home, he saw his idol in pieces and learnt that Ubadah رضى الله عنه, but checked himself and wondered why the idol had not defended itself. It had no power to do it. That brought a change in him and the darkness of idolatry gave way to light of faith in his heart and mind. He embraced Islam. Truly, when Allah guides anyone, He enables him to receive guidance.

This hadith allows anyone afflicted to shave his head and make an atonement. It is a commentary of the verse:

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

{If any of you is ill or has an ailment of the head, he shall effect a redemption by fasting, or by giving alms, or by any other act of worship} (2:196)

SECTION II

الْفَضْلُ الثَّانِي

WHAT IS FORBIDDEN TO WOMEN WHO ARE IN IHRAM (PILGRIM-ROBE)

(٢٦٨٩) وَعَنِ ابْنِ عُمَرَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى النِّسَاءَ فِي إِحْرَامِهِنَّ عَنِ الْقُمَّارِزِينَ

وَالنِّقَابِ وَمَا مَسَّ الْوَرُسَ وَالرِّعَاقِرَاتِ مِنَ النِّجَابِ وَالتَّلْبَسِ بَعْدَ ذَلِكَ مَا أَحَبَّتْ مِنَ الْأَوَابِ النِّجَابِ

مُعْطَفٍ أَوْ حُلِيِّ أَوْ سَرَاوِيلٍ أَوْ قَمِيصٍ أَوْ حُفِّبٍ. (رواه ابو داود)

2689. Sayyiduna Ibn Umar رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم forbid women to wear hand gloves, veils (that touch their faces) or any garment to which wars or saffron is applied when they are in the sacred state (having assumed the *ihram* (pilgrim-robe)). After that, they may wear whatever garments they like dyed yellow, silk jewellery, trousers, shirts or socks.²

COMMENTARY: The words in the hadith (بعد ذلك) (after that) are interpreted by shaykh

¹ Bukhari # 1814, Muslim # 83-1201, Tirmidhi # 954, Muwatta Maalik # 238 (Hajj), Musnad Ahmad 1-241.

² Abu Dawud 1827.

Abdul Haq Mufhaddith Dahlawi رحمه الله to mean 'after relinquishing the *ihram* (pilgrim-robe). But, Mulla Ali Qari رحمه الله had interpreted them to mean 'after these named things.' It is 'apart from those things that are forbidden in the hadith' and she may wear whatever other kind of clothing.

Mulla Ali Qari رحمه الله also wrote that (after interpreting (بعد ذلك) in this manner) the hadith apparently says that while it is disallowed to wear garment dyed in saffron when the pilgrim is in the state of *ihram* (pilgrim-robe), yet it is not disallowed to wear clothing dyed with sunflower. However, the Hanafis hold that dyed garments are disallowed to a pilgrim when he has assumed the *ihram* (pilgrim-robe). It is stated in books of high that if a *muhrim* wears clothing dyed in saffron or sunflower for one day then dumm will become *wajib* (obligatory) on him, for less than one day then sadaqah (charity) will become due.

Hence it is better to interpret (بعد ذلك) as Shaykh Abdul Haq رحمه الله has interpreted. Or, we may say that the hadith speaks of clothing dyed with the sunflower that has been washed and its fragrance is gone.

Teebi رحمه الله said that jewellery is mentioned symbolically.

HOW TO DRAW THE VEIL IN IHRAM (PILGRIM-ROBE)

(٢٦٩٠) وَعَنْ عَائِشَةَ قَالَتْ كَانَ الرُّكْبَانُ يَمُرُّونَ بِنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

مُحْرَمَاتٍ فَإِذَا انْحَادُوا بِنَا سَدَكْتَ بِنَا إِحْدَانًا جُنَابَهَا مِنْ رَأْسِهَا عَلَى وَجْهِهَا فَإِذَا جَاوَزُونَا كَشَفْتَاهُ. رَوَاهُ

أَبُو دَاوُدَ وَابْنُ مَاجَةَ مَعْنَاهُ.

2690. Sayyidah Ayshah رضي الله عنها said that they were with Allah's Messenger صلى الله عليه وسلم in a state of *ihram* (pilgrim-robe) (so their faces were uncovered). Riders would pass them. When they came near to them each of them would drop her covering sheet from her head over her face (such that it did not touch the face). When they were gone, they uncovered their faces.¹

PERFUMED OIL DISALLOWED IN IHRAM (PILGRIM-ROBE)

(٢٦٩١) وَعَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْهَنُ بِالزَّيْتِ وَهُوَ مُحْرِمٌ غَيْرَ الْمُقْتَتِ

يَعْنِي غَيْرَ الْمُطَيَّبِ. (رواه الترمذی)

2691. Sayyiduna Ibn Umar رضي الله عنه narrated that even as a *muhrim* the prophet Muhammad صلى الله عليه وسلم used to apply to himself olive oil that was not perfumed.²

COMMENTARY: The word (مقتت) (muqattat) is oil that is cooked after sweet-smelling flowers are immersed in it. Or a scented oil is mixed with this oil.

It is makruh (unbecoming) to use scented oil when one is in a state of the *ihram* (pilgrim-robe). If a *muhrim* applied perfumed oil of any kind on all or one of his limbs, or on many or all of his limbs, then, according to the Hanafis, he will have to atone with a dumm, meaning that it is *wajib* (obligatory) to slaughter an animal. In fact, Imam Abu Hanifah رضي الله عنه holds that if olive oil or sesame oil is applied in large quantity then, even if there is no

¹ Abu Dawud # 1833, Ibn Majah # 2935, Musnad Ahmad 6-30, (Ibn Majah is similar)

² Tirmidhi # 964, Ibn Majah # 3083, Musnad Ahmad 2-145.

perfume, dumm will be *wajib* (obligatory) but his two companions Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله hold that sadaqah (charity) is *wajib* (obligatory). However, this difference of opinion is only when both oils are unperfumed and not cooked with frequent flowers. If that is so (and they are perfumed) then the unanimous ruling is that dumm is *wajib* (obligatory) and there is no differing opinion. Besides, the foregoing difference of opinion is when the oil is applied in large quantity. If a small quantity is applied then they all agree that only sadaqah (charity) is *wajib* (obligatory)

Moreover, dumm or sadaqah (charity) will be *wajib* (obligatory) on using these oils if they are used only for fragrance. But, if they are used as medicine then the unanimous decision is that nothing will be *wajib* (obligatory).

The question of musk and other perfume is different from this issue. If they are used then dumm will be *wajib* (obligatory) in any case whether used as perfume for fragrance or as medicine.

SECTION III

الْفَضْلُ الثَّلَاثُ

THAWING STITCHED GARMENTS OVER A MUHRIM

(٢٦٩٢) وَعَنْ نَافِعِ بْنِ أَبِي نَضْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَلَبَّسَ الْمُحْرِمُ بِثَوْبٍ مَخْرُومٍ فَلْيَتَلَبَّسْ بِهِ وَلَا يَلْبَسْهُ إِلَّا فِي الْحَدِّ وَلَا يَلْبَسْهُ إِلَّا فِي الْحَدِّ وَلَا يَلْبَسْهُ إِلَّا فِي الْحَدِّ

هَذَا وَقَدْ هَيَّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْتِ يَلْبَسُهُ الْمُحْرِمُ - (رواه ابو داؤد)

2692. Sayyiduna Nafi' رحمه الله narrated that (when he was in a state of *ihram* (pilgrim-robe)) Sayyiduna Ibn Umar رضي الله عنه felt cold that and said, "Throw over me a garment, O Nafi." He threw over him a hooded cloak, but he protested, "Do you throw this over me when Allah's Messenger صلى الله عليه وسلم has forbidden the *muhrim* to wear this?"¹

COMMENTARY: The Hanafis say that it is disallowed to wear stitched garments when one is in the state of *ihram* (pilgrim-robe), but he may throw them over himself in an unconventional manner for instance as a blanket is thrown. This has been explained earlier. Perhaps Ibn Umar رضي الله عنه abstained from using stitched garments in any manner or Nafi may have covered his head too.

THE PROPHET MUHAMMAD صلى الله عليه وسلم HAD HIMSELF CUPPED

(٢٦٩٣) وَعَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ مَالِكٍ قَالَ اخْتَجَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ بِبَلْحِي

جَمَلٍ مِنْ طَرِيقِ مَكَّةَ فِي وَسْطِ رَأْسِهِ - (متفق عليه)

2693. Sayyiduna Abdullah ibn Maalik (End) Ibn Buhaynal رضي الله عنه said that Allah's Messenger صلى الله عليه وسلم had himself cupped at lahy Jamal (a place) on the road to Makkah in the middle of his head. At that time, he was a *muhrim*.²

COMMENTARY: Abdullah's father was Maalik and mother was Buhaynah. He was known as Ibn Maalik as well as Ibn Buhaynah.

There must have been a reason for the Prophet Muhammad صلى الله عليه وسلم to have had himself cupped in the middle of his head where because of that some hair would have

¹ Abu Dawud # 1828.

² Bukhari # 1836, Musilm # 88-1203, Nasa'i # 2850, Darimi # 1820, Muwatta Maalik # 47 (Hajj).

broken definitely. If a *muhrim* has himself cupped where there is no hair then no fidyah is *wajib* (obligatory).

RULING: If a *muhrim* shaves less than one-fourth of his head, or less than one fourth break when he undergoes cupping then sadaqah (charity) will be *wajib* (obligatory) on him. This means that by way of atonement, he should either feed a hungry needy person to a full stomach, or give him half sa' of wheat.

If a *muhrim* shaves hair on head, more than one-fourth of it, without a reason, or has himself cupped without reason and more than one fourth hair of his head break then dumm is *wajib* (obligatory). He will have to sacrifice a goat or something like it. But, if he does one of these things for a reason, then he may do one of three things:

- (i) Slaughter a goat,
- (ii) Give to six needy people three sa' wheat at the rate on half sa' each.
- (iii) Fast three days on consecutive days or of different days with break.

If a *muhrim* decides to have himself cupped (in the head) and for that reason, shaves hair from that place then according to Imam Abu Hanifah رحمه الله, dumm will become *wajib* (obligatory) on him. But his two companions rule that sadaqah (charity) will be *wajib*.

The place of cupping implies he two sides of the neck and nape of the neck. If he shaves the entire neck then the unanimous verdict is that dumm will be *wajib* (obligatory) on him. If he shaves lesser than the full neck then sadaqah (charity) will be *wajib* (obligatory).

If hair break by themselves then nothing is *wajib* (obligatory).

(٢٦٩٤) وَعَنْ أَنَسٍ قَالَ اخْتَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ عَلَى ظَهْرِ الْقَدَمِ مِنْ وَجَعٍ

كَانَ بِهِ - (رواه ابوداؤد والنسائي)

2694. Sayyiduna Anas رضي الله عنه said that Allah's Messenger صلى الله عليه وسلم was a *muhrim* when he had himself cupped on the back of his foot because of a pain he had.¹

COMMENTARY: There are no hair on the surface of the foot so there was no question of hair breaking. Besides, he had a reason for it - pain.

PROPHET MUHAMMAD'S MARRIAGE WITH SAYYIDAH MAYMUNAH رضي الله عنها صلى الله عليه وسلم

(٢٦٩٥) وَعَنْ أَبِي رَافِعٍ قَالَ تَزَوَّجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَيْمُونَةَ وَهُوَ حَلَالٌ وَبَنَى بِهَا وَهُوَ حَلَالٌ

وَكُنْتُ أَنَا الرَّسُولَ بَيْنَهُمَا - رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ

2695. Sayyiduna Abu Rafi رضي الله عنه narrated, "Allah's Messenger صلى الله عليه وسلم married Sayyidah Maymunah رضي الله عنها when he was not a *muhrim*. And when he consummated the marriage, he was not a *muhrim*.²

I was the envoy between them.

COMMENTARY: This hadith also contradicts the hadith # 2682 of Ibn Abbas رضي الله عنه. We have spoken on this subject against hadith # 2683.

The hadith of Ibn Abbas رضي الله عنه is preferred because both Bukhari and Muslim have transmitted it while none of them carries this hadith.

¹ Abu Dawud # 1837, Nasa'i # 2839.

² Tirmidhi # 842, Darimi # 1825, Musnad Ahmad 6-333.

CHAPTER - XIII

THAT MUHRIM MUST ABSTAIN FROM HUNTING

بَابُ الْمُحْرِمِ بِجَمْعِ تَيْبِ الصَّيْدِ

The ulama (Scholars) agree unanimously that hunting as well as assisting a hunter are both forbidden to a *muhrim*. Therefore, if a *muhrim* kills or assists in killing a hunted animal then *jaza* or an atonement or recompense will become binding on him.

THE JAZA OR EXPIATION FOR HUNTING: The expiation that becomes binding on the *muhrim* for hunting is the value of the animal hunted that two just and experienced men would determine. This value will be relative to the place where the animal was killed but if no value is known at that place then the value should be relative to the nearest place because value of anything differs from place to place. Besides, the value will be determined on the basis of rates prevailing at the time of hunting, because values differ at different times. Then the *muhrim* will have the option to either buy an animal of that value and sacrifice it in *Haram* (unlawful), or he may buy provision of that value and feed the poor - if he buys wheat then he will give half sa' to each poor, but if he buys barley or dates then one sa' to each poor. He must not give any poor person less than this quantity.

Alternatively, he may fast for the number of days equal to the amount of sadaqah (charity) (half sa' wheat or one sa' barley) for each poor man, and if any portion of sadaqah (charity) remains in this method then he may give it away as charity, or in lieu of that, too, he may fast. It may be understood that expiation against hunting is *wajib* (obligatory) on the *muhrim* whether he hunts deliberately or by mistake.

If a *muhrim* wounds an animal and it does not die, or he pulls out its hair, or breaks its limb, then he will have to pay that amount to which extent the animal's value has decreased.

If a *muhrim* maims an animal or pulls out the wings of a bird because of which they cannot defend themselves then he will have to pay the full price of the animal. If he milks it then he will have to pay the price of the milk as *wajib* (obligatory). If he breaks its egg, he must pay its price.

EATING THE GAME: Whether the *muhrim* may eat the hunted animal or not is a complex question. If he has hunted it himself or another *muhrim* has hunted it, then the *muhrim* is forbidden to eat the game. This is an unanimous verdict of all ulama (Scholars).

If one who is not a *muhrim* hunts an animal for himself or for the *muhrim* with his permission or without his permission, then the scholars differ on the issue; may he eat or not? Some of the sahabah (Prophet's companions) رضى الله عنهم including Sayyiduna Ali رضى الله عنه and some of the tabi'un رحمه الله said that a *muhrim* is forbidden absolutely to eat the game. They cite of hadith of Sayyiduna Sa'd ibn Jaththamah رضى الله عنه (# 2696). Imam Shafi'i رحمه الله and Imam Ahmad رحمه الله say that if the *muhrim* hunts himself or anyone else does it for him with or without his permission then it is forbidden to him to eat from it. But, if one who is not a *muhrim* hunts for himself and gives some meat from it to him as a gift, then it is lawful for him to eat from it.

Imam Abu Hanifah رضى الله عنه and his followers say that a *muhrim* is permitted to eat the game even if it is hunted for him, provided:

- he has not hunted the animal,
- he has not instructed anyone to hunt it,

- he has not guided anyone to the animal,
- he has not diverted anyone's attention to it (hunting) and
- he or any other *muhrim* has not helped anyone to hunt it.

The Hanafis cite the hadith of Sayyiduna Abu Qatadah رضى الله عنه (# 2697)

THE GAME DEFINED: The animal that a *muhrim* is forbidden to hunt is to kill a wild animal. The wild animals are those that are born and bred in dry lands or in deserts or wilderness, though they may reside in water, like wild ducks, etc. Also, a game is a wild animal by birth or nature though it may have been domesticated, like deer which becomes familiar with anyone who domesticates it but is by nature wild. So it is called a game wherever it lives, in the wild or with human beings. If it is hunted an expiation becomes *wajib (obligatory)*.

If an animal is not wild then it is allowed to kill it even if one is in a state of *ihram (pilgrim-robe)*. Thus a *muhrim* is allowed to slaughter a goat, sheep, ram, cow, camel and domesticated duck.

The jurists have classified the pigeon as a wild bird by nature, so an expiation will become *wajib (obligatory)* if it is hunted.

As for sea animals, both the *muhrim* and non-*muhrim* are allowed to hunt them in the light of the verse:

أَجَلٌ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ

(al-Mai'dah 5:96)

These animal may be those that are eaten and those that are not consumed.

The wild animals that are eaten may not be hunted. It is forbidden hunt them and there is unanimity on this issue. As for those that are not eaten, the author of Bidai has classified them into two classes:

(1) Those that are ferocious and cause damages and often do that unprovoked and take the initiative in hurting, like the lion, cheetah, half etc. So, the *muhrim* is permitted to kill them. No penalty or expiation will be *wajib (obligatory)* on him.

(2) Those that do not take the initiative in hurting anyone, like hawk or falcon, etc. If they begin to attack the *muhrim*, then he may kill them and no expiation will be *wajib (obligatory)* on him. But, if they do not attack then it is not permitted to the *muhrim* to kill them unprovoked. If he takes the initiative then an expiation will be *wajib (obligatory)* on him.

SECTION I

الْفَضْلُ الْأَوَّلُ

PROPHET MUHAMMAD صلى الله عليه وسلم ABSTAINED FROM HUNTING WHEN HE WAS A MUHRIM

(٢٦٩٦) عَنِ الصَّعْبِ بْنِ جُنَّامَةَ أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِمَارًا وَحَشِيئًا وَهُوَ بِالْأَبْوَاءِ

أَوْ بَوْدَانَ فَرَدَّ عَلَيْهِ فَلَمَّا رَأَى مَا فِي وَجْهِهِ قَالَ إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَا حُرْمٌ - (متفق عليه)

2696. Sayyiduna As-Sab ibn Jaththamah narrated that he presented to Allah's Messenger صلى الله عليه وسلم wild ass when he was at al-Abwa or Waddan (which are between Makkah and Madinah). But, he returned it to him. When he observed the reaction on his face, he said, "We have not returned it to you but only because we

have assumed the *ihram* (pilgrim-robe)."¹

COMMENTARY: On the face of it, this hadith is evidence for those people who contend that a *muhrim* is forbidden to eat the flesh of game outright, However, the contention of the hanafis is based on the opinion of Sayyiduna(s) Umar رضى الله عنه, Abu Hurayrah رضى الله عنه, Talhah ibn Ubaydullah رضى الله عنه and Sayyidah Ayshah رضى الله عنه. Hence, they interpret this hadith that since a live game of wild ass was presented to the Prophet Muhammad صلى الله عليه وسلم and it is not proper for a *muhrim* to accept a game, so the Prophet Muhammad صلى الله عليه وسلم turned down the offer. However, there is another doubt created; it is stated explicitly in one version that meat of wild ass was presented. Another version says that the leg piece of the wild ass was presented, yet another version says that a piece of the animal was sent. These versions make clear that a live wild ass was not presented. So, perhaps this hadith, too, under discussion, says that some meat of the wild ass was presented? The plausible explanation is that first live wild ass may have been presented which he did not accept. Then some piece of meat of another wild ass was presented and this has described in another version as piece of leg.

A stronger evidence of the Hanafis is that the Prophet Muhammad صلى الله عليه وسلم was presented the wild ass then he was at Arj (عرج) having assumed the *ihram* (pilgrim-robe). So, he instructed Sayyiduna Abu Bakr رضى الله عنه to distribute it among the companions.

The Shafi'is say about the hadith under discussion that the prophet Muhammad صلى الله عليه وسلم may have returned the wild ass because he presumed that it was hunted for him specifically.

HADITH ON WHICH THE HANAFIS RELY

(٢٦٩٧) وَعَنْ أَبِي قَتَادَةَ أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَخَلَّفَ مَعَ بَعْضِ أَصْحَابِهِ وَهُوَ مُحْرِمُونَ وَهُوَ غَيْرُ مُحْرِمٍ فَرَأَوْا جَمَارًا وَحَشِييًّا قَبْلَ أَنْ يَرَاهُ فَلَمَّا رَأَوْهُ تَرَكَوهُ حَتَّى رَأَاهُ أَبُو قَتَادَةَ فَرَكِبَ فَرَسًا لَهُ فَسَأَلَهُمْ أَنْ يَتَنَاوَوْهُ سَوْطَهُ فَأَبَوْا فَتَنَاوَاهُ فَحَمَلَ عَلَيْهِ فَعَقَرَهُ ثُمَّ أَكَلَ فَأَكَلُوا فَتَدَمَوْا فَلَمَّا أَدْرَكُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلُوهُ قَالَ هَلْ مَعَكُمْ مِنْهُ شَيْءٌ قَالُوا مَعْتَارِجُلُهُ فَأَخَذَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَكَلَهَا - مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لَهُمَا فَلَمَّا آتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمِنْتُكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهِمَا أَوْ أَسَارَ إِلَيْهَا قَالُوا لَا قَالَ فَكُلُوا مَا بَقِيَ مِنْ لَحْمِهَا -

2697. Sayyiduna Abu Qatadah رضى الله عنه narrated that he set out with Allah's Messenger صلى الله عليه وسلم but he lagged behind with some of his companions who had assumed the *ihram* (pilgrim-robe) for umrah but he had not. They saw a wild ass (on their way at some place) but he did not see it. They saw it but left it alone (and did not bother about it). Finally, Abu Qatadah رضى الله عنه also saw it. He mounted a horse of his and asked them to let him have his whip, but they declined (lest they be deemed to have aided him in the hunt). He (alighted and) took it himself, chased the wild ass and killed it. Then he (prepared its meat and) they ate it, but they repented (presuming that a *muhrim* was disallowed to eat it).

¹ Bukhari # 1825, Muslim # 50-1193, Tirmidhi # 850, Nasa'i # 2819, Ibn Majah # 3090, Darimi # 1830, Muwatta Maalik # 83 (Haji), Musnad Ahmad 4-37.

So, when they joined Allah's Messenger صلى الله عليه وسلم, they asked him about it, He required, "Do you have anything of that with you?" They said, "We have with us its leg." The Prophet Muhammad صلى الله عليه وسلم took it, (had it prepared) and ate it.

According to another version: When they joined Allah's Messenger صلى الله عليه وسلم (and put their question to him), he asked them, "Did any of you instruct him to hunt it or point it out to him?" They said "No!" He said, 'Eat what remains of it.'¹

COMMENTARY: Accordingly to another tradition, the Prophet Muhammad صلى الله عليه وسلم did not eat from the game. Perhaps, he may have presumed that a *muhrim* had a part in the hunting and may have abetted in some way, like suggesting, pointing out or helping. So, he did not eat, when he learnt that no *muhrim* was involved in the hunting, he ate some of it.

A *muhrim* is disallowed to point out the animal verbally or in gestures or signs both within the *Haram* and outside it. A non *Muhrim* is disallowed within the *Haram*, not outside.

A *muhrim* is permitted to consume flesh of a game provided he is not involved in hunting in anyway whatsoever – by actual hunting, commanding or suggesting to hunt, indicating verbally, allegorically or in gestures, or helping.

This hadith upholds the contention of the Hanafis. It rejects the opinion of those who hold that a *muhrim* may not eat anything of the game.

ANIMALS THAT MAY BE KILLED BY THE MUHRIM & IN THE HARAM

(٢٦٩٨) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسٌ لَا جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ فِي الْحَرَمِ

وَالْإِحْرَامِ الْفَارَةُ وَالْعُرَابُ وَالْحِدَاةُ وَالْعَقُورُ وَالْكَلْبُ الْعَقُورُ. (متفق عليه)

2698. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "No sin is attached to killing five creatures in the *Haram* and in the state of *ihram* (*pilgrim-robe*). They are: the rat, the crow, the kite, the scorpion and the biting dog."²

COMMENTARY: The crow is (الغراب الابقع) or the one that subsists on carrion and impurity. This is elucidated in the next hadith. It is not allowed to kill the crow that eats from the fields. It is jet black but its beak and claws are red.

The biting dog includes all animals that attack.

(٢٦٩٩) وَعَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسٌ فَوَاسِقٌ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ الْحَيَّةُ

وَالْعُرَابُ الْأَبْقَعُ وَالْفَارَةُ وَالْكَلْبُ الْعَقُورُ وَالْحِدَاةُ. (متفق عليه)

2699. Sayyiduna Ayyshah رضى الله عنها said that the Prophet Muhammad صلى الله عليه وسلم said, "Five creatures there are that may be killed in the hill (outside the sacred area) and the *Haram* (within the sacred area): the snake, the pied crow (الغراب الابقع), the rat, the biting dog and the kite."

COMMENTARY: It is forbidden to kill the dog that may be beneficial and also that causes no damage even though it is not beneficial.

The creatures that may be killed are not the only ones mentioned in these two hadith.

¹ Bukhari # 1824, Muslim # 56-1196, Abu Dawud # 1852, Tirmidhi # 848, Nasa'i # 2816, Ibn Majah # 3092, Muwatta Maalik # 76 (*Haji*).

² Bukhari # 3315, Muslim # 72-1199, Abu Dawud # 1846, Nasa'i # 2828, Ibn Majah # 3088, Muwatta Maalik # 89 (*Haji*), Musnad Ahmad 2-8.

Rather, all the creatures that harm are included in this command, like the rats, fleas, ticks bed bugs, etc. If lice are killed then it is *wajib* (obligatory) to give sadaqah (charity) according to one's ability.

SECTION II

الْفَضْلُ الثَّانِي

HADITH ON WHICH IMAM MAALIK رَحِمَهُ اللهُ & IMAM SHAFI'I رَحِمَهُ اللهُ RELY

(٢٧٠٠) وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَحْمُ الْقَيْدِ لَكُمْ فِي الْإِحْرَامِ حَلَالٌ مَا لَمْ تَصِيدُوهُ أَوْ يُصَادُ لَكُمْ - (رواه ابوداؤد والترمذى والنسائى)

2700. Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ narrated that Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The meat of game is lawful for you when you are in the state of *ihram* (pilgrim-robe) as long as you have not hunted it or it had not been hunted for you."

COMMENTARY: The hadith says that if you are a *muhrim* and hunt an animal or anyone also hunts it for you even if he is not *muhrim* then it is not proper for you to eat from it. Imam Maalik رَحِمَهُ اللهُ and Imam Shafi'I رَحِمَهُ اللهُ cite this hadith in support of their contention that a *Muhrim* is forbidden to eat from the game that is hunted even by a non-*muhrim*.

However, the Hanafis interpret this hadith to mean that if you are a *muhrim* and a live game is sent to you as a gift then it is forbidden to you to eat its meat. But, if its meat is sent to you as a gift then it is not forbidden to you to consume. If the animal was hunted at your behest then it is not proper for you to eat its flesh.

Hence, the flesh of a game is not forbidden to a *muhrim* if a non-*muhrim* has slaughtered it provided the *muhrim* has no hand in the hunting, like asking for it to be hunted, helping in doing so, pointing it out or guiding to it.

HUNTING LOCUSTS

(٢٧٠١) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْجَرَادُ مِنَ صَيْدِ الْبَحْرِ - (رواه ابوداؤد والترمذى)

2701. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrated that the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Locusts are like the game of the sea."¹

COMMENTARY: The hanafis say that the hadith compares locusts to game of the sea because like fish that is eaten without being slaughtered, locusts may be eaten without being slaughtered. A *muhrim* is not allowed to kill locusts. If he kills any, he will have to pay sadaqah (charity) (as much as he can). It is stated in 'Hidayah' that locust attracts the same command as the game of the desert. Ibn Hammam also said that most of the ulama (Scholars) subscribe to this view.

Some ulama (Scholars) say that according to this hadith a *muhrim* is permitted to hunt locusts because it is like a game of the sea. They cite the verse of the Quran:

وَأُجِلَّ لَكُمْ صَيْدُ الْبَحْرِ مَادُمْتُمْ حُرُمًا

{Lawful to you is the game of the sea...} (5:96)

KILL THE BEAST THAT ATTACKS

(٢٧٠٢) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقْتُلُ الْمُحْرِمُ السَّبْعَةَ الْعَارِي - (رواه

¹ Abu Dawud # 1853, Tirmidhi # 851, Ibn Majah # 322, Musnad Ahmad 2-306.

الترمذى وابوداؤد وابن ماجة)

2702. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The *muhrim* may kill a beast that attacks."¹

COMMENTARY: It is like a lion, etc. that rushes at man on seeing him to kill a main him.

(٢٧٠٣) وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمَّارٍ قَالَ سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنِ الصَّبْعِ أَصِيدُ هِيَ فَقَالَ نَعَمْ فَقُلْتُ أَيُؤْكَلُ فَقَالَ نَعَمْ فَقُلْتُ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ - رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَالشَّافِعِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ -

2703. Sayyiduna Abdur Rahman ibn Abu Ammar رحمه الله said that he asked Sayyiduna Jabir ibn Abdullah رضى الله عنه whether the hyena may be hunted. He said, "Yes!" So, he asked 'May it be eaten?' He said, "Yes!" Then he asked, "Did you hear it from Allah's Messenger صلى الله عليه وسلم?" He said, "Yes!"²

COMMENTARY: Leaving aside the *muhrim* there is a basic difference of opinion whether hyena is lawful food or not. Imam Shafi'i رحمه الله goes by this hadith and says that the hyena is lawful food, but Imam Maalik رحمه الله and Imam Abu Hanifah رحمه الله say that the hyena is not lawful to eat. They rely on the hadith (# 2705) of Sayyiduna Khuzaymah ibn Jazyi رضى الله عنه.

(٢٧٠٤) وَعَنْ جَابِرٍ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّبْعِ قَالَ هُوَ صَيْدٌ وَيَجْعَلُ فِيهِ كَبْشًا إِذَا أَصَابَهُ الْمُحْرِمُ - (رواه ابوداؤد وابن ماجة والدارمي)

2704. Sayyiduna Jabir رضى الله عنه narrated that he asked Allah's Messenger صلى الله عليه وسلم about the hyena. He said, "It is game. If a *muhrim* perpetrates it then he must atone by given a sheep."³

COMMENTARY: If a *muhrim* hunts it or buys it then he must atone with a sheep or ram as a *wajib* (obligatory).

HYENNA IS NOT LAWFUL

(٢٧٠٥) وَعَنْ خُرَيْمَةَ بْنِ جَزِيٍّ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ الصَّبْعِ قَالَ أَوْ يَا كُلُّ الصَّبْعِ أَحَدٌ وَسَأَلْتُهُ عَنْ أَكْلِ الدِّئْبِ قَالَ أَوْ يَا كُلُّ الدِّئْبِ أَحَدٌ فِيهِ خَيْرٌ رَوَاهُ التِّرْمِذِيُّ وَقَالَ لَيْسَ إِسْنَادُهُ بِإِقْوَى -

2705. Sayyiduan Khuzaymah ibn Jazyi رضى الله عنه narrated that he asked Allah's Messenger صلى الله عليه وسلم about eating a hyena. He asked. "Does anyone eat hyena?" He then asked him about eating wolf and he put the question, "Does anyone with any good in him eat wolf?"⁴

¹ Abu Dawud # 1848, Tirmidhi # 839, Ibn Majah # 3089, Musnad Ahmad 3-3.

² Tirmidhi # 1789, Nasa'i # 4323, Daraqutni # 45 (Muwaqit), Musnad Ahmad 3-318, (Abu Dawud # 3801 similar)

³ Abu Dawud # 3801, Ibn Majah # 3236, Darimi # 1941, Daraqutni # 48 (Mawaqit).

⁴ Tirmidhi # 1799, Ibn Majah # 3237.

SECTION III

الْفَضْلُ الثَّالِثُ

A MUHRIM MAY EAT MEAT OF GAME

(٢٧٠٦) وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيْمِيِّ قَالَ كُنَّا مَعَ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَنَحْنُ حُرْمٌ فَأُهْدِيَ لَنَا طَيْرٌ وَطَلْحَةُ رَاقِدٌ فَمِمَّا مِنْ أَكْلٍ وَمِمَّا مِنْ تَوَرَّءٍ فَلَمَّا اسْتَيْقَظَ طَلْحَةُ وَافَقَ مَنْ أَكَلَهُ قَالَ فَأَكَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - (رواه مسلم)

2706. Sayyiduna Abdur Rahman ibn Uthman at Taymi رضى الله عنه narrated that they were with Talhah ibn Ubaydullah رضى الله عنه and they were all in the state of *ihram* (pilgrim-robe) (*muhrims*). A bird (meaning its cooked flesh) was presented to him and he was asleep. Some of them ate from it but others abstained. When Talhah رضى الله عنه woke up he agreed with those who had eaten it. He said, "We had eaten it along with Allah's Messenger صلى الله عليه وسلم (meaning, as *muhrims* we ate flesh of a hunted creature)."¹

COMMENTARY: This is to which Imam Abu Hanifah رضى الله عنه abides. If t he *muhrim* has no part in the hunting then he may eat the meat.

As for a bird, the Arabic (طير) could be a collective noun, implying (flesh of) several birds, or (of) a bird sufficiently large to satiate all the people.

CHAPTER - XIV

BEING DETAINED AND MISSING HAJJ

بَابُ الْأَحْصَارِ وَقُوتِ الْحَجِّ

IHSAR: The word *ihsar* means 'to be detained.' 'to be prevented.' In the terminology of the jurists, it means 'to be prevented from performing *hajj* or *umrah* after having assumed the *ihram* (pilgrim-robe).'

The person who had assumed the *ihram* (pilgrim-robe) for *hajj* or *umrah* and it prevented from performing it is called a *muhsir*.

KINDS OF IHSAR (DETENTION): According to the Hanafi school, there are many forms of *ihsar* whereby the pilgrimage is detained and not permitted to perform *hajj* or *umrah*, for whichever he had assumed the *ihram* (pilgrim-robe), whether practically or in terms of *Shari'ah* (legally). These forms are explained in the lines following:

(1) Fear of an enemy. It is a wide meaning word and 'enemy' could refer to a human being or a beast. For example, an enemy could be in wait for the pilgrims on their route and pesters the pilgrims, or robs them, or beats them, preventing their progress. Or, a lion etc. is present on the pilgrim's path.

(2) Illness. A pilgrim may fall seriously ill after assuming the *ihram* (pilgrim-robe) so that he cannot proceed further, or if he attempts then his illness may become dangerously severe.

(3) A woman loses her *mahram*. After she assumes the *ihram* (pilgrim-robe), her *mahram* or husband may die, or disappear, or refuse to accompany her any further.

(4) Lack of resources. For instance, after the *ihram* (pilgrim-robe) is assumed, the pilgrim is deprived of money or property by thieves or robbers, or his resources are exhausted during the pilgrimage and he cannot meet his expenses any more for the remaining journey.

¹ Muslim # 65-1197, Nasa'i # 2817, Darimi # 1829, Musnad Ahmad 1-161.

(5) A woman might have to observe her iddah (waiting period) when, after she assumes the *ihram* (pilgrim-robe), her husband dies or divorces her. Her iddah will prevent her, meaning be her ihsar. However, if she is a muqim (resident) and her residence is not as far away from Makkah as qualifies as a journey then it is not ihsar.

(6) The pilgrim gets lost on the way and there is no one to guide him.

(7) A woman's husband disallows her from going ahead provided she had assumed the *ihram* (pilgrim-robe) for *hajj* without his permission. However, the husband has no authority to prevent his wife from performing the *fard*(compulsory) *hajj*, and from the optional *hajj* after he had given permission for it (the optional *hajj*).

(8) A slave, male or female, is disallowed by their master.

All these forms of ihsar are according to Hanafi School of thought. All the three other imams hold that there is only one kind of ihsar which is fear of the enemy. They maintain that ihsar is not found in the other forms, so the *ihram* (pilgrim-robe) remains intact.

RULING ON IHSAR: When a *muhrim* encounters one of the foregoing forms of ihsar, and if he is a mufrid or a qarín then, respectively he must acquire one animal of hadyi (say a goat) or two animals of hadyi and send the hadyi to the *Haram* with someone with instructions to sacrifice it there on his behalf. Or, he may send its price to buy there and sacrifice. He must also specify the day and time when the sacrifice may be done. When the specified time passes, he may relinquish the *ihram* (pilgrim-robe). It is not necessary to shave the head or have the hair clipped, Then, he must redeem the pilgrimage in the following year. If he had put off the *ihram* (pilgrim-robe) of *hajj*, then he will perform one *hajj* and one umrah. If he had put off the *ihram* (pilgrim-robe) of qiran, then he will redeem it with one *hajj* and two umrahs. If he had removed the *ihram* (pilgrim-robe) of umrah then he will perform only one umrah.

If, after he sends the animal of hadyi, the ihsar is lifted and it is possible for him to reach here before the hadyi is sacrificed and be able to participate in the *hajj*, then it is *wajib* (obligatory) that he should proceed there promptly. If that is not possible, then it is not *wajib* (obligatory) that he depart promptly. However, if he proceeds to perform *hajj* and when he arrives there finds that the hadyi was sacrificed and the time of *hajj* is over then he must perform umrah and relinquish the *ihram* (pilgrim-robe).

MEANING & RULING OF MISSING THE HAJJ: If someone departs for *hajj* having assumed the *ihram* (pilgrim-robe) but for some unforeseen reason he could not make the wuqf at Arafat between zawal (declination of the sun) on the day of Arafah and the morning of eed ul adha for even one minute, then he has missed his *hajj*. (The wuqf at Arafat begins on the day of Arafah as the sun passes its meridian and ends as down rises on eed ul adha and the wuqf may be observed even for one minute during this period.)

One who misses his *hajj* is called (فانت الحج) (fa'it ul *hajj*).

The person who misses the *hajj* must perform the umrah which is to circumambulate the Ka'bah, make sa'I between as-Safa and al-Marwah and relinquish the *ihram* (pilgrim-robe). If he is a mufrid then he must perform one umrah and if he is a qarín then two umrahs. Then he must have or clip his hair and next year he must redeem the *hajj*.

A VERY COMPLEX QUESTION: If a pilgrim is likely to miss *hajj*, he faces a very difficult choice. Suppose, he arrives there in the very best portion of the night (following the day of Arafah and) preceding eed ul Adha while he still has to offer the *salah* (prayer) of isha and is

also apprehensive that he might miss it altogether if he goes to Arafat, and if he offers it there wuquf of Arafat would be lost. So, what should he do? Some people say that he must offer the isha even if he misses the wuquf of Arafat. Others say that he must defer the *salah* (prayer) of isha and proceed to Arafat. This is what Hanafi fiqh book Durr Mukhtar says.

SECTION I

الْفَضْلُ الْأَوَّلُ

THE PROPHET MUHAMMAD'S صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ DETENTION

(٢٧٠٧) عَنِ ابْنِ عَبَّاسٍ قَالَ قَدْ أُخْصِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَلَقَ رَأْسَهُ وَبَيَّأَ مَعَ نِسَائِهِ وَتَخْتَر

هَدْيِيَهُ حَتَّى اغْتَمَرَ عَامًا قَابِلًا - (رواه البخارى)

2707. Sayyiduna Ibn Abbas رضى الله عنه narrated that (in the year of al-Hudaybiyah) Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was detained (and prevented from performing umrah). So, he had his head shaved and (after relinquishing the *ihram* (pilgrim-robe)) had intercourse with his wives, and slaughtered his (animal of) hadyi. Then, next year he performed the umrah.¹

COMMENTARY: The Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had assumed that *ihram* (pilgrim-robe) for umrah and set out for Makkah but the idolaters of Makkah stopped him at Hudaybiyah along with his companions and disallowed them to proceed for umrah. So, he put off his *ihram* (pilgrim-robe) there.

The hadith next mentions that he had sexual intercourse with his wives. The sequence is not followed in the report, for, shaving head, etc precedes that. Actually, he slaughtered the animal, relinquished the *ihram* (pilgrim-robe) and then he was out of the sacred state (on shaving his head) and could go to his wives.

According to another hadith in Bukhari and Muslim: The Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his companions رضى الله عنه relinquished their *ihram* (pilgrim-robe) when the idolaters of Makkah barred their way ahead. The Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had assumed the *ihram* (pilgrim-robe) for umrah. He sacrificed the animals of hadyi, shaved his head and instructed his companions رضى الله عنه to get up, make the sacrifice and shave their heads. Hidayah writes after that; 'then they relinquished the *ihram*.'

Ibn Hammam رحمه الله said that these words of Hidayah make it clear that the muhsir cannot put off the *ihram* (pilgrim-robe) before slaughtering the animal. Hence, if a muhsir sends the hadyi to the *Haram* with specific instructions to slaughter it on a certain day and hour and at that hour he comes out of the *ihram* (pilgrim-robe) and acts as a non-muhrim only to learn that his instruction could not be carried out at the specified hour or at the *Haram* then, for everything that he has done that a muhrim should not do, he will have to make an atonement or a recompense (faza).

WHERE TO SLAUGHTER HADYI OF IHSAR: The Hanafis and the Shafi'is are unanimous all hadyi apart from that of ihsar should be slaughtered only in the *Haram*, no where else. But, they differ on the hadyi of ihsar of *hajj* and umrah. Imam Shafi'i رحمه الله hold that it should be slaughtered where the ihsar was imposed. Imam Abu Hanifah رحمه الله contends that it should be sent to the *Haram* and slaughtered there and no where else because to slaughter it on specified days and at specified place is a worship. So if it is not

¹ Bukhari # 1809.

slaughtered at its specified place then that is not worship and if that is so then how is it proper to relinquish the *ihram* (*pilgrim-robe*) on that basis.

Imam Shafi'i رحمه الله stands by the hadith under discussion. The prophet Muhammad صلى الله عليه وسلم and the sahabah (Prophet's companions) رضى الله عنهم slaughtered the hadyi in Hudaybiyah which is hill meaning outside the limits of the *Haram*. The Hanafis explain that it was not possible at that time to send the animals of hadyi to the *Haram*. So out of compulsion they slaughtered the animals at Hudaybiyah. Besides, some ulama (Scholars) maintain that part of Hudaybiyah is all right but some of it is in the *Haram*. Hence, the Prophet Muhammad صلى الله عليه وسلم and his sahabah (Prophet's companions) رضى الله عنهم may have slaughtered their animals of hadyi in the portion that is within the *Haram*.

IT IS WAJIB (OBLIGATORY) ON THE MUHSIR TO REDEEM: We read in his hadith that since the Prophet Muhammad صلى الله عليه وسلم could not complete the umrah because of the *ihzar*, he redeemed it the next year in 7AH. This redeemed umrah is called umrat ul qada. This means that if anyone is detained and is prevented from performing *hajj* or umrah then he must redeem it. The Hanafis say that it is *wajib* (*obligatory*) to redeem it but Imam Shafi'i رحمه الله says that it is not *wajib* (*obligatory*) to redeem it.

The Prophet Muhammad's صلى الله عليه وسلم umrah in 7AH is called umrat ul qada and this itself is evidence for the Hanafi point of view.

THE QUESTION OF SHAVING OR CLIPPING FOR THE MUHSIR

(٢٧٠٨) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَالَ كُفَّارٌ فَرِيضٌ دُونَ الْبَيْتِ فَتَحَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا يَأَهُ وَحَلَقَ وَقَصَّرَ أَصْحَابُهُ - (رواه البخارى)

2708. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that they set out with Allah's Messenger صلى الله عليه وسلم (for umrah) but the disbelievers of the Quraysh intercepted them before (they could reach) the House (at Hudaybiyah). So, the Prophet Muhammad صلى الله عليه وسلم slaughtered the animals of his hadyi (there) and shaved his head and his sahabah (Prophet's companions) رضى الله عنهم shaved or clipped their heads.¹

COMMENTARY: The Hidayah says that Imam Abu Hanifah رحمه الله and Imam Ahmad رحمه الله say that a muhsir is not bound to shave or clip his hair because it is not part of the deeds of *hajj*. Since *hajj* is not performed at all, this cannot be counted as worship.

As for the Prophet Muhammad صلى الله عليه وسلم and the sahabah (Prophet's companions) رضى الله عنهم they shaved or clipped their hair to make it obvious that they were determined to return and that there was no possibility of performing umrah. Imam Yusuf, رحمه الله however, said that a muhsir must shave or clip his hair, but if he does not, then too he shall have come out of the *ihram* (*pilgrim-robe*), nothing will be *wajib* (*obligatory*) as atonement.

(٢٧٠٩) وَعَنِ الْمُسَوَّرِ بْنِ مَخْرَمَةَ قَالَ لَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحَرَ قَبْلَ أَنْ يَخْلُقَ وَ أَمَرَ أَصْحَابَهُ بِذَلِكَ - (رواه البخارى)

2709. Sayyiduna Al-Miswar ibn Makhramah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم sacrificed before having his head shaved and instructed his

¹ Bukhari # 1812.

sahabah (Prophet's companions) رضى الله عنهم to do like that.¹

IHSAR AND MISSING THE HAJJ

(٢٧١٠) وعن ابن عمر أنه قال أليس حسبكم سنة رسول الله صلى الله عليه وسلم إن حُيس أحدكم

عن الحجة طاف بالبيت وبالصفا والأمر وتوكل من كل شيء حتى يحج عاها قابلاً فيهدى أو يضومر

لم يجد هدياً - (رواه البخارى)

2710. Sayyiduna Ibn Umar رضى الله عنه asked, "Does the *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) of Allah's Messenger صلى الله عليه وسلم not suffice you? If any of you is precluded from performing *hajj* (and prevented from observing the wuquf at Arafat), then he should make the *tawaf* of the house and the Sa'I between as Safa and al-Marwah. Then he should come out of the *ihram* (pilgrim-robe) and make the *hajj* next year, and slaughter the hadyi or fast if he cannot find a hadyi (to slaughter)."²

COMMENTARY: Ibn Umar رضى الله عنه warned some people who might have contravened the *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) in cases of detention or *ihsar*. If anyone is prevented from performing *hajj* then he must complete the *umrah* and put off the *ihram* (pilgrim-robe) and redeem the *hajj* in the following year.

We must know that there is a slight difference in the ruling for a *muhsir* and *fa'itul hajj* (who has missed the *hajj*). As for the latter if he is a *mufrid* (who has assumed the *ihram* (pilgrim-robe) only for *hajj*) then he will make the *tawaf* and Sa'I and relinquish his *ihram* (pilgrim-robe). Only the redeeming *hajj* next year will be *wajib* (obligatory) on him. *Umrah* and *hadyi* will not be *wajib* (obligatory) on him.

As for the *muhsir*, if he is a *mufrid* and is prevented from proceeding even before he can make it to the *Haram*, then he must send the *hadyi* to the *Haram*. When that reaches there and is slaughtered he must relinquish the *ihram* (pilgrim-robe) and redeem the *hajj* next year and perform an *umrah* too with it.

However, Imam shafi رحمه الله said that it is *wajib* (obligatory) on him to perform only *hajj* next year. It is not necessary to perform *umrah* because he was restrained from *hajj* only and he had sent the *hadyi* and put off the *ihram* (pilgrim-robe), so only *hajj* is due from him.

If the *muhsir* is a *qarin* (meaning one who had assumed the *ihram* (pilgrim-robe) for *hajj* and *umrah*, both), he must send the animal of *hadyi* to the *Haram* and after it is slaughtered there, he may relinquish his *ihram* (pilgrim-robe). It will be *wajib* (obligatory) on him to redeem this *hajj* and to perform two *umrahs* in the year following, the *hajj* and one *umrah* to replace what he missed and the additional *umrah* as a recompense (*jaza*) of what he missed.

If *ihsar* does not occur before arrival at the *Haram*, but on arrival there and the pilgrim is unable to observe the wuquf at Arafat though he can make the *tawaf* and sa'I, then he must make the *tawaf* and Sa'I, meaning acts of *umrah*, and relinquish the *ihram* (pilgrim-robe). Next year, he should redeem the *hajj* and slaughter the animal of *hadyi*. If he cannot slaughter the *hadyi* then he must fast. The hadith under discussion describes this very possibility.

¹ Bukahri # 1811, Musnad Ahmad 4-327.

² Nasa'i # 2769.

If the fa'it ul *hajj* (one who has missed the *hajj*) is a qarin, then he will first make *tawaf* and Sa'I for umrah and then make (another) *tawaf* and Sa'I in place of the *hajj* that he missed. Then he must shave or cut hair and relinquish the *ihram* (*pilgrim-robe*). He will be absolved of making the sacrifice of qiran.

If he is a mutamatta, then his tamatta is void and he will be absolved of the sacrifice of tamta and if he has brought an animal to sacrifice then he may do with it whatever he likes.

Just as when a mufrid misses the *hajj*, it becomes *wajib* (*obligatory*) on him to redeem only *hajj* next year, so too the qiran and tamatta, make only *hajj wajib* (*obligatory*) on the pilgrim next year.

UMRAH IS NEVER MISSED: Umrah is never missed because it may be performed any time during the year, except on the day of Arafah, the day of eed ul Adha and the days of tashriq. On the other hand, *hajj* may be performed on the specified time and day as determined day Shari'ah.

(٢٧١١) وَعَنْ عَائِشَةَ قَالَتْ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى صُبَاعَةَ بِنْتِ الرَّبِيعِ فَقَالَ لَهَا لَعَلَّتْ

أَرَدْتِ الْحَجَّ وَاللَّوْمَا أَجِدُنِي إِلَّا وَجِعَةً فَقَالَ لَهَا حُبِّي وَاشْتَرِطِي وَقُولِي اللَّهُمَّ مَجِّئِي حَيْثُ حَبَسْتَنِي - (متفق عليه)

2711. Sayyidah Ayshah رضي الله عنها narrated that Allah's Messenger صلى الله عليه وسلم visited (his paternal cousin) Sayyidah Duba'ah bint Zubayr رضي الله عنه (when he was proceeding for *hajj*). He asked her, 'Perhaps you intend to perform *hajj* (with us)?' She submitted. By Allah, I suffer from pain." He comforted her, "Do perform *hajj* but (when you assume the *ihram* (*pilgrim-robe*)) make the condition:

اللَّهُمَّ مَجِّئِي حَيْثُ حَبَسْتَنِي

[O Allah, the place where I relinquish the *ihram* (*pilgrim-robe*) is where you restrain me (because my illness).¹

COMMENTARY: The prophet Muhammad صلى الله عليه وسلم advised her to include in her resolve the words that she would put off the *ihram* (*pilgrim-robe*) where her illness intensified and she found it impossible to proceed further.

The imams رحمه الله who contend that there is only one form of *ihsar*, fear of the enemy, cite this hadith. If it was permitted to put off the *ihram* (*pilgrim-robe*) because of illness then there was no point in making the stipulation, they argue.

Imam Abu Hanifah رحمه الله says that one of the forms of *ihsar* is illness. He cites the hadith of Sayyiduna Hajjaj ibn Amr Ansari رضي الله عنه (# 2713). He also points out that Sayyiduna Ibn Umar صلى الله عليه وسلم denied that any conditional clause can be included in the resolve. He used to say to those who made a stipulation, "Does not the Prophet Muhammad's صلى الله عليه وسلم *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) suffice you?" As for the Prophet advised to Sayyidah Duba'ah رضي الله عنه (in this hadith), the Hanafis say that it was to permit her to release herself from the restrictions of the *ihram* (*pilgrim-robe*) quickly. Without the stipulation, she would have had to wait for the *hadyi*; to reach the *Haram* and be slaughtered there before putting off her *ihram* (*pilgrim-robe*). Hence, Imam Abu Hanifah رحمه الله abides by this procedure that unless the animal is slaughtered the *ihram* (*pilgrim-robe*) cannot be relinquished, but if he condition is included in the intention then the *ihram* (*pilgrim-robe*) may

¹ Bukhari # 5089, Muslim # 104. 1207, Nasa'i # 2768, Musnad Ahmad 6. 164.

be discarded simply on encountering the ihsar without the animal being scarified.

SECTION II

الْفُضْلُ الثَّانِي

HADYI OF MUHSIR SLAUGHTERED ONLY IN THE HARAM

(٢٧١٢) عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ أَصْحَابَهُ أَنْ يُبَدِّلُوا الْهَدْيَ الَّذِي تَحْرُومًا

عَامَ الْحَدِيثِيَّةِ فِي حُمْرَةِ الْقَضَاءِ - رَوَاهُ -

2712. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم commanded his sahabah (Prophet's companions) رضى الله عنهم that, at the umrat ul qada (the redeeming umrah), they should sacrifice animals in place of the animals of hadyi that they had slaughtered in the year of al-Hudaybiyah.¹

COMMENTARY: At the Umrat ul qada, the sahabah were to sacrifice animals at the *Haram* so that the hadyi may be slaughtered in the *Haram*. The animal of hadyi against ihsar is slaughtered in the *Haram*. Imam Abu Hanifah رحمه الله abides by this ruling. This meaning will apply if it is confirmed that during the year of Hudaybiyah the animals of hadyi were slaughtered outside the *Haram*. But, if it is said that they were slaughtered in the *Haram* because most of Hudaybiyah is within the *Haram* (see commentary to hadith # 2707, but there it is said that some - not most - of it is part of *Haram*) then this command would be of a precautionary nature and to earn more excellence. The command would be said to be of the kind of *mustahab* (desirable).

Some copies of the mishkat do not have the name of the transmitter. Some do have 'Abu Dawud.' Yet another has the word {(وفيه قصة) - It has a story.}

[The story is: Maymun ibn Mahran رحمه الله was stopped by the people of Syria from proceeding ahead when they had besieged Sayyiduna Ibn Zubayr رضى الله عنه at Makkah. He sacrificed the animals at that spot and put off his *ihsar* (pilgrim-robe) and returned. Next year he redeemed his umrah and sought advice of Sayyiduna Ibn Abbas رضى الله عنه who advised him to get another animal and narrated to him the hadith.]

ILLNESS AMOUNTS TO IHSAR

(٢٧١٣) وَعَنْ الْحُجَّاجِ بْنِ عَمْرٍو وَالْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَسِرَ أَوْ عَرِجَ فَقَدْ

حَلَّ وَعَلَيْهِ الْحَجُّ مِنْ قَائِلٍ - رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالِدَّارِيُّ وَرَأَى أَبُو دَاوُدَ فِي رِوَايَةٍ

أُخْرَى أَوْ مَرَضَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ وَفِي الْمَصَابِيحِ صَعِيفٌ -

2713. Sayyiduna al-Hajjaj ibn Amr al-Ansari رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone breaks a limb or becomes lame then he comes out of the *ihsar* (pilgrim-robe). It is *wajib* (obligatory) on him to perform *hajj* next year."²

According to another version of Abu Dawud, he also said, "or falls ill."³

COMMENTARY: This hadith confirms that there can be other hindrances to the path of *hajj*

¹ Abu Dawud # 1864.

² Tirmidhi # 941, Abu Dawud # 1862, Nasa'i # 3861, Ibn Majah # 3077, Daraqutni # 19 (Muwaqit), Musnad Ahmad 3-450.

³ Abu Dawud.

or umrah besides the enemy, like illness. In such cases, the pilgrim may relinquish the *ihram* (pilgrim-robe). This hadith is rated hasan by Tirmidhi, so if Bagawi calls it da'if it does not matter. Tirmidhi's rating is preferred.

STANDING AT ARAFAT IS MAIN PART OF HAJJ

(٢٧١٤) وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ الدِّيلِيِّ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْحَجُّ عَرَفَةُ مَنْ أَدْرَكَ عَرَفَةَ لَيْلَةَ جَمْعٍ قَبْلَ طُلُوعِ الْفَجْرِ فَقَدْ أَدْرَكَ الْحَجَّ أَيَّامِي نِي ثَلَاثَةٌ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ. رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

2714. Sayyiduna Abdur Rahman ibn Ya'mar ad Dilyi رضى الله عنه narrated that he heard the Prophet Muhammad صلى الله عليه وسلم say, "Hajj is (standing at) ARafah. If anyone gets to Arafat on the night of Muzdalifah (10th Dhul Hijjah) before dawn (of 10th) then he has made *hajj*. The days of Mina are three (11th to 13th):

فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ

[Whosoever hastens out after his stay of two days (at Mina) there is no sin in him and whosoever delays there is no sin on him]¹ (2:203)

COMMENTARY: If anyone casts pebbles on the three pillars on the twelfth after zuhr and returns to Makkah then he earns no sin and he will not have to stay at Mina on the night preceding the 13th and to cast pebbles on the 13th.

Similarly, if anyone delays and stays beyond the 12th into the 13th and casts pebbles on the night, there is no sin on him too. Both these ways are allowed but it is better to delay because there is more chance of worship in it.

During the jahiliyah some people said that it was sin to hasten and others called delay a sin. So, this command corrects the nation.

This chapter does not have Section III

CHAPTER - XV

THE HARAM (OR THE SACRED TERRITORY) OF
MAKKAH - MAY ALLAH, THE EXALTED,
PRESERVE ITS SANCTITY!

بَابُ حَرَمِ مَكَّةَ حَرَسَهَا اللَّهُ تَعَالَى

Haram is that piece of land that is around the Ka'bah. Allah has made this territory sacred because of the sacredness of the Ka'bah. This land is called *Haram* because of whose sanctity and greatness Allah has made many things haraam, forbidden, within its limits which are not forbidden elsewhere. For instance, it is not proper to hunt, chop trees, pester animals, etc within its limits.

Some ulama (Scholars) say that this piece of (land became *Haram* (sacred) when Allah sent down Sayyiduna Aadam عليه السلام. He was afraid of the devils lest they ruin him. So, Allah

¹ Abu Dawud # 1949, Tirmidhi # 890, Ibn Majah # 3015, Darimi # 1887, Nasa'i # 3044, Musnad Ahamad 4. 335.

sent the angels to him and they surrounded Makkah from all the sides. The area that they surrounded became the limits of the *Haram* and the territory between the Ka'bah and the positions of the angels became the *Haram*.

Some authorities say that when Sayyiduna Aadam عليه السلام placed the Hajr Aswad (Black Stone) at its position while building the Ka'bah, a large tract of land around was illuminated. The entire illuminated surrounding was made the *Haram*.

The limits of the *Haram* are:

- towards Madinah three miles (up to Tan'im),
- towards yemen, Ta'if, Ja'ranah and Jeddah: seven miles.

Some books write that towards Jeddah, it is ten miles and towards Ja'rannah nine miles.

On all sides where the land of the *Haram* ends, boundary marks are erected to show the limit. However, they are not erected on the side towards Jeddah and Ja'ranah.

SECTION I

الْفَضْلُ الْأَوَّلُ

MERIT OF THE HARAM OF MAKKAH

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ لَا هِجْرَةَ وَلَا حَرْبَ وَلَا إِذَا اسْتَنْفَرْتُمْ فَأَنْفِرُوا وَقَالَ يَوْمَ فَتْحِ مَكَّةَ إِنَّ هَذَا الْبَلَدَ حَرَمٌ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَهُوَ حَرَامٌ حُرْمَةُ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَا يَحِلُّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ فَهُوَ حَرَامٌ حُرْمَةُ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْصَدُ شَوْكُهُ وَلَا يُنْقَرُ صَيْدُهُ وَلَا يَلْتَقِطُ لُقْطَتُهُ إِلَّا مَنْ عَرَفَهَا وَلَا يُحْتَلَى خَلَاهَا فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِلَّا الْإِدْحَرَ فَإِنَّهُ لِقَيْنِهِمْ وَلِيَبُوتِهِمْ فَقَالَ إِلَّا الْإِدْحَرَ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ لَا يُعْصَدُ شَجَرُهَا وَلَا يَلْتَقِطُ سَائِطَتِهَا إِلَّا مُنْشِدٌ.

2715. Sayyiduna Ibn Abbas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said on the day of the conquest of Makkah, "There is now no hijrah (from Makkah to Madinah as farad). Rather, there is jihad and (in deeds, the sincerity of) intention. So, when you are called to (join in) jihad, go forward (and participate)." And, he also said on the day of the conquest of Makkah, "Surely, this town, Allah made it sacred on the day He created the heavens and the earth. Hence, it is sacred by the sacredness conferred on it by Allah till the day of resurrection. (So, it is forbidden to mankind to violate its sanctity.) Without doubt, neither to anyone before me nor to me was (killing and) fighting permitted in it, and it was made lawful to me only during an hour on one day (of the conquest of Makkah). So, it is sacred by the sacredness conferred on it by Allah till the day of resurrection (till the first trumpet is blown on that day). Its thorns should not be cut. Its game should not be hurt, all that is dropped should not be picked up except by one who makes a public announcement about it, and its fresh herbage should not be plucked."

Sayyiduna Ibn Abbas رضي الله عنه submitted. "But idhkar (a kind of grass), O Messenger of Allah, for it is useful to their blacksmiths (ironsmiths and goldsmiths) and to their houses (for their roofs)." So, he agree, "Except idhkar."¹

¹ Bukhari # 1834, Musilm # 445-1353, Nasa'i # 2874, Ibn Majah # 2109, Musnad Ahmad 1-259.

2716. Sayyiduna Abu Hurayrah رضى الله عنه narrated it with these words, "Its trees should not be chopped and what is dropped may be picked up by none save one who makes an announcement for it."¹

COMMENTARY: When the Prophet Muhammad صلى الله عليه وسلم emigrated to Madinah from Makkah, hijrah (or emigration) was *fard(compulsory)* on every person who was able to do so. When Makkah was liberated, this hijrah came to an end because Makkah was no more Darul-Harb, land of battle or enemy territory. However, jihad and good intention to do deeds will continue to earth reward forever. So, too the hijrah that one undertakes for Islam, and its commands and symbols, remains and will also fetch reward.

Since it is disallowed to cut thorny trees, the chopping down of trees without thorns is more wrong. According to the Hidayah, if anyone plucks grass or cuts trees that do not belong to anyone then it is *wajib (obligatory)* on him to reimburse its price, but it will not be *wajib (obligatory)* if dry grass is cut off though even that is wrong. It is also disallowed to graze on its grass, but adhkar may be cut and grazed on, and like it truffle is also exempted. Imam Shafi'I رحمه الله however, said that is allowed to graze animals on the land of the *Haram*.

'Luqtah' is anything unclaimed on the ground. Its owner is not known and is untraced. Elsewhere, apart from the *Haram*, if anyone finds such a thing, he must continue to announce the find but if the owner is not traced and he himself is poor he may take it otherwise give it away as charity. If after that, the owner comes up he must pay him its price. As for such property found in the *Haram*, the finder will have to make announcement till the owner is traced. He can neither use it himself no give it away as charity. Imam Shafi'I رحمه الله abides by this. But, most ulama (Scholars) and the Hanafis maintain that the same command applies to luqtah in the *Haram* as elsewhere. They cite the hadith that speaks of luqtah generally and will be narrated in the chapter of luqtah.

The ulama (Scholars) interpret the hadith to mean that the finder of luqtah of *Haram* must announce it for one year in Makkah as is done elsewhere. He must not do it only in the days of *hajj*. No one should misunderstand that the luqtah of *Haram* should be announced only in the days of *hajj*.

NOT PROPER TO CARRY WEAPONS IN MAKKAH UNNECESSARILY

(٢٧١٧) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَحِلُّ لِأَحَدِكُمْ أَنْ يَحْمِلَ بِسِكِّةٍ

السَّلَامَةِ - (رواه مسلم)

2717. Sayyiduna Jabir رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "It is not permitted to any of you to carry weapon in Makkah."²

COMMENTARY: Most ulama (Scholars) hold that it is not proper to carry weapons in Makkah unnecessarily. However, Imam Hasan رحمه الله said that it is not proper even when necessary.

QUESTION OF RETALIATION & PRESCRIBED PUNISHMENT IN MAKKAH

(٢٧١٨) وَعَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ يَوْمَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفِرُ فَلَمَّا نَزَعَهُ

جَاءَ رَجُلٌ وَقَالَ إِنَّ ابْنَ خَطْلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ فَقَالَ أَقْتُلْهُ - (متفق عليه)

¹ Muslim # 447-1355, Abu Dawud # 2017, Musnad Ahmad 2-288.

² Muslim # 149-1356.

2718. Sayyiduna Anas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم entered Makkah on the day of the conquest (of Makkah). He had a helmet on his head. As he removed it, a man (Sayyiduna Fadl ibn Ubayd) رضى الله عنه came to him and said that Ibn Khatal (a renegade) was hanging on to the curtain of the Ka'bah. He instructed him to kill him.¹

COMMENTARY: Teebi رحمه الله said that Imam Shafi'I رحمه الله cites the Prophet Muhammad's صلى الله عليه وسلم example of coming to Makkah with a helmet to prove that one who has no intention of performing *Jajj* or umrah may enter Makkah without assuming the *ihram* (pilgrim-robe). The Hanafis, however, maintain that no outsider can enter Makkah without assuming the *ihram* (pilgrim-robe) at the miqat whether he comes for the pilgrimage or for any other purpose. They rely on the Prophet Muhammad's صلى الله عليه وسلم instructions to this effect. Moreover, the *ihram* (pilgrim-robe) is assumed to respect the sanctity of Makkah whatever the purpose of arrival.

On the day of conquest of Makkah, on the particular hour of confrontation, the Prophet Muhammad صلى الله عليه وسلم was permitted to enter without the *ihram* (pilgrim-robe). He said in an earlier hadith (2715) that it was made lawful for him during that hour.

Allamah Teebi رحمه الله said about Ibn Khatal that he was a Muslim but had turned apostate and he had killed a Muslim. Who was his servant. He had also hired a singing girl who composed satirical poem about the prophet Muhammad صلى الله عليه وسلم, his sahabah (Prophet's companions) رضى الله عنهم and Islam.

Imam Maalik رحمه الله and Imam Shafi'I رحمه الله deduce from this hadith that it is allowed to seek retaliation and to impose the limits in Makkah. Imam Abu Hanifah رحمه الله said that it is not allowed and the Prophet Muhammad صلى الله عليه وسلم had imposed the punishment on Ibn Khatal during the hour that was made lawful to him.

ENTERING MAKKAH WITHOUT IHRAM (PILGRIM-ROBE)

(٢٧١٩) وَعَنْ جَابِرِ ابْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بِغَيْرِ

إِحْرَامٍ - (رواه مسلم)

2719. Sayyiduna Jabir رضى الله عنه narrated that, on the day of the conquest of Makkah, Allah's Messenger صلى الله عليه وسلم entered (Makkah) wearing a black turban but he had not assumed the *ihram* (pilgrim-robe).²

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم had a helmet on him and a turban over it. See commentary on hadith # 2718. This hadith is evidence that a black turban may be worn, being *mustahab* (desirable).

FOR WARNING ABOUT MISCHIEF AT THE KA'BAH

(٢٧٢٠) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْرُؤُ جَيْشِ بَنِي كَعْبَةَ فَإِذَا كَانُوا ابْيَئْدَاءَ

مِنَ الْأَرْضِ يُخَسِّفُ بِأَوَّلِهِمْ وَآخِرِهِمْ قُلْتُ يَا رَسُولَ اللَّهِ وَكَيْفَ يُخَسِّفُ ، بِأَوَّلِهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَأُهُمْ

¹ Bukhari # 1836, Muslim # 450, 1357, Tirmidhi 1693, Nasa'i # 2867, Muwatta Maalik 247 (Hajj) Musnad Ahmad 3-164.

² Muslim # 451-1358, Nasa'i # 2869, Darimi # 2869.

وَمَنْ لَيْسَ مِنْهُمْ قَالَ يُخَسَّفُ بِأَوَّلِهِمْ وَأَخْرِهِمْ ثُمَّ يُبْعَثُونَ عَلَى نِيَّتِهِمْ - (متفق عليه)

2720. Sayyidah Ayshah رضي الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "An army will advance to attack the Ka'bah but the first of them and the last of them will be swallowed up in a wide desert." She asked him, "O Messenger of Allah, how will the first and the last of them be swallowed up when there would be among them their merchants and those not belonging to them?" He repeated, "The first of them and the last of them will be swallowed up. However, later they would be resurrected in keeping with their intentions."¹

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم gave this advance warning of the times when the world would be towards its closing days. After the coming of Imam Mahdi, an army of the rulers of Egypt, Sufyani, will set out towards Makkah to desecrate the Ka'bah. However, they will not achieve their vile ambition. The earth will swallow them up. At the time of resurrection, those who were not part of the army but were compulsorily taken along to swell numbers will be judged according to their intentions.

HE WHO WOULD DEFILE THE KA'BAH

(٢٧٢١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجْرِبُ الْكَعْبَةَ ذُو السُّوَيْمَتَيْنِ مِنَ الْحَبَشَةِ - (متفق عليه)

2721. Sayyiduna Abu hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Dhu as suwaqatayn (the one possessing short and thin legs) from Ethiopia will desecrate the Ka'bah."²

COMMENTARY: It is destined that the venerated Ka'bah will be destroyed by a lowly man. After that, the last Hour would follow and this earth would be eliminated. The creatures in this earth are closely linked with the Ka'bah.

(٢٧٢٢) وَعَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَأَنِّي بِهِ أَسْوَدَ أَفْحَمٍ يَهْلَعُهَا حَجْرًا حَجْرًا - (رواه البخارى)

2722. Sayyiduna Ibn Abbas رضي الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "It is as though I see the black deformed toed man demolishing it (the Ka'bah) stone by stone."³

COMMENTARY: (أفحم) is one with overlapping toes and heels are separated from shins. (He is proud and walks with toes turned inwards and heels outward. - Arabic English Disctionary - wortabet.)⁴

SECTION II

الْفَضْلُ الثَّانِي

HOARDING IN THE HARAM TO MAKE MONEY

(٢٧٢٣) عَنْ يَعْقُبَ بْنِ أُمَيَّةَ قَالَ إِنْ رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اخْتَبَأُ الطَّعَامَ فِي الْحَرَمِ الْحَنَاءَ فِيهِ - (رواه ابوداؤد)

¹ Bukhari # 2118, Muslim # 8-2884 (with words differing).

² Bukhari # 1591, Muslim # 57-2909, Nasa'i # 2904, Musnad Ahmad 2-310.

³ Bukhari # 1595.

⁴ See before & After the last hear Ibn Kathir (English tr) Darul Isha'at Karachi.

2723. Sayyiduna Ya'la ibn Umayyah رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم said, "Hoarding food in the sacred territory (of the *Haram*) to be able to sell at exorbitant prices is irreverence to it."¹

COMMENTARY: This kind of a thing is a social injustice as well as sin in the eyes of Shari'ah. It is forbidden everywhere, but in the *Haram* it is severely detested and it to turn away from the truth to falsehood. Allah says about such waywardness in the *Haram*:

وَمَنْ يُرِدْ فِيهِ بِالْحَاكِمِ يُظْلَمُ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ

[And whose intends Profanity therein wrongfully, we shall make him taste of a painful chastisement] (22:25)

It is makruh(unbecoming) to hoard provision of man and animals in a city whose dwellers feel the pinch of it.

EXCELLENCE OF MAKKAH

(٢٧٢٤) وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَكَّةَ مَا أَطْيَبَكَ مِنْ بَلَدٍ وَأَحَبَّكَ إِلَيَّ وَأَوْ لَا أَرَى قَوْمِي أَخْرَجُونِي مِنْكَ مَا سَكَنْتُ غَيْرِكَ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ إِسْنَادًا -

2724. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to Makkah, "What an excellent town you are! How dear to me you are! Had not my people driven me away from you, I would not live anywhere besides you."²

COMMENTARY: This hadith is evidence that Makkah is more excellent than Madinah. This is what most ulama (Scholars) say but Imam Maalik رحمه الله maintained that Madinah is more excellent than Makkah.

(٢٧٢٥) وَعَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ بَنِ حَمْرَاءَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِقْفًا عَلَى الْحُرُورَةِ فَقَالَ وَاللَّهِ إِنَّكَ خَيْرُ أَرْضٍ اللَّهُ وَأَحَبُّ أَرْضٍ لِلَّهِ وَأَوْ لَا إِيَّيْ أُخْرِجْتُ مِنْكَ مَا خَرَجْتُ -

(رواه الترمذى وابن ماجه)

2725. Sayyiduna Abdullah ibn Adil ibn Hamra رضى الله عنه narrated that he saw Allah's Messenger صلى الله عليه وسلم stand at Hazwarah and say, "By Allah, the best portion of Allah's earth and the dearest of it to Him are you. Here I not driven away from you, I would not have gone."³

COMMENTARY: Hazwarah is a place in Makkah.

A believer must regard his residence in Makkah as a great honour. He must not surrender this privilege unless he is compelled by a religious or worldly need to emigrate. To enter Makkah is a honour and to gout of it is ill-luck.

It is stated in Durr Mukhtar that if anyone is certain that he will not commit sin then he must take up residence in these two cities (Makkah and Madinah). But, if anyone is not sure, then he must not take up residence in these places.

¹ Abu Dawud # 2020.

² Tirmidhi # 3952.

³ Tirmidhi # 3951, Ibn Majah # 3108, Musnad Ahmad 4-305, Darimi # 2510.

SECTION III

الْفُضْلُ الثَّالِثُ

(٢٧٢٦) عَنْ أَبِي شُرَيْحٍ رِبِّ الْعَدَوِيِّ أَنَّهُ قَالَ لِعَمْرٍو بْنِ سَعِيدٍ وَهُوَ يَبْعَثُ الْبُحُوثَ إِلَى مَكَّةَ إِذْ دَنَى لِي أَيُّهَا الْأَمِيرُ أُحَدِّثُكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَدَمِ مِنْ يَوْمِ الْفَتْحِ سَمِعْتُهُ أُذُنَايَ وَوَعَاهُ قَلْبِي وَأَبْصَرْتُهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ حَمْدَ اللَّهِ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ فَلَا يَحِلُّ لِأَمْرٍءٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسُوفَكَ بِهَا دَمًا وَلَا يَفْضُدُ بِهَا شَجَرَةً فَإِنْ أَحَدٌ تَرَحَّضَ بِقِتَالِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا فَقُولُوا لَهُ إِنَّ اللَّهَ قَدْ أْزَنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ وَإِنَّمَا أْزَنَ لِي فِيهَا سَاعَةً مِنْ هَمَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ وَلْيَبْلِغِ الشَّاهِدُ الْعَائِبَ فَقِيلَ لِأَبِي شُرَيْحٍ مَا قَالَ لَكَ عَمْرٍو قَالَ قَالَ أَنَا أَعْلَمُ بِذَلِكَ مِنْكَ يَا أَبَا شُرَيْحٍ إِنَّ الْحَرَمَ لَا يُعِيدُ عَاصِيًا وَلَا قَارًا بِدَمٍ وَلَا قَارًا يَحْرَبِيهِ مُتَّفَقٌ عَلَيْهِ وَفِي الْبُخَارِيِّ الْحَرْبَةُ الْحِنَائِيَةُ۔

2726. Sayyiduna Abu Shurayh al-Adawi رضى الله عنه narrated that he said to Amr ibn Sa'eed when he was dispatching an army to Makkah, "Permit me, O amir, to narrate to you what Allah's Messenger صلى الله عليه وسلم said standing on the morning after the conquest (of Makkah). My two ears heard it and my heart remember it, and my both eyes observed it while he spoke. He praised Allah and glorified Him. He said:

"Allah has made Makkah sacred and men have not made it sacred. It is not allowed to a man who believes in Allah and the Last Day to shed blood here or to cut down its trees. So, if anyone regards fighting allowed because of the fighting of Allah's Messenger here, then tell them that Allah had permitted His Messenger and has not permitted him. And permission was granted to me only for some time during the day and the sanctity is restored hereafter today as its sanctity was last evening. So, let those who are present convey it to those who are not present here."

Sayyiduna Abu Shurayh رضى الله عنه was asked, "What did amr say to you?" He said that he boasted, "I know that better than you, O Abu Shurayh. Surely the Haram does not give sanctuary to the disobedient and the fugitives who shed blood and the fugitives who commit crime."¹

Bukhari's version has "who commit fault."²

COMMENTARY: Amr ibn Sa'eed was governor of Madinah for the caliph Abdul Maalik ibn Marwan. When he decided to send an army to Makkah to annihilate Sayyiduna Abdullah ibn zubayr رضى الله عنه, Sayyiduna Abu Shurayh رضى الله عنه, a sahabi, expressed disgust at this move. He conveyed to him the Prophet Muhammad صلى الله عليه وسلم message that even one deserving to be killed should not be killed in Makkah, what then to say of a glorious sahabi to kill whom he was dispatching an army. Amr argued that Makkah did not give refuge to one who disobeyed the caliph. In other words, Amr thought that Abdul Malik was a genuine caliph and Abdullah ibn Zubayr رضى الله عنه a rebel. The Marwan was not a

¹ Bukhari # 1832, Muslim # 446-1354, Tirmidhi # 809, Nasa'i # 1873, Musnad Ahmad 6-385.

² Bukhari # 104.

genuine caliph so anyone who rejected him could not be legally called a rebel. Moreover, Amr ibn Sa'eed accused Sayyiduna Abdullah ibn Zubayr رضى الله عنه of shedding blood and robbery and held him liable to be punished.

Indeed, they did martyr him in the *Haram*.

(٢٧٢٧) وَعَنْ عِيَّاشِ بْنِ أَبِي رَيْبَعَةَ الْمَخْزُومِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَرَأَى هَذِهِ الْأُمَّةَ يَخْتَرِ مَا عَظَّمُوا هَذِهِ الْحُرْمَةَ حَقَّ تَعْظِيمِهَا فَإِذَا صَيَّعُوا ذَلِكَ هَلَكُوا - (رواه ابن ماجه)

2727. Sayyiduna Ayyash ibn Abu Rabi'ah al-Makhzumi رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "This *ummah* will not cease to follow good (and prosper) as long as they give respect to this sacredness (of Makkah and the *Haram* of Makkah) the way it deserves respect. When they abandon the respect due to it, they will perish.

CHAPTER - XVI

THE HARAM OF MADINAH - MAY ALLAH THE EXALTED PRESERVE ITS SANCTITY

بَاب حَرَمِ الْمَدِينَةِ حَرَسَهَا اللَّهُ تَعَالَى

There are ahadith on the sacredness of Madinah and its surrounding land, But, the ulama (Scholars) have different opinion about it. The Hanafi ulama (Scholars) say that their sacredness means that the city and land on all its four sides must be sanctified and respected, but it is not the same command with as much severity as for Makkah and its surroundings. Thus, according to the Hanafi School it is not forbidden to cut trees etc and to hunt in Madinah and its surrounding lands.

However, the other three imams contend that the gravity of the sacredness of the *Haram* of Makkah and of the *Haram* of Madinah are at par. Hence, their contention is that the same things are forbidden in Madinah and its surroundings as are forbidden in Makkah and its surroundings. However, they do concede that if these things are perpetrated in the *Haram* of Madinah, jaza or recompense will not be *wajib* (obligatory).

SECTION I

الفضل الأول

THE LIMIT OF THE HARAM OF MADINAH

(٢٧٢٨) عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ مَا كَتَبْنَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا الْقُرْآنَ وَمَا فِي هَذِهِ الصَّحِيفَةِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْمَدِينَةُ حَرَامٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ فَمَنْ أَخَذَ فِيهَا حَدًّا أَوْ أَوْى مُخَدًّا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ - زَمَهُ الْمُسْلِمِينَ وَاجِدَةٌ يَسْنَى بِهَا أَدْنَا هُمْ فَمَنْ أَحْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ وَمَنْ وَارَى قَوْمًا بِعَيْرٍ إِذْ رُبَّ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ - مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لَهُمَا مِنَ الدُّعَى إِلَى غَيْرِ أَبِيهِ أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ

أَجْمَعِينَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ-

2728. Sayyiduna Ali رضي الله عنه narrated, "We did not write anything on the authority of Allah's Messenger صلى الله عليه وسلم but the Quran and that which is in this sahfah." He also narrated that Allah's Messenger صلى الله عليه وسلم said, "Madinah is sacred between ayr and Thawr. Hence, if anyone innovates here a bid'ah, or gives protection to an innovator then on him is the curse of Allah, the angels and the people all together and no (deed) obligatory and supererogatory are accepted from him. The protection extended by the Muslims is the same for which the humblest of them may endeavour. Hence, if anyone breaks a covenant made by a Muslim, the curse of Allah, the angels and the people all together is on him. No obligation and supererogatory (deeds) are accepted from him. If anyone contracts alliance with a people without permission of his own compatriots, then the curse of Allah, the angels and the people all together is on him. No obligatory and supererogatory (deeds) are accepted from him."

Another version of Bukhari and Muslim also has: "If anyone ascribes his parentage to other than his father or his service to other than his master, then the curse of Allah, the angels and all the people together is on him and no obligatory and supererogatory (deeds) are accepted from him."¹

COMMENTARY: Perhaps some people may have had a misconception that the Prophet Muhammad صلى الله عليه وسلم had given Sayyiduna Ali رضي الله عنه something apart from the Quran of which no one else knew anything. Sayyiduna Ali رضي الله عنه denied that he had anything, saying that he had written only the Quran as he dictated it to him, or some ahadith about the commands that he had jotted down in a sahfah (document). 'this sahfah' means sheets of paper with written material about commands of blood wit and of some other subjects. He kept it in the sheath of his sword. Of the other material was the command about Madinah that Sayyiduna Ali رضي الله عنه mentioned in the hadith under discussion. Its territory is defined and such things are forbidden therein as do not behave its high standing and sanctity.

However, Imam Shafi'i رحمه الله considers (حرام) or mean (حرم) meaning, "Madinah is like the Haram (حرم) of Makkah. Whatever is haraam (حرام) - forbidden in Haram Makkah are also forbidden in Haram Madinah. He defines the limits of Haram Madinah between the two mountains Ayr and Thawr to either side of Madinah.

'Fard(compulsory) (obligatory) and supererogatory will not be accepted from him.' The word (صرف) stands for both. The sentence could also mean 'repentance and intercession will not be accepted from him.' Similarly, the word (عدل) stands for both 'supererogatory' and 'fard(compulsory) or obligatory.' And, as some say (عدل) could also mean intercession and 'repentance.'

The next command that Sayyiduna Ali رضي الله عنه read from the sahfah concerned protection extended by a Muslim to someone. It must be honoured by all other Muslims.

The next concerned forming an alliance with some people without permission of the parent body. This refers to the word (ولا). This word also refers to a freedman. If a master sets his slave

¹ Bukhari # 1870, Muslim # 467-1370, Tirmidhi # 2134, Abu Dawud # 2034, Darimi # 2529, Musnad Ahmad 1-81.

free, and the slave has no posterity as heir then the rights of inheritance belong to his master.

SAYINGS OF SHI'AH REJECTED: The Shi'ah claim that the Prophet Muhammad صلى الله عليه وسلم had his will written down by Sayyiduna Ali رضى الله عنه. 'He had dictated many things therein. Among these things was the nomination of Sayyiduna Ali رضى الله عنه as his Caliphate, succeeding him immediately on his death. Only a few of the ahlul bayt had knowledge of this will (Among them Sayyiduna Ali رضى الله عنه, Sayyidah Fatimah رضى الله عنه and so on.) No one else know of that.' This saying of the Shi'ahs is simply falsehood because the hadith under discussion rejects it, and Sayyiduna Ali رضى الله عنه himself said it explicitly that he did not write anything for the Prophet Muhammad صلى الله عليه وسلم but the Quran and those sheets of paper. This hadith tells us that it is *mustahab* (desirable) to write down what is knowledge. It is a great service and earns much reward.

RESIDENCE IN MADINAH SPELLS PROSPERITY IN BOTH WORLDS

(٢٧٢٩) وَعَنْ سَعْدِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتِي الْمَدِينَةِ أَبْ يُقْطَعُ

عِصَاهُهَا أَوْ يُقْتَلُ صَيِّدُهَا وَقَالَ الْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ لَا يَدْعُهَا أَحَدٌ رَغْبَةً عَنْهَا إِلَّا أَبَدَلَ اللَّهُ

فِيهَا مَنْ هُوَ خَيْرٌ مِنْهُ وَلَا يُبْتِ أَحَدٌ عَلَى لَا وَايْهَا وَجَهْدَهَا إِلَّا كُنْتُ لَهُ شَفِيعًا أَوْ شَهِيدًا يَوْمَ الْقِيَامَةِ - (رواه مسلم)

2729. Sayyiduna Sa'd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I declare sacred the land between the bases of the two mountains of Madinah. Thus its thorny trees must not be chopped nor its game be killed."

He said also, "Madinah is best for them (who reside here) only if they realize it. No one goes away from it out of dislike of it, but Allah brings in it someone better than he (who goes away) to replace him. No one remains here enduring hardship and anxiety but I will intercede for him on the day of resurrection" - or, he said - "be witness in his favour."¹

COMMENTARY: This hadith gives glad tidings to those who reside in Madinah permanently. It is necessary for a believer to be grateful to Allah for making him a citizen of the two noble *Harams* (Makkah and Madinah) for it is a mighty blessing. He must endure difficulties and must not ignore these places and be attracted by the outward glory of other cities. Real blessing and comfort are of the next world:

اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ

{O Allah, there is no comfort but the comfort of the hereafter.}

(Hadith of Bukhari # 2835, Muslim # 130-1805, Musnad Ahmad 3-172)

ONE WHO ENDURES DIFFICULTY & ANXIETY IN MADINAH

(٢٧٣٠) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَصْبِرُ عَلَى لَأْوَاءِ الْمَدِينَةِ وَشِدَّتِهَا أَحَدٌ

مِنْ أُمَّتِي إِلَّا كُنْتُ لَهُ شَفِيعًا يَوْمَ الْقِيَامَةِ - (رواه مسلم)

2730. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "None of my *ummah* endures the hardship of Madinah and its severity, but I

¹ Muslim # 459-1363, Musnad Ahmad 1-181.

shall be an intercessor for him on the day of resurrection."¹

PROPHET'S PRAYER FOR MADINAH

(٢٧٣١) وَعَنْهُ قَالَ كَانَتِ النَّاسُ إِذَا رَأَوْا أَوَّلَ التَّمْرَةِ جَاءُوا بِهِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا أَخَذَهُ قَالَ
اللَّهُمَّ بَارِكْ لَنَا فِي تَمْرِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا اللَّهُمَّ إِنَّ
إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ وَإِنِّي عَبْدُكَ وَنَبِيُّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَأَنَا أَدْعُوكَ لِمَدِينَةٍ بِمِثْلِ مَا
دَعَاكَ لِمَكَّةَ وَمِثْلِهِ مَعَهُ ثُمَّ قَالَ يَدْعُو أَصْعَرَ وَيَدِّ لَهُ فَيُعْطِيهِ ذَلِكَ التَّمْرَ - (رواه مسلم)

2731. Sayyiduna Abu Hurayrah رضى الله عنه narrated that when the people saw the first fruit (it was their practice that) they brought the fruit to the Prophet Muhammad صلى الله عليه وسلم. When he took it, he prayed:

اللَّهُمَّ بَارِكْ لَنَا فِي تَمْرِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا اللَّهُمَّ إِنَّ
إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ وَإِنِّي عَبْدُكَ وَنَبِيُّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَأَنَا أَدْعُوكَ لِمَدِينَةٍ بِمِثْلِ مَا
دَعَاكَ لِمَكَّةَ وَمِثْلِهِ مَعَهُ

[O Allah, bless us in our fruits and bless us in our city. And bless us in our Sa' and bless us in our mudd.

O Allah, surely Ibrahim was Your slave and your friend and your prophet. And, indeed, I am your slave and your prophet. He had prayed to you for Makkah and I pray to you for Madinah the like of what he had prayed for Makkah, and as much of it again]

After that, he invited the youngest child to him and he gave him that fruit.²

COMMENTARY: The words 'bless us' mean 'to increase for us.' Hence, give us more fruit, make our city more expansive and accommodating; As a result of his prayer, the area of the city and its population increased and its culture and civic life prospered and became exemplary. The Masjid Nabawi (Prophet's mosque) too was expanded. People came and settled here. Blessing in Sa' and mudd means 'more provision.'

Sayyiduna Ibrahim عليه السلام is Allah's Khalil (friend) and the Prophet Muhammad صلى الله عليه وسلم is His habib (dear one). The rank of the habib is higher than a Khalil's, but the Prophet Muhammad صلى الله عليه وسلم only mentioned Prophet Ibrahim's عليه السلام epithet in his prayer and omitted his own out of humility. He sufficed to call himself Allah's slave and Prophet.

SACREDNESS OF MADINAH

(٢٧٣٢) وَعَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ فَجَعَلَهَا حَرَامًا وَإِنِّي
حَرَّمْتُ الْمَدِينَةَ حَرَامًا مَا بَيْنَ مَا رَمَيْتُهَا أَوْ لَا يُهْرَاقُ فِيهَا دَمٌ وَلَا يُحْمَلُ فِيهَا سِلَاحٌ لِقِتَالٍ وَلَا يُخْبَطُ فِيهَا
شَجَرَةٌ إِلَّا لِحَالِفٍ - (رواه مسلم)

¹ Musilm # 484-1378, Muwatta Maalik # 3 (Madinah) Musnad Ahmad 2-288.

² Muslim # 473-1373, Tirmidhi # 3465, Ibn Majah # 3329, Darimi # 2072, Muwatta Maalik # 2 Madinah Musnad Ahmad 2-330.

2732. Sayyiduna Abu Sa'eed رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "Ibrahim عليه السلام made Makkah sacred and made it (the) *Haram* (sacred area) and I have made Madinah respectable and made it a *Haram*, all the land between its two mountains. It demands that blood should not be shed in it, weapons should not be carried in it to fight and the leaves (of its trees) should not be beaten off in it save for fodder.¹

COMMENTARY: Allamah Toorpushti رحمه الله said that (وانى حرمت المدينة) does not mean: I have made Madinah sacred, but I have made it respectable and it does not refer to the commands that concern the *Haram* (that forbid hunting, etc) This is clear from the Prophet Muhammad's صلى الله عليه وسلم words: 'Its leaves should not be beaten off but for fodder, because it is never proper in Makkah at all. As for hunting, though some sahabah (Prophet's companions) رضى الله عنهم have called it unlawful (in Madinah), yet many sahabah (Prophet's companions) رضى الله عنهم did not forbid hunting birds in Madinah. Moreover we have never heard of the Prophet Muhammad صلى الله عليه وسلم forbidden it (in any hadith).

This was the gist of what Toorpushti رحمه الله said, Mulla Ali Qari has discussed it in great detail. Scholars may see his sharh.

SA'D'S SPOILS

(٢٧٣٣) وَعَنْ عَامِرِ بْنِ سَعْدٍ أَنَّ سَعْدَ بْنَ أَرْكَبٍ إِلَى قَصْرِهِ بِالْعَقِيقِ فَوَجَدَ عَبْدًا يَقْطَعُ شَجَرًا أَوْ يَخْطُلُهُ فَسَبَّهَ فَلَمَّا رَجَعَ سَعْدٌ جَاءَهُ أَهْلُ الْعَبْدِ فَكَلَّمُوهُ أَنْ يَرُدَّ عَلَى غُلَامِهِمْ أَوْ عَلَيْهِمْ مَا أَخَذَ مِنْ غُلَامِهِمْ فَقَالَ مَعَاذَ اللَّهِ أَنْ أَرُدَّ شَيْئًا تَقَلَّبْتُمْ رُسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَى أَنْ يَرُدَّ عَلَيْهِمْ - (رواه مسلم)

2733. Sayyiduna Aamir ibn Sa'd رحمه الله reported that Sayyiduna Sa'd (ibn Abu Waqqas) رضى الله عنه rode to his castle in al-Aqiq (near Madinah). He found (on his way) slave cutting down tree or beating of their leaves. So (punish him), he took away his garments. When Sa'd رضى الله عنه returned (to Madinah), the slave's masters came to him and requested him to return to their slave, or to them, what he had taken from their slave. But, he said, "I seek refuge in Allah, lest I returned anything that Allah's Messenger صلى الله عليه وسلم has let me get as spoils." He refused to return it to them.²

COMMENTARY: Sa'd's رضى الله عنه saying that Allah's Messenger صلى الله عليه وسلم let him get those things as spoils means that he gave permission that if anyone was caught hunting or cutting trees in Madinah then his clothes must be confiscated. So, perhaps this hadith is abrogated or the Prophet Muhammad صلى الله عليه وسلم permission was only by way of warning. Teebi رحمه الله said that Imam Maalik رحمه الله and Imam Shafi'i رحمه الله contend that hunting and chopping trees in Madinah do not make an expiation *Wajib* (obligatory). These things are forbidden in Madinah without calling for an atonement or recompense. Some other ulama (Scholars) maintain, however, that just as recompense becomes *wajib* (obligatory) in Makkah so too it becomes *wajib* (obligatory) in Madinah when these things are perpetrated. On the other hand, Imam Abu Hanifah رحمه الله said that these things are not forbidden in Madinah but merely makruh(unbecoming).

¹ Muslim # 475-1374.

² Muslim # 461-1364, Musnad Ahmad 1-168.

PROPHET MUHAMMAD'S صلى الله عليه وسلم PRAYER FOR MADINAH'S CLIMATE

(٢٧٣٤) وَعَنْ عَائِشَةَ قَالَتْ لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَعِيكَ أَبُو بَكْرٍ وَبِلَالٌ فَجِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَالَ اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحَبِّبْنَا مَكَّةَ أَوْ أَشَدَّ وَصَحِّحْهَا وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا وَانْقُلْ حُمَاهَا فَاجْعَلْهَا بِالْجُحْفَةِ - (متفق عليه)

2734. Sayyiduna Ayshah رضي الله عنها narrated that when Allah's Messenger صلى الله عليه وسلم came to Madinah, Sayyiduna Abu Bakr رضي الله عنه and Sayyiduna Bilal رضي الله عنه fell ill and had fever. So, he informed Allah's Messenger صلى الله عليه وسلم about it. Then, he prayed:

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحَبِّبْنَا مَكَّةَ أَوْ أَشَدَّ وَصَحِّحْهَا وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا وَانْقُلْ حُمَاهَا فَاجْعَلْهَا بِالْجُحْفَةِ

{O Allah, make Madinah dear to us as you had made Makkah dear to us, or more than that. And make it (more) healthy. And bless us in its sa' and its mudd. And, transfer its fever putting it al-Jufah.}¹

COMMENTARY: It is said that when Sayyidah Ayshah رضي الله عنها paid visit to see her ailing father, Sayyiduna Abu Bakr رضي الله عنه, he made mention of Makkah and its emigrating atmosphere. She mentioned this to the Prophet Muhammad صلى الله عليه وسلم who made the foregoing prayer.

Al-Juhfah is a place between Makkah and Madinah. The Jews lives there. This hadith is evidence that Muslims may pray for the disbelievers to be overcome by destructive illnesses and for their cities to be destroyed. Indeed, there is another tradition too mentioning illnesses and diseases in Madinah before the Prophet Muhammad's صلى الله عليه وسلم emigration to Madinah. So the Prophet Muhammad صلى الله عليه وسلم had those diseases sent to the territories of the infidels (though prayers to Allah).

PROPHET MUHAMMAD'S صلى الله عليه وسلم DREAM INTERPRETED

(٢٧٣٥) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ فِي رُؤْيَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَدِينَةِ رَأَيْتُ امْرَأَةً سَوْدَاءَ نَائِرَةً الرَّأْسِ خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى نَزَلَتْ مَهْيَعَةَ فَمَاتَتْ وَأَلْتَهَا آتٌ وَبَاءَ الْمَدِينَةَ نُقُولُ إِلَى مَهْيَعَةَ وَهِيَ الْجُحْفَةُ -

(رواه البخارى)

2735. Sayyiduna Abdullah ibn Umar رضي الله عنه narrated that concerning a dream of the Prophet Muhammad صلى الله عليه وسلم about Madinah. (He, the Prophet Muhammad صلى الله عليه وسلم, said) "I saw a black woman with dishevelled hair go out of Madinah and into Mahya'ah. So I interpreted it to mean that the pestilence of Madinah had transferred to Mahya'ah which is al-Juhfah."²

¹ Bukhari # 1889, Muslim # 480. 1376, Muwatta Maalik # 14 (Jami) Musnad Ahmad 6-56.

² Bukhari # 7039, Tirmidhi # 2290, Ibn Majah # 3924, Darimi # 2161, Musnad Ahmad 2-107.

SOME PEOPLE OF MADINAH

(٢٧٣٦) وَعَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يُفْتَحُ الْيَمَنُ فَيَأْتِي قَوْمٌ يَبْسُوتُ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ وَالْمَدِينَةَ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ وَيُفْتَحُ الشَّامُ فَيَأْتِي قَوْمٌ يَبْسُوتُ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ وَالْمَدِينَةَ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ وَيُفْتَحُ الْعِرَاقُ فَيَأْتِي قَوْمٌ يَبْسُوتُ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ وَالْمَدِينَةَ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ - (متفق عليه)

2736. Sayyiduna Sufyan ibn Abu Zuhayr رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Yemen will be conquered and a people will come (to it) who will be very slow (meaning, such people will rise in Madinah who will shirk away from hard work and seek the world's pleasures). They will go away (from Madinah) with their folk and those who obey them, though Madinah would be better for them, if they but knew. Syria (Shaam) will be conquered and people will come (to it) who will be very slow (meaning, such people will rise who will shirk away from hard work and seek world's pleasures). They will go away with their folk and who obey them, though madinah would be better for them, if they but knew Iraq will be conquered and people will come (to it) who will be very slow. (they will shirk labour and look for pleasures of the world). They will go away with their folk and those who obey them, though Madinah would be better for them, if they but knew."¹

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم fore warned about some people of Madinah. They should emigrate from Madinah in search of worldly pleasures and an easy life. If they had an eye on the hereafter and good fortune in the world then they would not go away from Madinah.

MADINAH CASTS OUT THE EVIL

(٢٧٣٧) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْفُكْرَى يَقُولُونَ يَثْرِبُ وَهِيَ الْمَدِينَةُ تَنْفِي النَّاسَ كَمَا يَنْفِي الْكَبِيرُ حَبَّتِ الْحَدِيدِ - (متفق عليه)

2737. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I have been commanded to emigrate to a town that will overshadow all towns. They call it Yathrib and it is Madinah. It expels the (evil) people as the bellows cast out impurity from iron."²

COMMENTARY: Those people who reside in Madinah overpower other people and conquer cities. This is borne out by history. Examples are the Amaliqah conquered many cities, then the Jews and then the Christians followed finally by the Prophet Muhammad صلى الله عليه وسلم under whom Islam spread far and wide.

This city was called yathrib and Athrab. When the prophet Muhammad صلى الله عليه وسلم came here, he gave it the name Madinah in keeping with its development into a city and large population. He gave instructions that it should not again called yathrib because it was a pre

¹ Bukhari # 1875, Musim # 497-1388, Muwatta Maalik # 7 (Jami), Musnad Ahmad 2-384.

² Bukhari # 1871, Muslim # 488-1382, Tirmidhi # 3920, Muwatta Maalik # 5 (Jami), Musnad Ahmad 2-384.

Islamic name smacking of the jahiliyah. Besides, it had a very inappropriate meaning, for yathrib means 'to reproach' or 'to destroy'. It is also suggested that it was an idol or name of a very cruel oppressive person.

According to Bukhari رحمه الله in his Tarikh, there is a tradition that if anyone says 'Yathrib' once, then he must say 'Madinah' ten times so that he atones for taking a name of the sacred city that he should not have taken. According to another tradition, 'If anyone says yathrib, he must seek forgiveness.'

The (evil) people thrown out of Madinah are the disbelieving, polytheistic people. The gates of this city are closed on them forever.

NAME GIVEN TO MADINAH BY ALLAH

(٢٧٣٨) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ سَمَّى الْمَدِينَةَ

طَابَةً - (رواه مسلم)

2738. Sayyiduna Jabir ibn Samurah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Indeed, Allah has named Madinah (طابه) (Tabbah).¹

COMMENTARY: Allah caused the tongue of His habib (dear one) prophet Muhammad صلى الله عليه وسلم to call Madinah Tabah. According to another version it is Tabah, meaning 'pure and happy.' The city is pure of the filth of disbelief and idolatry. Its climate suits sound natures and its people are happy.

PECULIARITY OF MADINAH

(٢٧٣٩) وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَرَبِ الْأَعْرَابِ بَايَعَهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَصَابَ الْأَعْرَابِ

وَعُكْتُ بِالْمَدِينَةِ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ أَقْلِنِي يَبْعَتِي فَأَبَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ ثُمَّ جَاءَهُ فَقَالَ أَقْلِنِي يَبْعَتِي فَأَبَى ثُمَّ جَاءَهُ فَقَالَ أَقْلِنِي يَبْعَتِي فَأَبَى فَخَرَجَ الْأَعْرَابُ فَقَالَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِمَّا الْمَدِينَةُ كَالْكَبِيرِ تُنْفِي خَبَثَهَا وَتَنْصَعُ طَابَتِهَا - (متفق عليه)

2739. Sayyiduna Jabir ibn Abdullah رضى الله عنه narrated that a villager pledged allegiance to Allah's Messenger صلى الله عليه وسلم. Later, when he suffered from fever in Madinah, he came to the Prophet Muhammad صلى الله عليه وسلم and said, "O Muhammad do withdraw my pledge of allegiance," but Allah's Messenger صلى الله عليه وسلم declined. He came again and made the same demand, but he declined. Again, he came (a third time) with the same demand and again he declined. Then, the villager departed (without the Prophet Muhammad's صلى الله عليه وسلم permission from Madinah. So, Allah's Messenger صلى الله عليه وسلم said, "Indeed, Madinah is like bellows that drives away its filth and purifies the good."²

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم declines to annul the pledge of allegiance because it is not allowed to annul the pledge both of Islam and of staying with

¹ Muslim # 491-1385, Musnad Ahmad 5-108.

² Bukhari # 1883, Muslim # 489. 1383, Nasa'i # 4185, Muwatta Maalik # 4 (Jami), Musnad Ahmad 2-306.

the Prophet Muhammad صلى الله عليه وسلم.

The ulama (Scholars) say that the characteristic of Madinah to throw out the evil people and to purify the good people was either only during the Prophet Muhammad's صلى الله عليه وسلم times or it will be apparent during the last period near the day of resurrection. When the dajjal will make his appearance, Madinah will be shaken three times and all the evil people (disbelievers and hypocrites) will go away from there to the dajjal.

It is also possible that this characteristic is demonstrated in all periods, throughout time.

(٢٧٤٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى تَنْفِي الْمَدِينَةَ

شِرَارَهَا كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ - (رواه مسلم)

2740. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, The last Hour will not be established till Madinah expels its evil people as the bellows eradicates the impurity of iron.¹

PLAGUE & THE DAJJAL WILL NOT ENTER MADINAH

(٢٧٤١) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ لَا يَدْخُلُهَا الطَّاغُوتُ

وَلَا الدَّجَالُ - (متفق عليه)

2741. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Angels are deputed on the roads or gates of Madinah (as watchers). Neither plague nor the dajjal will enter it."²

COMMENTARY: The word (طاعون) ta'un translated 'plague' has been said by Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله to mean (وباء) pestilence. He said it will not enter Madinah either when the dajjal will appear or at all times.

(٢٧٤٢) وَعَنْ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنْ بَلَدٍ إِلَّا سَيْطَلُهُ الدَّجَالُ إِلَّا مَكَّةَ

وَالْمَدِينَةَ لَيْسَ نَقَبٌ مِنْ أَنْقَابِهَا إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِينَ يَحْرُسُونَهَا فَيَنْزِلُ السَّيْحَةُ فَتَرْجُفُ الْمَدِينَةَ بِأَهْلِهَا ثَلَاثَ رَجَعَاتٍ فَيَخْرُجُ إِلَيْهِ كُلُّ كَافِرٍ وَمُتَأَفِّقٍ - (متفق عليه)

2742. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is no town, apart from Makkah and Madinah, that the dajjal will not flatten. None of their mountain road is without angels arranged in rows to guard it. When the dajjal will appear at shawr (outside Madinah, a marshy land), Madinah will quake three times with its inhabitants driving every disbeliever and hypocrite out of it to the dajjal."³

PUNISHMENT TO ONE WHO CHEATS THE MADINAHS

(٢٧٤٣) وَعَنْ سَعْدِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَكْنِيذُ أَهْلُ الْمَدِينَةِ أَحَدًا إِلَّا أُمَاءَ كَمَا يَنْمَاءُ

¹ Muslim # 487-1٥٥٦

² Bukhari # 1880, Muslim # 486-1379, Tirmidhi # 2242, Muwatta Maalik # 16 (Jami), Musnad Ahmad 3-393.

³ Bukhari # 1381, Muslim # 123-2943, Musnad Ahmad 3-191, See also before or After the last hour, Ibn Kathir (English translation) Darul Isha'at Karachi, esp pp 736.

الْمَلْحُ فِي الْمَاءِ - (متفق عليه)

2743. Sayyiduna Sa'd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone deceives the people of Madinah, then he will be dissolved as salt dissolves in water."¹

COMMENTARY: This is what happened to the notorious man in the history of Islam, Yazid. He died of tuberculosis consumed to death.

PROPHET MUHAMMAD'S صلى الله عليه وسلم LOVE FOR MADINAH

(٢٧٤٤) وَعَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ فَنَظَرَ إِلَى جُدْرَانِ الْمَدِينَةِ

أَوْ صَعَرَ رَأْسَهُ وَأَنَّ عَلَى ذَاتَيْ حَرَكَتَيْهَا مِنْ حُبِّهَا - (رواه البخارى)

2744. Sayyiduna Anas رضى الله عنه narrated that when the Prophet Muhammad صلى الله عليه وسلم returned from a journey and observed the walls of Madinah (meaning, its buildings). He made his camel run and if he was on a horse or mule, he urged it to hurry. This was out of love for Madinah.²

MERIT OF MOUNT UHUD

(٢٧٤٥) وَعَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَعَ لَهُ أَحَدٌ فَقَالَ هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ أَلَيْسَ إِنَّ

إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَإِنِّي أَحْرَمُ مَا بَيْنَ لَا بَيْنَيْهَا - (متفق عليه)

2745. Sayyiduna Anas رضى الله عنه narrated that when the Prophet Muhammad صلى الله عليه وسلم looked at Uhud, he said, "It is a mountain that loves us and we love it. O Allah, Ibrahim عليه السلام regarded Makkah as sacred and I regard the tract of land between the two lava plains of Madinah as sacred."³

COMMENTARY: Allah has placed sentiments and sense in the inanimate objects too (like stones, etc.) according to their condition. He has created in them love for the Prophet صلى الله عليه وسلم. awliya (men of Allah) and particularly the chief of the Prophets, Muhammad صلى الله عليه وسلم. Moreover, when Allah takes anyone as a friend, everything befriends him because all are His creatures and obedient to him. This statement is corroborated by the weeping of the trunk of a palm tree.

The Prophet Muhammad صلى الله عليه وسلم stated that the tract of land between two lava plains of Madinah is sacred. It means it is worthy of respect and madinah is included in that. It does not imply that it is as sacred and holy as Makkah is where it is forbidden to cut trees and hunt game.

(٢٧٤٦) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدٌ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ - (رواه البخارى)

2746. Sayyiduna Sahl ibn Sa'd narrated that Allah's Messenger صلى الله عليه وسلم said, "Uhud is a mountain that loves us and we love it."⁴

¹ Bukhari # 1877, Muslim # 494-1378, Ibn Majah # 3114.

² Bukhari # 1886, Tirmidhi # 3441, Musnad Ahmad 3-159.

³ Bukhari # 7333, Muslim # 464-1365, Ibn Majah # 3115, Muwatta Maalik # 10 (Jami), Musnad Ahmad 3-149.

⁴ Bukhari # 1482, Muslim # 504-1393.

SECTION II

الفضل الثاني

THE HARAM OF MADINAH

(٢٧٤٧) عَنْ سَيِّمَانَ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ رَأَيْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ أَخَذَ رَجُلًا يَصِيدُ فِي حَرَمِ الْمَدِينَةِ الَّذِي حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَبَهُ ثِيَابَهُ فَجَاءَ مَوْلَاهُ فَمَلَّمُوهُ فِيهِ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَّمَ هَذَا الْحَرَمَ وَقَالَ مَنْ أَخَذَ أَحَدًا يَصِيدُ فِيهِ فَلَيْسَ لَهُ فِيهَا أَرْدٌ عَلَيْكُمْ طَعْمَةٌ أَنْطَعَمَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَسَنُ إِنَّ شَيْئًا دَفَعْتُ إِلَيْكُمْ فَمَنْعَهُ (رواه ابو داؤد)

2747. Sayyiduna Sulayman ibn Abu Abdullah رحمه الله narrated that he saw Sayyiduna Sa'd ibn Abu Waqqas رضي الله عنه seize a man who had hunted in the *Haram* of Madinah which Allah's Messenger صلى الله عليه وسلم had proclaimed was sacred. So, he took away his garments. His masters came and spoke to him concerning it. He said, "Indeed, Allah's Messenger صلى الله عليه وسلم has asserted that this *Haram* was sacred (or forbidden territory). He had said that if a person apprehends someone hunting in it, then he should take away from him what he possesses. So, I shall not return to you that which Allah's Messenger صلى الله عليه وسلم let me have as provision. But, if you like, I shall pay to you its value (as a favour and kindness)."¹

(٢٧٤٨) وَعَنْ صَالِحِ مَوْلَى لِسَعْدِ بْنِ سَعْدًا وَجَدَ عَيْدًا مِنْ عَيْدِ الْمَدِينَةِ يَقْطَعُونَ مِنْ شَجَرَةِ الْمَدِينَةِ فَأَخَذَ مَتَاعَهُمْ وَقَالَ بَعْنِي لِمَا لِيَهُمْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى أَنْ يُقْطَعَ مِنْ شَجَرِ الْمَدِينَةِ شَيْءٌ وَقَالَ مَنْ قَطَعَ مِنْهُ شَيْئًا فَلِمَنْ أَخَذَهُ سَلَبَهُ (رواه ابو داؤد)

2748. Sayyiduna Salih رحمه الله the freedman of Sayyiduna Sa'd رضي الله عنه narrated that Sayyiduna Sa'd saw some slaves of Madinah cut down some of the trees of Madinah. He took away their belongings. He said to their masters that he has heard Allah's Messenger صلى الله عليه وسلم prohibit cutting down of the trees of Madinah and say, "If anyone chops any of them then whatever is seized from them belongs to one who nabs them."²

COMMENTARY: While the narration gives the impression that salih رحمه الله the freedman of Sa'd رضي الله عنه narrated the hadith, the fact is that Salih رحمه الله narrated from the freedman of Sa'd رضي الله عنه salih رحمه الله was not the freedman of Sa'd رضي الله عنه but of Tawamah (or tawamah).

PROHIBITION EXTENDS TO WAJJ

(٢٧٤٩) وَعَنِ الرَّبِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ صَيْدَ وَجٍّ وَعِصَاهُ جَزْرٌ مُحَرَّمٌ لِلَّهِ رَوَاهُ أَبُو دَاوُدَ وَقَالَ مُحَمَّدُ السُّنِّيُّ وَجَّ ذَكَرُوا أَنَّهُمَا مِنْ نَاجِيَةِ الطَّائِفِ وَقَالَ الْخَطَّابِيُّ أَنَّهُ بَدَلُ الْأَمَّا

2749. Sayyiduna Zubayr رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The game and the thorny trees of wajj are *haram* (sacred), made sacred by Allah (or

¹ Abu Dawud # 2037, Musnd Ahmad 1-170.

² Abu Dawud # 2038.

forbidden because of Allah's dear slaves, meaning the Ghazis."¹

(Muhyi us sunnah (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) said that wajj is said to be in the neighbourhood of Ta'if)

COMMENTARY: The ulama (Scholars) say that the prohibition to hunt, etc. in wajj might have been by way of (حمى) - a forbidden (enclosure of) grazing place where another's animals are barred. At wajj grass was preserved for the horses of the warriors.

The hadith does not say that the prohibition was because of the *Haram*. If we presume that the forbidding was in the sense of *Haram* then it was only during a particular period of time and was later rescinded.

Imam Shafi'i رحمه الله contends that at wajj, game should not be hunted and trees. Etc should not be cut down. But he says nothing about jaza or expiation being *wajib* (obligatory).

PRIVILEGE OF DYING IN MADINAH

(٢٧٥٠) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اسْتَظَّأَ أُمَّةً يَمُوتُ بِالْمَدِينَةِ فَلَيْمُتْ

بِهَا فَإِنِّي أَشْفَعُ لِمَنْ يَمُوتُ بِهَا - رَوَاهُ أَحْمَدُ وَالْبُخَارِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ إِسْنَادًا -

2750. Sayyiduna Ibn Umar رضي الله عنه said that Allah's Messenger صلى الله عليه وسلم said, "He who can die in Madinah, let him die in Madinah, for I shall intercede for him who dies in it."²

COMMENTARY: It means that if anyone can stay in Madinah till he dies then he must stay there. The Prophet Muhammad صلى الله عليه وسلم will get his sins forgiven if he was a sinner, but ranks elevated if he was a pious man.

In this case, intercession will be of an exclusive nature for only the residents of Madinah but not to anyone else. However, the Prophet Muhammad صلى الله عليه وسلم general intercession will be available to every Muslim. Hence one should try to spend his last days in Madinah. In this respect, the Prayer of Sayyiduna Umar رضي الله عنه is worth emulating:

اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ وَاجْعَلْ مَوْتِي بِبَلَدِ رَسُولِكَ

[O Allah cause me to die a martyr in your path and give me death in the city of your Messenger.]

May Allah grant us the same thing! Aameen!

MADINAH IS LAST PLACE TO BE DESOLATE

(٢٧٥١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْرُ قَرْيَةٍ مِنْ قَرْيِ الْإِسْلَامِ خَرَابًا

بِالْمَدِينَةِ - رَوَاهُ الْبُخَارِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ -

2751. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The last city of the cities of Islam to be destroyed will be Madinah."³

COMMENTARY: Before the last Hour all the cities will be ruined and uninhabited Madinah will be the last of them to lose its inhabitants. This distinction is available to Madinah because of the Prophet Muhammad صلى الله عليه وسلم.

¹ Abu Dawud # 2032, Musnad Ahmad 1-165.

² Tirmidhi # 3943, Ibn Majah # 3112, Musnad Ahmad 2-74.

³ Tirmidhi # 3945.

MADINAH CHOSEN FOR PROPHET MUHAMMAD'S ﷺ EMIGRATION

(٢٧٥٢) وعن جرير بن عبد الله عن النبي صلى الله عليه وسلم قال إني أتى ثلاثاً نزلت فيهم دار هجرتك المدينة أو البحرين أو قنيسرين. (رواه الترمذی)

2752. Sayyiduna Jarir ibn Abdullah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "Indeed, Allah revealed to me (asked) that in whichever of these three places I took up residence that will be the city of my emigration: Madinah, Bahrayn or Qinnasrin."¹

COMMENTARY: Bahrayn is the collective name of a cluster of island in the western gulf to its south west tip. The largest of these islands is Manamah also called Bahrayn which gives this name to the entire country too. This is as the current maps depict it, but the hadith and books of history apply bahrayn to the area to the eastern coast of the Arabian peninsula, spreading from Gulf of Busra to Qatar and Oman, and to the west of the present Bahrayn. Now it is called Ahsa (or Hasa). This hadith refers to what is Hasa nowadays.

Qinnasrin is a city in Syria.

This hadith mentions three cities from which the Prophet Muhammad صلى الله عليه وسلم had to choose his place of emigration. But the tarikh Madinah says that finally Madinah was named, so the Prophet Muhammad صلى الله عليه وسلم came to Madinah.

SECTION III

الْفَضْلُ الْفَالِثُ

MADINAH PROTECTED FROM THE DAJJAL

(٢٧٥٣) عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْمَدِينَةَ رُغْبُ الْمَسِيحِ الدَّجَالِ أَمَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ عَلَى كُلِّ بَابٍ مَلَكَانِ. (رواه البخارى)

2753. Sayyiduna Abu Bakrah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "The fear of al-Masih ad-Dajjal will never infiltrate madinah. That day, it will have seven gates (meaning, seven paths on the day he will appear). At each gate (path) will be two angels (charged with guarding Madinah)."²

PROPHET MUHAMMAD'S ﷺ PRAYER FOR BLESSING OVER MADINAH

(٢٧٥٤) وَعَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفِي مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَاتِ. (متفق عليه)

2754. Sayyiduna Anas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم prayed (for Madinah):

اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفِي مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَاتِ

[O Allah, let Madinah have twice as much blessing as you have made Makkah have.]³

COMMENTARY: The prayer for blessing means: 'O Allah, cause Madinah to have twice as

¹ Tirmidhi # 3949.

² (1): Bukhari 1879, Musnad Ahmad 5-47.

³ Bukhari # 1885, Muslim # 466-1369.

much glory and honour as Makkah has. This prayer does not contradict Makkah's excellence over Madinah because the good things in Makkah in abundance are themselves great evidence of its being more excellent.

RESIDENCE IN THE TWO HARAM IS AN HONOUR

(٢٧٥٥) وَعَنْ رَجُلٍ مِنْ آلِ الْخَطَّابِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ زَارَنِي مُتَعَمِّدًا كَانَ فِي جِرَارِي يَوْمَ الْقِيَامَةِ وَمَنْ سَكَنَ الْمَدِينَةَ وَصَبَرَ عَلَى بَلَائِهَا كُنْتُ لَهُ شَهِيدًا وَ شَفِيعًا يَوْمَ الْقِيَامَةِ وَمَنْ مَاتَ فِي أَحَدِ الْحَرَمَيْنِ بَعَثَهُ اللَّهُ مِنَ الْأَمِينِينَ يَوْمَ الْقِيَامَةِ۔

2755. A man of the family of al-Khattab reported that the prophet Muhammad صلى الله عليه وسلم said, "He who visits me deliberately will receive my protection on the day of resurrection. He who resides in Madinah patiently bearing its difficulties will have me as a witness and intercessor on the day of resurrection. He who dies in either of the two *Harams*, Allah will raise him on the day of resurrection with those who are safe."¹

COMMENTARY: Visiting deliberately is that the visitor is not motivated by business, ostentation or a worldly aim. He only hopes for reward.

VISITING THE RAWDAH

(٢٧٥٦) وَعَنِ ابْنِ عُمَرَ مَرْفُوعًا مِنْ حَتَمٍ فَرَارَ قَبْرِي بَعْدَ مَوْتِي كَانَ كَمَنْ زَارَنِي فِي حَيَاتِي۔ رَوَاهُمَا الْبَيْهَقِيُّ فِي شُعَبِ الْأَيْمَانِ۔

2756. Sayyiduna Ibn Umar رضى الله عنه narrated that in a marfu form (that the Prophet Muhammad صلى الله عليه وسلم said), "If anyone performs the *hajj* and visits my grave after my death then he is as one who visited me during my lifetime."²

COMMENTARY: The visitor after the Prophet's death is as one who visits him in his life time because he is alive. This hadith is also evidence that a pilgrim must visit his grave after performing *hajj*.

According to ahadith, the Prophet Muhammad صلى الله عليه وسلم also said, "If anyone visits my grave then my intercession is assured for him." And, he said, "He who performs *hajj* but does not visit my grave, has been unjust to me." He also said, "If anyone set out for Makkah (meaning aimed to perform *hajj*) and decided to visit me and my mosque then (in his record of deeds) two approved *hajj* are written down for him."

PROPHET'S LOVE FOR MADINAH

(٢٧٥٧) وَعَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ جَالِسًا وَقَبْرُ يُحْفَرُ بِالْمَدِينَةِ فَاطَّلَعَ رَجُلٌ فِي الْقَبْرِ فَقَالَ بئس مصعبه المؤمن فقال رسول الله صلى الله عليه وسلم بئسما قلت قال الرجل لي لئم أرد هذا إنما أردت القتل في سبيل الله فقال رسول الله صلى الله عليه وسلم لا مثل القتل في سبيل الله

¹ Bayhaqi in Shu'ab ul Eeman.

² Bayhaqi Shu'ab ul Eeman.

مَا عَلَى الْأَرْضِ بُقْعَةٌ أَحَبُّ إِلَيَّ أَوْ يَكُونُ قَبْرِي بِهَا مِنْهَا ثَلَاثَ مَرَّاتٍ - رَوَاهُ مَالِكٌ مُرْسَلًا -

2757. Sayyiduna Yahya ibn Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was sitting while a grave was being dug in Madinah. A man glanced into the grave and remarked, "How awful a bed for the believer!" So, Allah's Messenger صلى الله عليه وسلم reproached him, "What a bad thought you have expressed! "The man said, "I did not mean to say so. I only intended to refer to being killed in Allah's path as very good." Allah's Messenger صلى الله عليه وسلم said, "being killed in Allah's path is incomparable. But, there is no place in the world where I would like my grave to be but here." He said it three times.¹

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم corrected the man saying that a believer's grave was not awful, but is a garden of the gardens of paradise. When that man explained that he was speaking relative to martyrdom, the Prophet Muhammad صلى الله عليه وسلم agreed that to be killed in Allah's path is an incomparable death. The Prophet Muhammad صلى الله عليه وسلم then highlighted the excellence of death in Madinah whether as a martyr or otherwise.

SALAH (PRAYER) IN WADI AL-AQIQ

(٢٧٥٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِوَادِي الْعَقِيقِ يَقُولُ أَتَانِي اللَّيْلَةَ ابْنٌ مِنْ رَبِّي فَقَالَ صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ وَقُلْ عُمْرَةً فِي حَجَّةٍ وَفِي رِوَايَةٍ وَقُلْ عُمْرَةً وَحَجَّةً - (رواه البخارى)

2758. Sayyiduna Ibn Abbas رضى الله عنه reported that Sayyiduna Umar ibn Khattab رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم narrated that he heard Allah's Messenger صلى الله عليه وسلم say while he was in the wadi of al-Aqiq (a desert in Madinah). "Last night a visitor from my Lord visited me (meaning an angel came to me) and said, 'Offer *salah* (prayer) in this blessed wadi and say umrah with *Hajjaj*.'" According to another version, the visitor instructed to say umrah and *hajjah*.²

COMMENTARY: According to the rules of Arabic grammar (قول) may be used for a verb too. Hence, the concluding sentence of the hadith would mean; 'and regard this *salah* (prayer) as that umrah which is performed with *hajj*.' In other words, the merit of the *salah* (prayer) offered in the wadi al-Aqiq is mentioned. Its reward is like the umrah that is performed with *hajj*.

As for the other version (وقل عمرة وحجة), it means that the *salah* (prayer) in wadi al-Aqiq is like an umrah and *hajj*.

MORE MERITS OF MADINAH

PANACEA: The ulama (Scholars) say that Allah has put healing powers in the dust and fruit of Madinah. The ahadith affirm, "In the dust of Madinah is cure for every kind of ailment." Some ahadith assert, "In the dust of Madinah lies cure for leprosy." The Prophet Muhammad صلى الله عليه وسلم had instructed his sahabah (Prophet's companions) رضى الله عنهم to use its

¹ Muwatta Imam Malik 21-14-33,

² Bukhari # 1534, Abu Dawud # 1800, Ibn Majah # 2976, Musnad Ahmad 1-24.

dust to cure fever. Hence, not only did the Madinahs use it, but also there are aathar about its dust being taken out of Madinah by visitors. Some ulama (Scholars) like Shaykh Majduddin Firozabadi رحمه الله, confinn having tried it.

Shaykh Abdul Haq رحمه الله also recounted his experience in curing his foot ailment when doctors had given up the case.

Similar properties are attached to the dates of Madinah. The ahadith say that seven ajwah dates every morning on an empty stomach are an antidote for poison and sorcery.

GIVE RESPECT: It is because of the greatness and glory of this city that the Prophet Muhammad صلى الله عليه وسلم had instructed his *ummah* to respect his neighbours, meaning the people of Madinah always. They should give them their rights and overlook their faults and they must forgive them their lapses as long as they do not commit grave sins. He said that he would stand as witness and intercessor for those who give them respect always. And, if anyone does not do so then he will be given puss from (طينة الخيال) to drink. (It is a pond in hell where puss and blood of the dwellers of hell is accumulated.)

One day the prophet Muhammad صلى الله عليه وسلم raised his hands and prayed, "O Allah, if anyone decides to hurt me and my fellow citizens then destroy him." He said, "If anyone scares the people of Madinah, he scares me." According to a hadith in Nasa'i. "If anyone terrises the people of Madinah with his cruelty, Allah will put in him fear, and curse will fall on him of Allah, of his angels and of all mankind." And, "Deeds, obligatory or supererogatory, of such people will never be accepted by Allah."

SOME RULINGS OF HAJJ & METHOD OF PERFORMING IT

It is appropriate to conclude the Book of *hajj* (Pilgrimage) by summing up the rulings and method of its performance.

Four things are *fard(compulsory)* (absolute obligatory) in *hajj*: (1) *ihram (pilgrim-robe)*, (2) standing on the day of Arafah or wuqf Arafat, (3) *tawaf ziyarat* and (4) observing these *fard(compulsory)* in this sequence.

The *wajib (obligatory)* (obligatory duties secondary to *fard(compulsory)*) in *hajj* are: wuqf (standing) at Muzdalifah, sa'I between as-Safa and al-Marwah casting pebbles at the jimar, for the outsider *tawaf qudum*, shaving head or cutting hair assuming the *ihram (pilgrim-robe)* at the miqat, wuqf at Arafat till sunset, to begin the *tawaf* at hajr aswad (but some ulama (Scholars) say it is a *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* to begin the *tawaf* at the right side,

to make *tawaf* on foot unless there is an excuse,

to make *tawaf* in a purified state,

to onceal the satr during *tawaf*,

to begin sa'I at as-Safa,

to make sa'I on foot unless there is an excuse,

the Qarin and the Mutamatta must sacrifice a sheep or a similar animal,

to offer two raka't *salah (prayer)* after every *tawaf*,

to observe sequence in rami sacrifice, shaving hair and *tawaf ziyarat* in this order,

to make *tawaf ziyarat* during the days of sacrifice,

to enclose the hatim within the *tawaf*, to make sa'I after *tawaf*,

to shave in the *Haram* during days of sacrifice,

to refrain from the things forbidden during the state of *ihram: (pilgrim-robe)* after wuqf of

Arafat, and,

these things are also *wajib* (obligatory) of *hajj* that call for *dumm* if neglected.

Apart from these, all other are *mustahab* (desirable) and *aadab* (Meyers) of *hajj*.

OPTIONAL: The *hajj* of the rich is better than the poor man's, while the *fard* (compulsory) *hajj* is better than obedience to parents, the supererogatory *hajj* is not better. Rather obedience to parents is better than optional *hajj*. To build inns (or serai) is better than optional *hajj*. As for *sadaqah* (charity) (or charity) the *ulama* (Scholars) differ on whether it is better or *hajj* is better.

SINS: The *hajj* in which *wuquf* of Arafah falls on Friday is more excellent than seventy *hajj* (s). Everyone is forgiven in that *hajj* directly. But, the *ulama* (Scholars) differ on whether major sins are forgiven or not. Some *ulama* (Scholars) say that rights of followmen are not forgiven.

Qadi Iyad رضى الله عنه said that the *ulama* (Scholars) of *ahl us sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) agree that major or grave sins are forgiven only on making *tawbah* or repentance. Also, they agree that debt is not waived because of *hajj*, even if the debt is due to Allah, like *salah* (prayer), *zakah* etc. but the sin of delaying debt repayment or *salah* (prayer) is forgiven.

COVER OF KA'BAH: It is *mustahab* (desirable) to enter the *Ka'bah* provided no one, not even one who enters, is put to inconvenience. It is not allowed to purchase its covering from the *Banu Shaybah* but allowed to take it from the *imam* or his deputy. It is allowed to use the covering (*ghilaf*) of the *Ka'bah* for one's clothing even by a sexually defiled person or a menstruating woman.

QISAS: If a murderer has taken shelter in the *Haram* then as long as he is there, retaliation cannot be taken from him but if he had committed murder within the *Haram* then he may be killed there in retaliation. In no case, however, may he be killed in the *Ka'bah* even if he has perpetrated the murder inside it.

ZAMZAM: It is *makruh* (unbecoming) to make *istinja* (abstersion) with water of *zamzam*, but not *makruh* (unbecoming) to have a bath with it.

PROPHET MUHAMMAD'S صلى الله عليه وسلم **GRAVE MOST EXCELLENT:** *Makkah* is more excellent than *Madinah*. But, the piece of land where the Prophet Muhammad صلى الله عليه وسلم is resting is absolutely excellent more than the *Ka'bah*, the *Throne* and the *chair*. To visit the Prophet Muhammad's صلى الله عليه وسلم grave is *mustahab* (desirable). Rather, some *ulama* (Scholars) maintain that it is *wajib* (obligatory) for the person who has enough time. When anyone performs *hajj fard* (compulsory), he must perform *hajj* before he visits the prophet Muhammad's صلى الله عليه وسلم grave. If he performs an optional *hajj* then he may use his own discretion and do whichever he likes first. When visiting the prophet Muhammad's صلى الله عليه وسلم grave, he must decide to visit *Masjid Nabawi* too at the same time because the Prophet Muhammad صلى الله عليه وسلم has said, "One *salah* (prayer) offered in (my mosque) *Masjid Nabawi* is better than one thousand *salah* (prayer) offered in any other mosque but not the *Masjid Haram* (of *Makkah*). (One *salah* (prayer) offered in *Masjid Haram* fetches reward equal to the reward of one million *salah* (prayer) elsewhere."

METHOD OF PERFORMING HAJJ: When anyone decides to perform *hajj*, he must first make a sincere intention only to please Allah and have no worldly profit in mind. He must

be motivated to only discharge the *farḍ* (compulsory), otherwise the entire exercise shall be futile. Then he must take leave of his parents and bid farewell to his relatives, and seek forgiveness from everyone. He should arrange to reach Makkah before the seventh dhul Hijjah to be able to listen to the sermon of this date. He must assume the *ihram* (pilgrim-robe) at the miqat (which is yalamlam for Indians and Pakistanis). If he is a mufrid then he must assume the *ihram* (pilgrim-robe) for only *hajj*, if a qarīn then for both *hajj* and *umrah* and if a mutamatta then for only *umrah*. It is *mustahab* (desirable) before assuming the *ihram* (pilgrim-robe) to clip nails and remove unwanted hair, have a haircut and comb his hair or shave his head if that is his habit. He may have sexual intercourse with his wife if she is along with him. He must make ablution or have bath, but to have bath is better. Then he must put on the apparel of the *ihram* (pilgrim-robe). It is a waist wrapper and a sheet of cloth for the upper torso leaving his head bare. If these two pieces are new then that is better, otherwise clean, washed would do. If anyone does not have two pieces then even a single piece that cover his *satr* would do. Then he must form his intention for *qiran*, *tamatta* or *ifrad*, and he must call the *labayk* and he will become a *muhrim* instantly. The words of intention and *talbiyah* are mentioned previously. He must repeat the *talbiyah* in an audible voice often with every change of situation. He should refrain from everything that is disallowed in the sacred state of the *ihram* (pilgrim-robe), like stitched garments, etc. using perfume, covering head and face, killing, etc. fighting, hunting wild desert animals or pointing them out, etc, but it is allowed to hunt sea animals. The *muhrim* may not clip nails, cut hair or pluck them anywhere on the body. He can have a bath, sit under the shade of his house or litter for the camel, carry a purse on his waist and fight a defensive battle with his enemy. Certain animals may be killed by the *muhrim*. They are mentioned previously.

Enter Makkah after having a bath. This is *mustahab* (desirable). Use the gate al-Mu'alla. After depositing your luggage, go first to the Masjid *Haram*, calling the *labayk*, from *laib us Salaam* in a very humble manner. As the sight falls on the Ka'bah, pray to Allah for whatever you wish, Recite the *takbir*, *tahlil*. Praise Allah, invoke blessings on the Prophet Muhammad صلى الله عليه وسلم and come before the Black stone and kiss it raising both hands as in *takbir* of the *salah* (prayer). If there is a heavy rush, simply touch it and kiss your hand and if even that is not possible, then touch the Black Stone with a stick and kiss it. Again, if that too cannot be done, then simply point both palms towards the Black Stone and kiss the palms. This is *istilaam*. Then, begin the *tawaf* *quḍum* from your right as you are against the Black Stone, making seven circuits up to it and repeating and *istilaam*. Make the *idtiba* and make *ramal* in the first three rounds. *Istilaam* should also be made of *rukṅ Yamani* without kissing. At the end of the *tawaf*, offer two *raka'at salah* (prayer) at *maqam Ibrahim*, or, if there is no place there, then anywhere in the mosque. Then go to the well of *zamzam* and drink the water to a full stomach. Come to the *multazim*, make *istilaam* of the Black Stone and reciting the *takbir*, *tahlil* and praise of Allah and invocation of blessings on the Prophet Muhammad صلى الله عليه وسلم go to *as-Safa* and make the rounds between it and *al-Marwah*. The method is mentioned previously (in this book of *hajj*). But, *tawaf* precedes *Sa'I* otherwise *sa'I* will have to be repeated after *tawaf*. It is not necessary to be in a purified state - though it is better - for this *sa'I*, *wuquf Arafat*, *wuquf Muzdalifah* and *rami jamrah*. But, purification is a condition for a *tawaf*. It is *makruh* (unbecoming) to converse during *tawaf* and *Sa'I*. After *sa'I* go to the Masjid *Haram* and offer two *raka'at salah* (prayer) but it is not *wajib* (obligatory). Then stay in Makkah and continue to perform optional *tawaf* in which is no *ramal* and after which no *tawaf*. Then, on the 7th Dhul Hijjah, listen to the sermon in the

Masjid Haram. It is delivered after the *salah* (prayer) of zuhr.

Then, if you have relinquished the *ihram* (pilgrim-robe) previously, assume it again on the eighth for the *hajj*, and go towards Mina after sunrise. There is no harm even if you reach there after the *salah* (prayer) of zuhr. Spend the night in Mina and on the ninth offer the *salah* (prayer) of fajr at its first time in darkness and go to Arafat after sunrise. If anyone does not go to Mina on the eighth but goes straight to Arafat on the ninth then that too is allowed though it is contrary to the *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم). You may alight anywhere in Arafat apart from Batn Arnah and it is best to alight near the Mount Arafat. Have a bath after *zawal* (it being a sun nah) and make the *wuquf* in Arafat. (It is *fard* (compulsory) and without it, *hajj* is not accomplished.) Then listen to the sermon of the imam and offer the *salah* (prayer) of zuhr and asr at one time with him subject to the *ihram* (pilgrim-robe) being assumed. Stand near the Jabl (mount) Rahmah and engage humbly in devotional exercises.

At Muzdalifah, offer maghrib and Isha with the imam at one time together. It is *wajib* (obligatory) to stay there overnight, making supplication and worship. In the morning (of the tenth), offer the *salah* (prayer) of fajr at the earliest time and make *wuquf* which may be observed anywhere in Muzdalifah but not at Batn Muhassir. Just before sunrise, end the *wuquf* and reach Mina before sunrise. Cast seven pebbles at *jamrah al aqabah* and with the very first pebble stop calling the *talbiyah*. Then make the sacrifice, shave head or cut hair. Everything that was forbidden because for the *ihram* (pilgrim-robe) becomes lawful again except sexual intercourse with the spouse. Offer the *salah* (prayer) of eed in Mina and go to Makkah and make *tawaf ziyarah* but *Sa'I* is not made. However if *Sa'I* was not made earlier, then you may make *Sa'I*. Now, even sexual intercourse becomes allowed. Return to Mina and stay overnight.

On the eleventh, cast pebbles at all three *jamarat* beginning with the one nearest Masjid Khayf, *jamarh al-oola*, then to the one next to it, called *jamrah al-wusta*. Then ride or walk up to *jamrah aqabah* and cast seven pebbles, calling the *takbir* at each throw. Do the something on the twelfth. If you continue to stay in Mina on the thirteenth, do the same thing again because it is *wajib* (obligatory). If you depart from Mina on the twelfth then nothing is *wajib* (obligatory) on the thirteenth. On the eleventh, twelfth and thirteenth, the time for *rami* is after *zawal* but on the thirteenth is allowed after dawn and before *zawal* though only after *zawal* it is *masnun*. On the eleventh and twelfth, it is not allowed before *zawal*.

On the last day, after *rami*, you must go to Makkah breaking journey for a while at Muhassab. When you about to depart from Makkah to your native land, make the *tawaf wada* (farewell *tawaf*) without after the *tawaf* and drink plenty of water of *zamzam*. Look at the *Ka'bah* again and again with a tremendous longing wipe this blessed water on the face, head and body. Come to the *ka'bah* and if possible go in otherwise kiss its sacred doorsill, put your chest and face on the *multazim* and hold its curtain and pray. And making *istighfar* and supplication depart in reverse stops without turning you back to the *Ka'bah*. Come out of the *masjid Haram* in this way. The rites of *hajj* are over.

COMMANDS OF UMRAH: Umrah is not *wajib* (obligatory). Once in a life-time, it is *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) *muwakkadah* to perform umrah. No particular time is stipulated for it. Rather, one may perform umrah many times in one year. However, for one who is not a *qarin*, it is *makruh* (unbecoming) to perform umrah in the days of *hajj*. The days of *hajj* are; the day of Arafah, the day of sacrifice and the days of *tashriq*.

The rukn of part of umrah is the *tawaf* and two things are *wajib* (obligatory) in it: the Sa'I between as-safa and al-Marwah and shaving head or clipping the hair.

The *sunnah* (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) and aaddab are the same as for *hajj*.

JINAYAT RUINGS FOR: These are crimes or offences. In the subject of *hajj*, jinayah is the forbidden deed that is forbidden because of the *ihram* (pilgrim-robe) or the *Haram*, and on whose perpetrated jaza or expiation is *wajib* (obligatory). This differs according to the nature of wrong done from sacrifice of one animal to two, merely sadaqah (charity) of wheat, feeding the poor or fasting. Details have been given in the relative have been given in the relative chapter. The offences may have been committed deliberately or otherwise, with desire and demand, and so on, expiation is due nevertheless.

RULINGS & CONDUCT AT PROPHET MUHAMMAD'S صلى الله عليه وسلم **GRAVE:** Anyone who goes to perform *hajj* must visit the grave If it is the *fard* (compulsory), *hajj* then he must perform it first and then visit the Prophet Muhammad's صلى الله عليه وسلم grave. If it is optional then he may go before or after the *hajj*, unless Madinah falls on his way to Makkah. He must from an intention before he goes for the visit; 'I undertake the journey to visit the Prophet Muhammad's صلى الله عليه وسلم grave and his mosque.' Every mosque he comes to on the way, he must visit and offer *salah* (prayer) in it. Throughout the journey he must invoke blessing on the Prophet Muhammad صلى الله عليه وسلم. As he approaches Madinah he must esteem it more in his heart and when it is before him, he must alight from his conveyance and, if possible, go up to the mosque on foot. If possible, he must first have a bath otherwise make ablution, wear nice, white garments and apply perfume. He must go first to the Masjid Nabawi and off tahiyat ul masjid and *salah* (prayer) at gratitude. Then with due respect and humility, he must visit the grave overcome with love and awe and stand there with hand folded as in *salah* (prayer) facing the Chief of mankind صلى الله عليه وسلم with his back to the qiblah being convinced that the Prophet Muhammad صلى الله عليه وسلم known that he is there and responds to his salaam and says 'aameen' to his supplication. Then in a moderately audible voice, he must present the salaam and *salah* (prayer) (greetings and invocation of blessings and make his submissions. After that he must convey the salaam of those of his relatives and friends who had asked him to convey their salaam.

Then, he must stand before the graves of Sayyiduna Abu Bakr رضى الله عنه and Sayyiduna Umar رضى الله عنه, one after the other, on the side of their head and present salaam to them. Again, he must stand at the grave of the Prophet Muhammad صلى الله عليه وسلم in line with his head, as he stood earlier, and present to him his salaam and make supplication to Allah for all his needs by virtue of the Prophet Muhammad صلى الله عليه وسلم.

Moving from there, he must offer optional *salah* (prayer), as much as he can, at the pillar of Sayyiduna Abu Lubabah رضى الله عنه make repentance to Allah and seek His forgiveness.

Then, with the guidance of the mu'allims, he must go and observe the relics of the Prophet Muhammad صلى الله عليه وسلم. He must go to jannat ul baqi 'and to the graves of the sahabah (Prophet's companions) رضى الله عنهم and the ahlul bayt رضى الله عنه and to the graves of the martyrs رضى الله عنه of uhud, particularly the chief of the martyrs Sayyiduna Amir Hamzah رضى الله عنه. He must offer al-Fatihah at all these graves.

On Saturday, or any other day, he must go to Masjid Quba and offer two raka'at *salah* (prayer) as tahiyatul masjid.

For as long as one stays in Madinah, he must seize the opportunity and remain most of the time in the mosque, observing I'tikaf and worship in kindred ways. He must keep looking of the Prophet Muhammad's صلى الله عليه وسلم hujrah and, when he goes out, at the dome.

He must try to spend, if not more at least one night in the mosque. The best thing to do on that night is to recite durood (invocation blessings on the Prophet Muhammad صلى الله عليه وسلم). He must ward off all evil speech and thoughts and everything that is less than the preferable. If it is necessary, he must speak to someone very briefly and then revert to concentration on the Prophet Muhammad صلى الله عليه وسلم. He must be mindful of the manners to be observed in the mosque. He must not have his place reserved in the mosque but go there early to get the place between the Prophet Muhammad صلى الله عليه وسلم grave and the pulpit. He must recite the entire Quran at least once at the place where the Quran was revealed and Jibril عليه السلام come. He must read books on the life of the Prophet Muhammad صلى الله عليه وسلم. Every time he passes by the grave, he must observe proper manners and respectfully offer salaam and durood. He must give respect to the people of Madinah and the attendants of masjid Nabawi even if he find them contravening Shri'ah and sunnah (Practice of Holy Prophet Muhammad صلى الله عليه وسلم) because their greatest excellence is that they are neighbours of the Prophet Muhammad صلى الله عليه وسلم. No sin or innovation will deprive them of this neighbourhood and of the honour of a good death and forgiveness.

THE HOMEWARD JOURNEY: When it is time for a person to depart from Madinah, he must offer salah (prayer) at the Prophet Muhammad's صلى الله عليه وسلم musalla (prayer rug) or nearest to it and make supplication. He must come out of the Masjid Nabawi but not before visiting the graves of the Prophet Muhammad صلى الله عليه وسلم. Sayyiduna Abu Bakr رضى الله عنه and Sayyiduna Umar رضى الله عنه. He must pray to Allah for himself and for his relatives and associated people for the honour of the two worlds and for the acceptance of all his worship in the sacred lands. He must pray for a safe return to his family and make this prayer:

اللَّهُمَّ إِنَّا سَأَلْنَاكَ فِي سَفَرِنَا هَذَا الْبُرُوقَ وَالشَّقْوَى وَمِنَ الْعَمَلِ مَا نُحِبُّ وَتَرْضَى اللَّهُمَّ لَا تَجْعَلْ هَذَا آخِرَ الْعَهْدِ
بِنَبِيِّكَ وَمَسْجِدِهِمْ وَحَرَمِهِ وَيَسِّرْ لِي الْعُودَ إِلَيْهِ وَالْعُكُوفَ لَدَيْهِ وَارْزُقْنِي الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ
وَرَدِّدْنَا إِلَى أَهْلِنَا سَالِمِينَ غَازِمِينَ أَمِينِينَ

The symbol of acceptance of prayer and achievement of the desire is that eyes shed tears suddenly by themselves uninvited and the heart grieves at the separation. That he makes supplication all the time humbly is a sign of getting increased provision and of hope for mercy. If he is not overcome by a condition of grief and weeping then he must bring that upon himself forcibly. He must take leave and depart but not walk backwards because that is done only at the Ka'bah. He must give sadaqah (charity) as much as possible and observe the manners prescribed while returning from a journey. When he is near his city he must pray:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا وَجَدْتُهُ فِيهَا وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا اللَّهُمَّ
اجْعَلْ لَنَا بِهَا قَرَارًا وَرِزْقًا حَسَنًا

And on reaching it:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَيُّبُورُ تَأْيُبُورُ
عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ
وَحْدَهُ وَأَعَزَّ جُنْدَهُ فَلَا شَيْءَ بَعْدَهُ

He must give advance information to his people of his arrival on a certain date. He must not reach there suddenly uninformed. The best time to arrive there is in the forenoon or evening, but not at night Before entering his house, he must go to the mosque and offer two raka'ah *salah* (prayer) if that is not a time makruh(unbecoming) for *salah* (prayer). He must make supplication there and show gratitude to Allah for his safe return, saying:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ وَجَلَّالِهِ تَتِمُّ الصَّالِحَاتُ

Here the Urdu original has the words of praise for Allah and date (8th Dhul Hijjah 1386 corresponding to 20th March 1967) on which the second volume was completed with the help of Allah. (It was a Monday and the time was 11:15 PM.) "May Allah accept service from me."

صَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Abdullah Jawaid

GLOSSARY

Aalim: a scholar.

AAQILAH: relatives descended from one common father and they pay diyat.

Aariyah: a loan or a gift and this loan is of such a thing as cannot be turned into a debt, like a horse.

Aathar: hadith traced to the *sahabah* (companions) رضى الله عنه

Adhan: call to (congregational) salah, announced of time of salah.

AHL ULARD: cultivators of land against kharaj.

Ahl us Suffah: the *Sahabah* (companions) رضى الله عنه who restricted themselves to a platform in the *masjid Nabawi* to learn religion and be close to the Prophet صلى الله عليه وسلم

Ahlus sunnah (practice of Holy Prophet صلى الله عليه وسلم) wa al-Jama'ah: the sunnis who follow the Quran and the sunnah (practice of Holy Prophet صلى الله عليه وسلم).

Allahu Akbar: Allah is the Greatest.

Amma ba'd: to proceed, 'and after that.' Those words one spoken after praise of Allah on beginning on address or a sermon.

An bijaniyah: a woolen garment without markings. It is a product of the city *Anbijan* and is of a dark black colour, (And comes under (بيج); one of the meanest kind of coarse garments.)

Aqiqah: the ceremony of shaving the head of a new born usually on the seventh day of its birth and sacrificing a sheep or two on the occasion.

ARAQA: palm trees loaned for a year.

ASABAT: relative (male) whose shares of inheritance are not determined.

ashab us Suffah see *ahl us Suffah*.

ASHRAH MUBASHSHIRAH: ten who were given glad tidings of paradise (during their life time).

Ashrah: ten days

Ashwah mubash sharun: the ten who are given the glad tidings of admittance to paradise: *Abu Bakr, Umar, Uthman, Ali, Talhah Zubayr, Abdur Rahman ibn Awf, Sa'd ibn Abu Waqqas,, Sa'eed ibn Zayd* and *Abu Ubaydah ibn Jarrah*.

ATHARI: that which stumbles on water by the accident like trees on banks of rivers and man need not water them.

Atirah: a pre Islamic practice or offering made to idols in Rayab's first ten days.

Atood (عتود): a one year old lamb that is fat and well built, but according to some above six months.

AWLIYA (PL OF WALI): Friends of Allah, saintly men.

Awliya (pl of wali): saints, friends of Allah.

Awrat awrah: the portion of the body that must be kept covered.

Azm: (a kind of ikhtiyari temptation)

Barzakh: the intervening period between this world and the next.

BARZAKH: intermediary period between life and resurrection.

Basmalah: The bismillah ur Rahman ir Rahim (بسم الله الرحمن الرحيم)

Bayt Allah: House of Allah

Bid'ah: innovation

Bid'ati: innovator.

BINT LABUN: She camel

BINT MAKHAD: She camel in 2nd year

Bukhariyah: a sect in Islam. It has three group within it.

DA'A MIS (دعائم) PL OF DA'MUS: roamers of paradise who will not be debarred from any dwelling.

Dar ul Islam: territory of Islam

Dar ul-harb: enemy territory.

Dar ul-Kufr: land of disbelievers.

Daruri: (kind of evil promptings)

De'eef: weak

Dhabihah: slaughter of animal according the prescribed pattern.

DHAW UL ARHAM: relatives other than dhaw ul furud and asabat.

DHAW UL FURUD: heirs whose shares and predetermined by the Quran and *sunnah* or general consensus.

Dhikr: remembrance of Allah

Dhimmi: non Muslim under protection of the Islamic state.

DHIMMI: a non Muslim living under protection of the Islamic state against a regular tribute.

Dubba,al: a gourd (to prepare and store intoxicants like wine and nabidh).

Eed: the festival on 1st Shawal after completing a month of fasting in Ramadan, and on 10th Dhul Hijjah when certain animals are slaughtered.

Eeman: faith

Fadlaat: superfluous like long nails, hair, etc.

Faqih: jurist, jurisprudent, a learned man.

Fara: an offering of the first born of an animal to the idols in pre-Islam.

Fara'id: law of in hesitance, ordinance of Allah, (also pl of fard (obligatory)).

Fard (obligatory) ayn: an obligation on each individual separately.

Fard (obligatory) Kifayah: Collective duty on all Muslims together which if discharged by one, the rest of the group are absolved.

Fard (obligatory) Kifayah: collective obligation which if discharged by some then all are absolved of it.

Fard (obligatory): absolutely obligatory duty.

Fard (obligatory)' ayn: individual duty on each Muslim.

Farruj: an outer garment with a slit on the back.

Fitnah: trial, persecution, strife, mischief.

Fitrah: innate nature, true disposition, Islam, constitution.

Ghayr muwakkadah sunnah (practice of Holy Prophet صلى الله عليه وسلم): what is not stressed by the Prophet صلى الله عليه وسلم.

Ghazi: warrior, one who raids into enemy territory.

Ghurr muhajjalun: Muslims will be so called on the day of resurrection because their limb covered by ablution will shine. (see hadith 290 explanation, Muzahir ul Haq)

Hadath akbar: greater impurities

Hadath: impurities contracted by voiding ordure.

Hadd: prescribed punishment.

Hadith: saying, deed or tacit approval of the Prophet صلى الله عليه وسلم.

Hafiz of hadith: one who has committed to memory very many ahadith.

Hafiz: one who has committed to memory the Qur'an (or the hadith).

Hafiz: one who has committed the Quran to memory.

Hajis: (kind of donuri temptation)

Hajj: pilgrimage (to Makkah) at Arafah prescribed to those who are able to make it once in their lifetime.

Halal: lawful,

Hama oost (هه اوست): pantheism, identifying God with the universe, or regarding the universe as a manifest action of God.

Hamm: (kind of ikhtiyari temptatio)

Hantam: greenish glazed pitcher formerly used to prepare and store wine.

Haram: sacred mosque of Makkah or of Madinah.

Haram: forbidden, unlawful.

HARBI: hostile, bellicose

Harisah: cooked meat and wheat. a sweet pastry made of flour, melted butter and sugar, a kind of hash.

Haya: modesty.

Hijab: veil.

Hijrah: emigration, to give up something for Allah's sake.

HIQQAHAH: She camel in 4th year

Huffaz: (pl of hafiz).

Huffaz: (plural of *hafiz*)

I'tikaf: to confine oneself in the mosque to worship Allah for even a little while or for the ten days at the conclusion of Ramadan. Women observe it at home.

Iblis: the devil who was a jinn who refused to prostrate to Aadam and Allah cast him out.

IBN MAKHAD: (male) camel in 2nd year.

Iddirari: (kind of evil promptings)

IDHKAR: sweet smelling plant excluded for plants forbidden to be cut in the *Haram*.

Iftirash: spreading feet sideways (to the right) in the first *qa'dah* (to sit).

Ihsan: kindness, favour.

Ijtihad: independent judgement or reasoning where the 'Qur'an and Sunnah (practice of Holy Prophet صلى الله عليه وسلم) are silent.

Ikhtiyari: (kind of evil promptings)

Ilham: inspiration, a pious thought.

Illiyun (illiyin): record book with those angels who write down pious deeds.

IMSAK: fasting, keep way from pleasures, stop, cease.

Insha Allah: if Allah will

Iqamah: call to the congregational salah when it is about to begin.

Ishtimal: a single garment whose ends are put over both shoulders and drawn under opposite armpits and tied together at the chest.

Ism a'azam (اسم اعظم): the great name of Allah.

Isra: the night journey of the Prophet صلى الله عليه وسلم from Makkah to Jerusalem

ISTARJA: to say 'we belong to Allah and to him we shall return (انا لله وانا اليه رجعون)

Istikharah: The Prophet صلى الله عليه وسلم taught his ummah to seek Allah's guidance to come to a decision in their affairs, particularly difficult and complex affair. Two raka'at of salah are offered and a supplication made in a suggested form.

Istinja: to cleanse oneself after passing stool or urine

JABAH: forehead

Jabariyyah: those who deny freewill, predetermines, and hold that the creature is helpless.

JABHAHAL: horses, mules, slaves.

Jadh'ah (جدعة): a sheep or ram less than one year but more than six months.

JADHA'AH: She camel in 5th year

Jahiliyah: Pre-Islamic days of ignorance.

Jalsah istirahat: sitting before *qiyam* (standing) in the first and third raka'ah after the second prostration.

Jalsah: the sitting between two prostrations in the salah.

Jihad: fighting for the sake of Allah and his religion, struggling for the cause of Allah.

jizyah: a tribute payable by the dhimmis to the Islamic state.

Kaba'ir al: major sins

Kahin: soothsayer

Kalimah Shahadah: an expression of testimony.

Kalimah tauheed see kalimah.

Kalimah tayyibah see kalimah.

Kalimah: an expression; the declaration of unity of Allah and the messengership of Prophet Muhammad ﷺ.

Khabath: dress, excrement, ordure, Ka'th.

KHALIFAH: Pregnant camel. Caliph

Khamisah: a sheet of cloth of silk cum wool or wool, of black colour and with stripes on it. Or, a square garment with marking (unstitched).

Khanqah: recluse, hospice, sufi gathering place,

Kharaj: a tax or tribute. Originally, a land tribute received from non Muslims.

KHARAJ: a tribute on land from non Muslims.

KHARQ AADAT: contrary to custom, exception to cause and effect process.

Khasr (خسر): to place hands on waist (ribs, Aips) in salah.

Khatib: one who delivers the Khutbah (sermon)

Khatir (kind of evil pampting)

Khawarij: 'the revolters.' A rebel sect of the Muslims, neither sunni nor shi'a. The Ibadis, today are their remnants.

Khinzalb: the devil who disturbs in the salah interrupting it and the recitation, confusing the worshipper.

KHIYAR ITQ: option to free

Khusuf (خسوف): eclipse, lunar eclipse

Khutbah: sermon.

Kusuf (كسوف): eclipse, solar eclipse

Lahiq (لاحق): one who has missed some or all raka'at behind an imam.

Luqtah: troves, lost property whose finder must trace the owner and hand it over to him.

Madhi: prostratic fluid, urethral discharge.

Madrasah: religious school.

Maharim: pl of mahram. Mu'tazillah 'the separatists,' a sect of the Muslims. They held that the Quran was created not eternal. It is subdivided into twenty sects.

Mahram: a relative with whom marriage is disallowed like a parent, brother, sister, son, daughter, etc.

Makrah tahrimi: disliked to the point of being unlawful.

Makruh (unbecoming) tanzih: undesirable, nearer lawful than unlawful

Makruh (unbecoming): disliked, disapproved, undesirable.

Mani: semen discharge during sexual excitement.

Mansun: legalized, based on the Prophet's ﷺ practice.

Masah: wipe (in ablution, the head), or socks.

Masbuq: one who joins the congregation late and has missed one raka'ah or more which he redeems after the imam has completed his salah and offered salutation.

Miraj: the Prophet's صلی اللہ علیہ وسلم ascension to seven heavens on 27th Rajab.

Miswak: tooth stick, cleaning stick for teeth.

Mithl: like, equal.

Mu'ahid: a disbeliever who enters into a covenant with Muslims; anyone who covenant with another.

Mu'akkadah: emphasized.

Mu'awwidhatan: the last two surahs of the Qur'an; al falaq and an-Naas (113, 114).

Mu'tazillah: Wasil ibn 'Ata had separated from Hasan Busri and founded the sect by this name.

Mudd: a measure of weight nearly two thirds of a kilogram.

Mufassal: tiwal mufassal are the surah from Qaaf to of Bury. Awsat, mufassal from al-buruj to lam yakun. Qisar mufassal from lam yakun to an-Naas (in a of the Quran)

Muhajir: emigrant, one who abandons that which is dis-allowed.

Muhkamat: perspicuous, of established meaning (verses of the Quran) (3:7)

Mujahid: one who strives, a warrior.

Mulhim: angel who inspires, it is deputed over every person.

Murji'ah: a sect who believe that men are not doers or what they do just as inanimate objects are not perpetrators of their actions, so they cannot abstain from whatever they do It has three groups.

Musalla (المصلی): place of salah (of eed, etc)

Mushabbihah: one of the sects in Islam, the Assimilators.

Musinnah: a camel in its sixth year, a cow, buffalo or ox in their third year, and a sheep or ram in its second year.

Mustahab mu'akkad: emphasized desirability.

Mustahab: recommended, desirable.

Mutashabihat: allegorical verses of the Quran (3:7)

Mutawatir: a continuously transmitted hadith by very main chain of narrators and it is never doubted.

Muwakkadah, sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم): emphatically enjoined by the Prophet صلی اللہ علیہ وسلم.

Muwakkal: consort, familiar spirit.

Muzaffat al: a receptacle for wine smeared with pitch or tar.

Nafil: a supererogatory deed, that which is not fard (obligatory).

Nafs antmarah: the soul that incites.

Nahi tanzih: a restraining interdict.

Najasah imkmiyah: legal ceremonial impurity najasah haqiqah: real, material substantial impurities.

Najasah mughallazah: greater impurities.

Najasah mukhaffafah: smaller impurities.

Najasah: impurity.

Najiyah: a sect in Islam, the ahl us sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم) wa al-jama'ah, the one destined for paradise, the 'saved.'

Naqqr'an: a hollowed stump of a palm tree in which wine and nabiḍh were stored.

Nawruz: the Persian new year.

Nisab: the minimum wealth that makes its owner liable to pay the zakah.

Nisf un nahar: midday.

Niyah: intention.

OOQIYA: 40 dirhams 127 grams (measure of weight)

Qa'dah: the sitting in the salah at the end of the second and the last raka'ah.

Qadariyah: a group of people who reject predestination and assert that man chooses whatever he does, Delivers in freewill.

Qari: reciter of the Quran.

Qasr: shortening of salah by a traveller.

Qawmah: standing erect after ruku (or bowing) before going into sajdah (prostration).

Qawwal: singer of qawwali.

Qawwali: mystical songs sung in chorus.

Qiblah: direction of BaytAllah which a worshipper faces when he offers the salah.

Qira'at: recital of the Quran.

QIRAT (قراط): measure of weight % of a dirham. Figuratively, beyond measure.

Qiyamah: the day of resurrection, the Last Hour, standing.

Qiyas: verdict or judgement of the scholars.

Raka'ah: unit of salah.

Raka'at (pl or raka'ah)

Rawafid: the Shi'ah

Risalah: prophethood.

Ruku: bowing.

RUQIYAH: recitation over a patient of Quranic verses

Sa': a measure of weight about three kilograms (four mudd). Used to measure corn.

SA': a measure of capacity, about three kilograms according to Hanafis 326. 15 grams and others 2172 grams

SADAQATUR FITR: charity prescribed on eed ul fitr after fasting one month in Ramadan.

Sadl: to place a sheet of cloth on one's head or shoulders and let its ends hang down. On to put it on oneself and leave the hands inside even while bowing or prostrating in the salah.

Sagha'ir: (plural of saghirah).

Saghirah: minor sin.

Sahabah (companions): (pl of Sahabi)

Sahabi: a companion of the Prophet صلى الله عليه وسلم a companion.

Sahib nisab: possessor of nisab (q.v.)

Sahib nisab: an owner of the minimum amount of wealth that makes him liable to pay the zakah.

Sahih: authentic, sound.

Sajdah: Prostration.

Salaam: greeting; peace.

Salah: regular prayer prescribed or optional; invoking blessings on the Prophet صلى الله عليه وسلم.

Sama (سما): mystical songs, musical rendering vocal or with instruments.

Satr: hijab, the portion of the body that has to be covered from another, for a man waist down to knee. For a woman from neck to feet.

SATR: the portion of the body one must conceal from others, for men, it is from the waist (naval) to knees. For women, her entire body.

SAWM: fasting

Shab bara'ah: fifteenth of Sha'ban.

Shari'ah (divine law): code of religious law.

Shaykh: a learned man, an old man.

Shi'ah: they hold that Sayyiduna Ali رضى الله عنه was the first Khalifah and that the three before him had usurped the khalifah and deprived him of his right.

Siwak: (see miswak)

SIYAM: fasting

Subh Ka'dhib: reddish blackness, false dawn.

Subh sadiq: dawn, daybreak.

Subhan Allah: Allah is without blemish, glorified is Allah.

Suffah: see ahlu Suffah.

Sunnah (practice of Holy Prophet صلى الله عليه وسلم) muwakkadah see under muwakkadah and ghayr muwakkadah.

Sunnah (practice of Holy Prophet صلى الله عليه وسلم): whatever is said and done by the Prophet صلى الله عليه وسلم; path or way or custom.

Sunni: who follow the Qur'an and the sunnah (practice of Holy Prophet صلى الله عليه وسلم), 'one of the path.'

Sutrah: is that which is placed in front of one who offers the salah to allowed passers by go beyond it without committing the wrong of moving about before him.

Ta'ala: the exalted (Allah).

Tabi'i: an epigone, successor of the sahabah (companions).

Tabi'un: the generation succeeding the sahabah (companions).

Taharah: purity, cleanness.

Taharra (تحري): to seek that which is more deserving of two things according to opinion predominating in one's mind (like when confused in salah about how much of it is offered).

Tahiyatul wudu: the salah offered after performing ablution is so called. This means, 'greetings of ablution.'

Tahlil: to recite the kalimah (لا اله الا الله) three times; there is no god but Allah.

TAHLIL: to declare Allah's unity; the kalimah 'there is no God but Allah';

TAHMID: to praise Allah.

Takbir: to declare Allah u Akbar, also iqamah.

Taqdir: predestination.

Taqrir: when something was done or said before the Prophet صلى الله عليه وسلم and he did not say anything then it implies his acceptance of that.

Tartil: a science of recital of the Qur'an with proper diction and pauses.

Tasawwuf: is to gain an intimate awareness of Allah and is a term of the sufis, Sufism, mysticism.

Tasbih: rosary, pronouncing subhan Allah.

TASBIH: glorifying Allah; rosary.

Taslim: to offer salaam (the greeting), the salah is concluded with it.

Tawatar: handed down through successive generations of narrators none of whom could be accused of lying.

Tawbah: repentance

Tawhid: unity of Allah.

Tawrak: sitting posture in the second qa'dah of salah.

Tayammum: dry ablution which is done when (normal) ablution cannot be done.

Tayammum: dry ablution with sand or earth when water cannot be had or cannot be used.

Thaniy (الثاني): a goat in its second year, an ox or cow in its third year a camel in its sixth year.

TIKBIR: to extol Allah; Allahu Akbar.

Tuhur: purity, purifier.

Ulama (Scholars) (pl of aalim): scholars.

Umm walad: a female slave who bears a child for her master and earns her freedom on his death.

Ummi: One who does not know how to write and to decipher what is written, has never been to a school or madrasah, nor acquired knowledge from anyone. The word ummi is ascribed to 'umm' which means mother, so the meaning would be that such a person is like a child born to a mother and no one has ever taught him to write and to read. Some people say that ummi is ascribed to umm ul Qura which is the epithet of Makkah, the essence of the whole earth.

Umrah: the lesser pilgrimage, optional.

Uqbatish shaytan: devil's manner of sitting on the heels.

Ushri (land): are lands whose owners become Muslim or those which the state disburses among its army. A tenth or a tithe is paid to the Muslim state.

Wadi: secretion of the prostrate.

Wajib (expedient): obligatory, lesser than fard (obligatory).

Wali: saint, friend of Allah.

WASQ: camel load equal sixty Sa'.

Waswas: the devil departed over every person and tempts him

Waswasah: temptation or an evil thought to commit sin or disbelief.

WIQS: animal below nisab

WISAL: continuous fasting for two or more days.

Zakah: prescribed charity payable per annum by those who own the *nisab* at 2.5% to the poor and needy.

Zihar: to compare one's wife to one's back, meaning to a *mahram* relative like a mother, and this causes a separation husband and wife until an expiation is paid.

-----*****-----

INDEX OF NAMES IN AHADITH

Hadith Numbers follow Names

A

- Aabis ibn Rabi'ah: 2589
 Aadam (Prophet): 1758, 1923, 2275, 2336, 2572
 Abd al-Malik ibn Umayr: 2170
 Abd Muttalib ibn Rabi'ah: 1823
 Abdullah ibn Abbas: 1529, 1535, 1553, 1554, 1576, 1577, 1589, 1592, 1594, 1637, 1638, 1643, 1658, 1673, 1683, 1694, 1701, 1705, 1706, 1735, 1742, 1748, 1765, 1772, 1817, 1818, 1920, 1941, 1966, 1978, 1981, 202, 2023, 2040, 2067, 2071, 2085, 2098, 2108, 2124, 2135, 2154, 2156f, 2222, 2260, 2281, 2308, 2338, 2339, 2355, 2374, 2394, 2416, 2463, 2488, 2509, 2510, 2511, 2512, 2513, 2516, 2520, 2522, 2523, 2529, 2530, 2533, 2554, 2558, 2569, 2570, 2576, 2577, 2578, 2585, 2605, 2609, 2613, 2615, 2627, 2535, 2640, 2647, 2654, 2656, 2663, 2668, 2673, 2675, 2679, 2685, 2707, 2715, 2722, 2724, 2758
 Abdullah ibn Abu Awfa: 1777, 2414, 2426
 Abdullah ibn Abu Mulykah: 1718, 1742, 2204
 Abdullah ibn Amr ibn Aas: 1556, 1559, 1593, 1830, 1908, 1963, 2054, 2134, 2183, 2201, 2247, 2307, 2314, 2406
 Abdullah ibn Amr: 1556, 1559, 1593
 Abdullah ibn Busr: 2063, 2270, 2279, 2356, 2427
 Abdullah ibn Ghannami: 2407
 Abdullah ibn Ja'far: 1626, 1739
 Abdullah ibn Khubayb: 2163
 Abdullah ibn Mas'ud: 1538, 1586, 1608, 1669, 1725, 1755, 1769, 1792, 1847, 1852, 1921, 1926, 2058, 2088, 2137, 2179, 2188, 2195, 2212, 2219, 2237, 2315, 2358, 2363, 2368, 2381, 2392, 2452, 2484, 2524, 2608, 2621
 Abdullah ibn Qurt: 2643
 Abdullah ibn Sa'ib: 2581
 Abdullah ibn Salaam: 1907
 Abdullah ibn Sarjis: 2421
 Abdullah ibn Shaqiq: 2037
 Abdullah ibn Shikhhir: 1569
 Abdullah ibn Umar: 1604, 1678, 1707, 1717, 1724, 1741, 1751, 1787, 1797, 1807, 1815, 1839, 1843, 1903, 1943, 1967, 1969, 1971, 1979, 1993, 2034, 2084, 2093, 2101, 2107, 2113, 2168, 2184, 2189, 2197, 2234, 2239, 2257, 2276, 2286, 2322, 2343, 2352, 2378, 2397, 2410, 2420, 2425, 2542, 2546, 2548, 2551, 2557, 2561, 2564, 2565, 2568, 2579, 2586, 2607, 2617, 2637, 2648, 2652, 2661, 2662, 2678, 2689, 2691, 2692, 2699, 2708, 2710, 2735, 2750, 2756
 Abdullah ibn Unays: 2094
 Abdullah ibn Yazid: 2436, 2491
 Abdur Rahman ibn Abu Ammar: 2703
 Abdur Rahman ibn Abu Bakrah: 2413
 Abdur Rahman ibn Abu Layla: 1652, 1680
 Abdur Rahman ibn Abzah: 2415
 Abdur Rahman ibn Awf: 2028, 2133
 Abdur Rahman ibn Ka'b ibn Maalik: 1631, 1632
 Abdur Rahman ibn Uthman: 2706
 Abdur Rahman ibn Ya'mur: 2714
 Abdur Rahman ibn Zayd: 2015
 Abidah al-Mulaykah: 2210
 Abu Atika: 2010
 Abu Atiyah: 1996
 Abu Awana: 2299
 Abu Ayyash Zuraqi: 2395
 Abu Ayyub Ansari: 2047, 2684
 Abu az-Zubayr Numayri: 2634
 Abu Bakr ibn Ayyash: 1921
 Abu Bakr Siddiq: 1873, 2340, 2390, 2489
 Abu Bakrah Thaqafi: 1972, 2092, 2413, 2447, 2659, 2753
 Abu Barzah Aslami: 1738, 1750, 1906
 Abu Burdah ibn Abu Musa: 1726
 Abu Darda: 1555, 1761, 1871, 2008, 2126, 2127, 2146, 2228, 2269, 2376, 2496
 Abu Dharr Ghifari: 1775, 1858, 1868, 1882, 1894, 1898, 1911, 1922, 1924, 1937, 2057, 2065, 2300, 2326, 2337, 2350, 2361
 Abu Hayyaj: 1696
 Abu Humayd: 1779
 Abu Hurayrah: 1524, 1525, 1528, 1536, 1537, 1542, 1546, 1567, 1575, 1583, 1584, 1595, 1598, 1599, 1607, 1616, 1627, 1628, 1629, 1646, 1651, 1652, 1659, 1670, 1674, 1675, 1688, 1699, 1720, 1729, 1730, 1731, 1747, 1752, 1760, 1763, 1770, 1773, 1774, 1778, 1790, 1791, 1795, 1798, 1822, 1824, 1827, 1828, 1838, 1859, 1860, 1862, 1864, 1867, 1869, 1874, 1826, 1877, 1878, 1885, 1886, 1888, 1889, 1890, 1891, 1892, 1896, 1899, 1902, 1904, 1905, 1927, 1929, 1931, 1938, 1940, 1948, 1956, 1958, 1959, 1960, 1961, 1962, 1968, 1970, 1973, 1974, 1975, 1986, 1988, 1989, 1995, 1998, 1999, 2003, 2004, 2006, 2007, 2013, 2014, 2031, 2039, 2051, 2052, 2056, 2062, 2072, 2073, 2074, 2078, 2099, 2111, 2119, 2122, 2142, 2143, 2144, 2148, 2149, 2150, 2153, 2160, 2165, 2192, 2193, 2194, 2223, 2224, 2225, 2226, 2227, 2232, 2238, 2240, 2241, 2249, 2250, 2261, 2262, 2264, 2266, 2267, 2272, 2273, 2274, 2285, 2287, 2288, 2295, 2296, 2297, 2298, 2302, 2310, 2314, 2320, 2321, 2323, 2328, 2331, 2333, 2342, 2347, 2354, 2364, 2365, 2366, 2367, 2369, 2371, 2384, 2388, 2389, 2390, 2408, 2419, 2423, 2424, 2433, 2438, 2445, 2457, 2464, 2467, 2468, 2469, 2483, 2493, 2499, 2505, 2506, 2507, 2508, 2515, 2536, 2537, 2573, 2590, 2591, 2633, 2701, 2716, 2730, 2731, 2737, 2740, 2741, 2751
 Abu Ibrahim Ashali: 1676
 Abu Maalik Ash'ari: Ka'b: 1727, 2412, 2444
 Abu Marthad Ghanawi: 1698

Abu Mas'ud Ansari: 1692, 1930, 2125
 Abu Musa Asha'ry: 1523, 1544, 5558, 1685, 1736, 1746,
 1895, 1949, 2114, 2187, 2263, 2303, 2329, 2441, 2482
 Abu Qatadah: 1603, 2044, 2697
 Abu Rafi: 1719, 1829, 2695
 Abu Razin Uqayli: 2528
 Abu Sa'eed Mu'alla: 2118
 Abu Sa'eed Khudri: 1534, 1537, 1572, 1616, 1640, 1647,
 1648, 1732, 1753, 1794, 1802, 1816, 1834, 1844,
 1870, 1872, 1913, 1927, 2015, 2020, 2048, 2049,
 2053, 2086, 2116, 2129, 2136, 2175, 2198, 2259,
 2278, 2280, 2309, 2327, 2344, 2373, 2404, 2448,
 2454, 2481, 2543, 2702, 2732
 Abu Salamah ibn Abdur Rahman: 1656
 Abu Shurayh: 2726
 Abu Tufayl Ghanawi: 2571
 Abu Umamah Bahili: 1614, 1642, 1758, 1863, 1928,
 1951, 2064, 2120, 2535
 Abu Yasar: 2473
 Abul Azhar Anmari: 2409
 Abul Baddah: 2677
 Abul Baktari: 1981
 At ul Mutawwis: 2013
 Adi ibn Aamiri: 1780
 Aghar Muzani: 2324
 Ala' ibn Ziyad: 1337
 Ali ibn Abu Talib: 1550, 1576, 1639, 1650, 1682, 1696,
 1757, 1788, 1799, 1813, 1855, 1887, 2138, 2359,
 2387, 2403, 2434, 2449, 2485, 2521, 2638, 2653,
 2657, 2728
 Ali ibn Zayd: 1557
 Alqamah ibn Qays: 2219
 Amir ar Roam: 1571, 2377
 Amir ibn ar-Roam: 1571
 Amir ibn Mas'ud: 2065
 Amir ibn Rabi'ah: 2009
 Amir ibn Sa'd: 2693, 2733
 Ammar ibn Yarin: 1977, 2497
 Amr ibn Abdullah: 2595
 Amr ibn Ahwas: 2670
 Amr ibn Dinar: 2430
 Amr ibn Shuayb: 1786, 1809, 2312, 2477, 2598
 Amr ibn ul-Aas: 1716, 1983
 Anas ibn Maalik Ka'bi: 2025
 Anas ibn Maalik: 1545, 1549, 1552, 1560, 1565, 1566,
 1574, 1585, 1587, 1590, 1600, 1662, 1686, 1722,
 1728, 1734, 1796, 1821, 1851, 1900, 1909, 1923,
 1945, 1964, 1982, 2010, 2022, 2096, 2102, 2130,
 2147, 2158, 2159, 2221, 2251, 2271, 2290, 2318,
 2341, 2351, 2386, 2437, 2440, 2443, 2454, 2470,
 2502, 2518, 2544, 2592, 2694, 2744, 2745
 Asma bint Abu Bakr: 1861
 Asma bint Yazid: 2291, 2348
 Ata ibn Abu Rabah: 1577, 2018, 2559
 Ata ibn Sa'ib: 2497
 Ata ibn Yasar: 1833, 1849
 Attab ibn Usayd: 1804
 Ayfa: 2169
 Ayshah (wife of the Prophet ﷺ): 1530, 1531, 1532,
 1539, 1540, 1547, 1563, 1564, 1714, 1742, 1743,
 1766, 1793, 1806, 1825, 1826, 1875, 1884, 1897,
 1919, 1936, 1947, 1950, 1980, 1996, 2000, 2001,
 2005, 2005, 2019, 2030, 2033, 2036, 2043, 2055,

2059, 2076, 2080, 2083, 2089, 2090, 2091, 2097,
 2100, 2104, 2105, 2106, 2112, 2129, 2132, 2166,
 2246, 2330, 2357, 2450, 2459, 2462, 2475, 2514,
 2534, 2545, 2556, 2560, 2562, 2572, 2594, 2602,
 2614, 2624, 2625, 2628, 2631, 2632, 2651, 2666,
 2667, 2669, 2673, 2674, 2676, 2690, 2699, 2711,
 2720, 2734

Ayyash ibn Abu Rabirah: 2727

B

Bara ibn Aazib: 1526, 1630, 1713, 1917, 2117, 2199,
 2208, 2383, 2385, 2401, 2519

Bashir ibn Khasasiyah: 1785

Bilal ibn Yasar: 2353

Buhaysah: 1915

Buraydah ibn Hasib Aslami: 1610, 1762, 1955, 2082,
 2217, 2289, 2293, 2411, 2456

Busayrah: 2316

D

Dawud (Prophet): 2496

E

Eesa (Prophet): 1761

Eesa ibn Yunus: 2007

F

Fadl ibn Abbas: 2610

Farwah ibn Nawafal: 2161

Fatimah bint Qays: 1914

H

Hafs ibn Sulayman: 2141

Hafsah (Prophet's ﷺ wife): 1987, 2070, 2402

Hajjaj ibn Amr: 2713

Hakam ibn Zuheyr: 2411

Hakim ibn Hizam: 1842, 1929

Hammad: 1628

Hamza ibn Amr: 2029

Hanzalah ibn Rabi': 2268

Harith ibn Muslim: 2396

Harith ibn Suwayd: 2358

Harithah ibn Mudarrab: 1615

Harithah ibn Wahb: 1866

Hasan Busri: 2186

Hasan: 1535, 1682

Hilal ibn Abdullah: 2521

Hisham ibn Amir: 1703

Hisham ibn Urwa: 2604

Hubshi ibn Jandaqa: 1850

Hudhayfah ibn Yaman: 893, 2207, 2382, 2400, 2503

Husayn ibn Wahwah: 1625

Husayn: 1535, 1759

I

Ibn as Sunni: 2414

Ibn Firasi: 1853

Ibn Jurayj: 2205

Ibn Lab'ea: 1809

Ibn Miba': 2595

Ibn Sa'idi: 1854

Ibn Sirin: 1683

Ibn Uyyaynah: 1987

Ibrahim (Prophet): 2315, 2415, 2555, 2731

Ibrahim ibn Isma'il: 1554

Ikrimah (freedman of Ibn Abbas): 2256

Imran ibn Husayn: 1750, 2038, 2216, 2476

Irbad ibn Sariyah: 1596, 1997, 2951

Ishaq (Prophet): 1535
 Ishaq Sahi'i: 2093
 Isma'il (Prophet): 1535, 2395

J

Jabir ibn Abdullah: 1543, 1570, 1581, 1597, 1605, 1613, 1636, 1645, 1665, 1691, 1697, 1704, 1709, 1893, 1910, 1916, 1944, 2021, 2027, 2206, 2229, 2236, 2304, 2472, 2453, 2517, 2553, 2555, 2559, 2566, 2593, 2596, 2611, 2618, 2629, 2639, 2700, 2717, 2719, 2739

Jabir ibn Atik: 1561, 1782
 Jabir ibn Samurah: 1666, 2069, 2738
 Jabir ibn Sulaym: 1918
 Jafar Sadiq: 1684, 1708
 Jarir Bajali: 1702, 1776, 1783, 2752
 Jibril: 1534, 2215
 Jubayr ibn Nutayr: 2173
 Jundub ibn Abdullah Bajali: 2190, 2334
 Juwayriyah: 2301

K

Ka'b ibn Maalik: 1541
 Ka'b ibn Ujrah: 2688
 Ka'b Akbar: 2174
 Khalid ibn Hawdha: 2597
 Khallad ibn Sa'ib: 2549
 Kharijah ibn Zayd: 2221
 Khattab ibn Hratt: 1615
 Khawla bint Hakim: 2422
 Khuzaymah ibn Jazi: 2705
 Kurayb: 1660

L

Laith ibn Sa'd: 2204

M

Maalik ibn Anas: 2282
 Maalik ibn Hubayrdh: 1687
 Maalik ibn Yasar: 2242
 Ma'dan: 2008
 Makhul: 2319
 Ma'mar ibn Abdullah: 1987
 Ma'qil ibn Yasar: 1622, 2157
 Marthad: 1925
 Maymunah bint Harith: 1935, 2683
 Mika'il: 2215
 Miswar: 2709
 Mu'adh Adwiyah: 2032, 2046
 Mu'adh ibn Anas: 2139
 Mu'adh ibn Jabal: 1606, 1621, 1754, 1800, 2235, 2284, 2432, 2474
 Mu'adh ibn Zuhra: 1994
 Mu'awiyah ibn Abu Sufyan: 1840, 2647
 Mughirah ibn Shu'bah: 1667, 1740
 Mughirah ibn Ziyad: 1667
 Muhajir ibn Makki: 2574
 Muhammad ibn Abu Bakr Thaqafi: 2592
 Muhammad ibn Khalid Sulami: 1568
 Muhammad ibn Nu'man: 1768
 Muhammad ibn Qays: 2612
 Muhammad ibn Suqa: 1737
 Musa ibn Talhah: 1803
 Muslim ibn Abu Bakrah: 2480
 Muslim Qurashi: 2061
 Muttalib ibn Abu Wada'ah: 1711

N

Nafi Abu Ghalib: 1679
 Nafi: 2034, 2561, 2587, 2626, 2692
 Nahrani: 2363
 Najiyah Aslami: 2642
 Najiyah Khuza'ri: 2641
 Nawwa ibn Sum'ar: 2121
 Nubaysh Khair Hudal: 2050, 2645

Q

Qa'qah: 2479
 Qabish ibn Mukharrij: 1837
 Qasim Ibn Muhammad: 1712
 Qatadah ibn Di'aman Sausi: 2191, 2451
 Qays ibn Sa'd: 1680
 Qud'amah: 2583, 2623
 Qurrah Muzani: 1756
 Qutbah ibn Maalik: 2471

R

Rabi'ah ibn Abdur Rahman: 1812
 Rafi' ibn Khadij: 1785
 Rafi' ibn Amr Muzani: 2671

S

Sa'd ibn Ibrahim: 1644
 Saalim: 1668, 2617, 2661
 Sa'd ibn Abu Waqqas: 1562, 1693, 1733, 1952, 2292, 2729, 2743
 Sa'd ibn Ubadah: 1912, 2200
 Sa'eed ibn Musayyib: 1591, 1689, 2185
 Safiyah bint Shaybah: 2582
 Safwan ibn Assal: 2345
 Sahl ibn Abu Hatamah: 1805
 Sahl ibn Hanzaliyah: 1848
 Sahl ibn Hunayf: 1680
 Sahl ibn Sa'd: 1957, 1984, 2254, 2550, 2746
 Sa'ib ibn Yazid: 1255
 Salamah ibn Akwa': 2644
 Salamah ibn Muhabbiq: 2026
 Salamah ibn Qays: 2075
 Salih: 2743
 Salman Aamir: 1939
 Salman Farsi: 1965, 2233, 2366
 Salman ibn Aamir: 1990
 Samurah ibn Jundub: 1657, 1811, 1846, 2294
 Shaddad ibn Aws Sunabihi: 1579, 2012, 2335, 2405
 Shaqiq: 1586
 Sharid: 2616
 Shu'ayb ibn Sinan: 2203
 Shutayr ibn Shakal: 2472
 Sufyan ibn abu Zuhayr: 2736
 Sufyan Tammar: 2695
 Sufyan Thawri: 2093
 Sulayman Aamir: 1939
 Sulayman Abu Abdullah: 2747
 Sulayman ibn Surad: 1573, 2418

T

Tal'ah ibn Ubaydullah: 2428, 2600, 2706
 Tawus: 1814, 2209
 Thabit ibn Aslam Bunani: 2016, 2252
 Tha'labah: 1820
 Thawban: 1527, 1582, 1672, 1857, 2277, 2360, 2379, 2399
 Thawr ibn Zay Daylani: 2643

U

Ubadah ibn Samit: 1601, 1641, 1681, 2095
 Ubayd ibn Umayr: 1580
 Ubaydah ibn Samit: 1601
 Ubaydullah ibn Adi: 1832
 Ubaydullah ibn Khalid: 1611
 Ubayy ibn Ka'b: 2088, 2103, 2122, 2213, 2215, 2258
 Umar ibn Khatt'am: 2149
 Umar ibn Khattab: 1588, 1663, 1742, 1845, 1854, 1856, 1954, 2211, 2245, 2370, 2429, 2466, 2494, 2504, 2525, 2589
 Umarah ibn Khuzaymah: 2552
 Umayr freedman of Abul Lahm: 1953
 Umayyah: 1557
 Umm Atiyah Ansariyah: 1634
 Umm Bujayd: 1879, 1942
 Umm Darda: 1761
 Umm Fadl: 2042
 Umm Habiba: 2275
 Umm Hani: 2079
 Umm Husayn: 2087
 Umm Ma'bad: 2501
 Umm Sa'ib: 1543
 Umm Salamah (Prophet's □ wife): 1617, 1744, 1810, 1933, 1976, 2060, 2068, 2205, 2442, 2498, 2532, 2588
 Umm Umarah: 2081
 Uqbah ibn Aamir: 2110, 2131, 2140, 2202, 2162, 2375
 Uqbah ibn Harith: 1883
 Urwah ibn Zubayr: 1700, 2080, 2563
 Usamah ibn Gharik: 1658
 Usamah ibn Zayd: 1578
 Usamah ibn Zayd: 1723, 2380, 2606
 Uthman ibn Abdullah, Thaqafi: 2167

Uthman ibn Abul Aas: 1533
 Uthman ibn Affan: 2109, 2171, 2222, 2681, 2686
 Uthman ibn Hunayf: 2495

W

Wabarah ibn Abdur Rahman: 2060
 Waki' ibn Jarrah: 2397
 Wathila ibn Aqsa: 1677

Y

Yahya ibn Husayn: 2649
 Yahya ibn Sa'eed Ansari: 1578
 Yahya ibn Sa'eed Qattar: 2299
 Yahya ibn Sa'eed: 1578
 Ya'la ibn Mamlak: 2204
 Ya'la ibn Umayya: 2584, 2080, 2723
 Ya'qub ibn Asim: 2616
 Yazid ibn Asamm: 2683
 Yazid ibn Shayban: 2595
 Yunus Ayli: 1987

Z

Zayd ibn Arqam: 1551, 1653, 2460
 Zayd ibn Aslam: 1836
 Zayd ibn Khalid Juhani: 1992
 Zayd ibn Thabit: 2220, 2547
 Zaynab (wife Ibn Mas'ud): 1808, 1934
 Zirr Hubaysh: 2088
 Ziyad ibn Harith: 1835
 Zubaydi: 1987
 Zubayr Arabi: 2567
 Zubayr ibn Awwam: 1841, 2305
 Zuhayr ibn Mu'awiyah: 1799
 Zunayl: 2080

INDEX OF LOCATIONS IN AHADITH

Hadith Numbers follow Entry

A

Abyssinia: 1619, 1744
 Alij: 2404
 Anbar: 1718
 Aqaba: 2606, 2661
 Aqiq (wadi): 2110
 Aratah: 2606, 2714
 Arj: 2011
 Armenia: 2221
 Ayr: 2728
 Azerbaijan: 2221

B

Badr: 2599
 Bahrain: 2752
 Baqi: 2012
 Bayda: 2555, 2553
 Bayraha: 1945
 Buthan (wadi): 2110

D

Damascus: 2008
 Dhat Irq: 2517

Dhu Tuwa: 2561
 Dhul Hulayfah: 2516, 2551, 2627

F

Fur: 1812

H

Harra (lava): 2004
 Hazwara: 2725
 Hims: 2219
 Hubshi: 1718
 Hundaybia: 2518, 2636, 2712
 Hunayn: 2518

I

Iraq: 2517, 2736

J

Jam': 2593
 Jiranah: 2518, 2680
 Juhfah: 2516, 2517

K

Khayf:
 Kura Ghamin: 2027

L
Lahy Jamal: 2693
M
Madinah: 2752, 2004, 2517, 2729, 2739
Mahyaera: 2735
Makkah: 2683, 2516, 2662
Marwah: 2555, 2583, 2710
Mina: 2606, 2714
Muhassir: 2555, 2610
Mu'ta: 1743
Muzdalifah: 2606, 2596
N
Najd: 2516, 2517
Nakla: 1981
Q
Qabaliyah: 1812
Qadisiyah: 1680
Qarn Manazil: 2516
Qarn: 2517
Qars: 1526
Qinnasrin: 2752
Qudayd: 1660

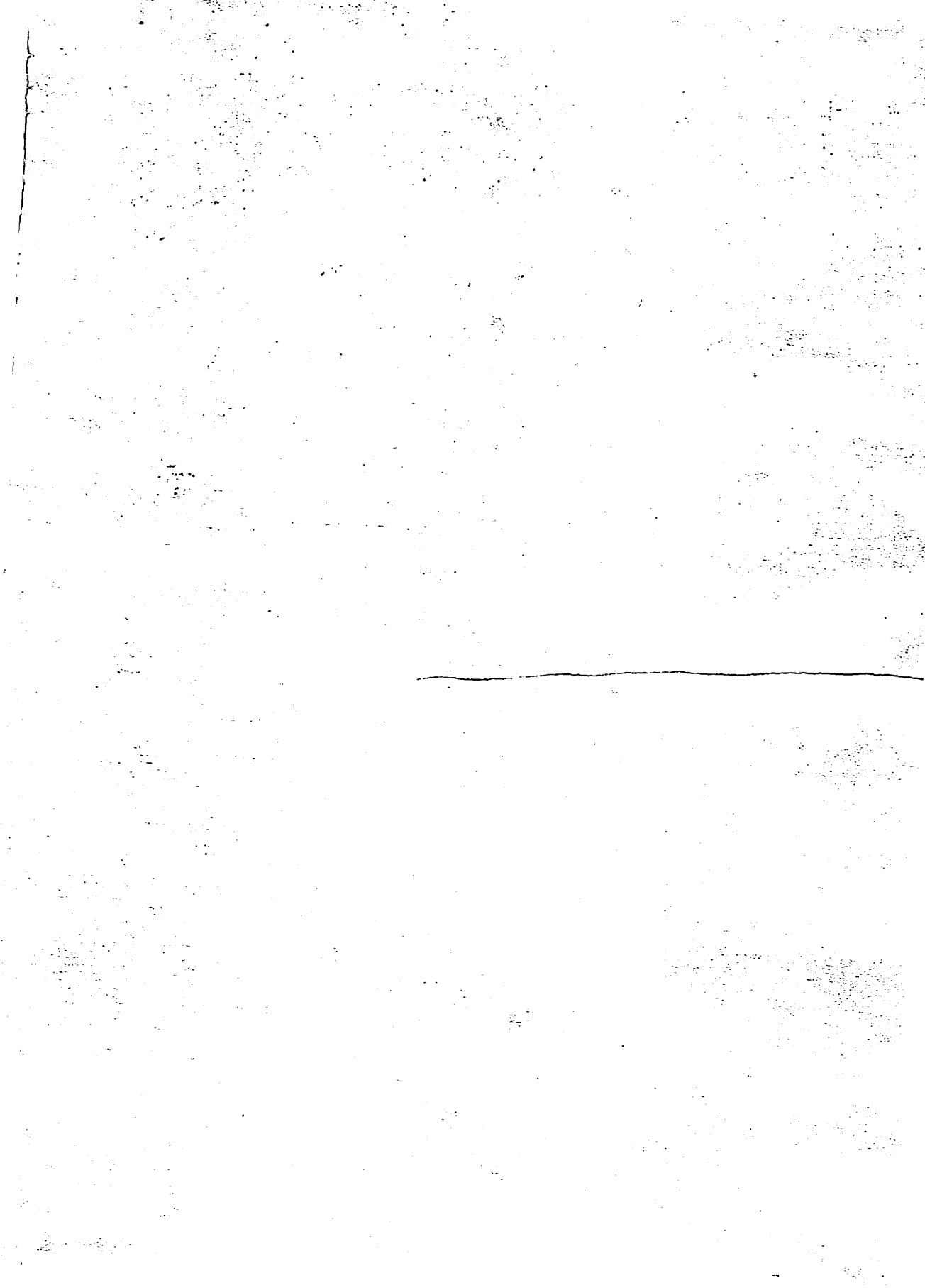
R
Rawha: 2510
S
Safa: 2555, 2583, 2710
Sahul: 1635
Syria: 2516
T
Ta'if: 2749
Tayba (Madinah) or Taba: 2738
Thaur: 2728
Tur: 2588
U
Uhud: 1665, 1704
Ufsan: 1660
W
Wajj: 2749
Y
Yalamlam: 2516
Yathrib (Madinah): 2727
Yemen: 2516, 2517
Z
Zawra: 1504

INDEX OF CLANS IN AHADITH

Hadith Numbers follow Entry

A
Abd Muttalib: 2555
Abyssinia: 2721
Ahl ul-kitab: 1983, 2207
Ansar: 1630, 1713, 1844
Azd: 1779
D
Dhimnis: 1680
H
Hawaz in: 2519
Hudhayl: 2555
I
Isra'il, Banu: 1878, 2327, 2347

J
Jews: 1681, 1683, 1684, 1685, 1686, 2521
K
Khatha'm: 2511
M
Makhzum: 1829
Mudar: 1952, 2659
Muhajirs: 2198
N
Nasara (Christians): 1685, 2521
Q
Quraysh: 1679, 2220, 2221, 2708
S
Sa'd: 2555



MANIFESTATIONS OF TRUTH

Translation & Detailed Explanation of MISHKAAT AL-MASAABIH

The recording, arrangement and compiling of hadith that was initiated in the time of the Prophet ﷺ was accomplished gradually and perfected in the era of the tabi'un and tab' tabi'un. Books of hadith began to be compiled. The scholars of hadith spared no effort and left no stone unturned to compile books of hadith. Today they serve us as lights of knowledge and learning, diffusing profound knowledge to the seekers and students.

One such book is **Mishkaat Al-Masaabih**. It is a complete and compact form of Masaabih-us-Sunnah. It is a selection of the ahadith of the six authentic Books of hadith and other reliable collections. It has 6294 ahadith from these sources. Since the time it was compiled, this basic book of hadith continues to form part of the syllabus of religious institutions. Students of hadith derive beneficial knowledge from it.

Manifestations of Truth is an authentic, reliable and approved sharh (exposition) of the **Mishkaat Al-Masaabih** in Urdu by Sheikh Nawab Qutubuddin Khan Dehlavi and edited by Abdullah Javed Ghazipuri. It is the most reliable and authentic Sharh (exposition, commentary) of the **Mishkaat Al-Masaabih** in Urdu language. The commentary and explanation of each hadith is given in the light of the issues and problems pertaining to current times. The most authentic books on the subject have been consulted. The authorities whose works are cited include Mullah Ali Qari رحمه الله عليه (Mirqat), Teebi, Toorpushti, Khattabi, to name a few. The ahadith are numbered in sequence and appropriate headings and sub-headings are given.

It has been a reference and guide since last 30 years, it was first published for the scholars, students and layman. Now, its English translation is presented to you and we can say without any reservation that there is no other matching English rendering of **Mishkaat Al-Masaabih** and its explanation. It is an unparalleled book on lessons of hadith filled with precious pearls of the Prophet's ﷺ sayings.

We at **Darul-Ishaat, Karachi** have done our utmost to meet the needs of our valued patrons and present to them a book unequalled in getup, printing, paper and binding.

May Allah accept our effort through His Mercy and Favour. And may He make it a means of deliverance and an asset in the hereafter for us.

www.darulishaat.com.pk

E-mail : sales@darulishaat.com.pk
ishaat@cyber.net.pk
ishaat@pk.netsolir.com

MAZHAR-E-HAQ (ENG)

ISBN 978-969-428-488-0



DIE-8228